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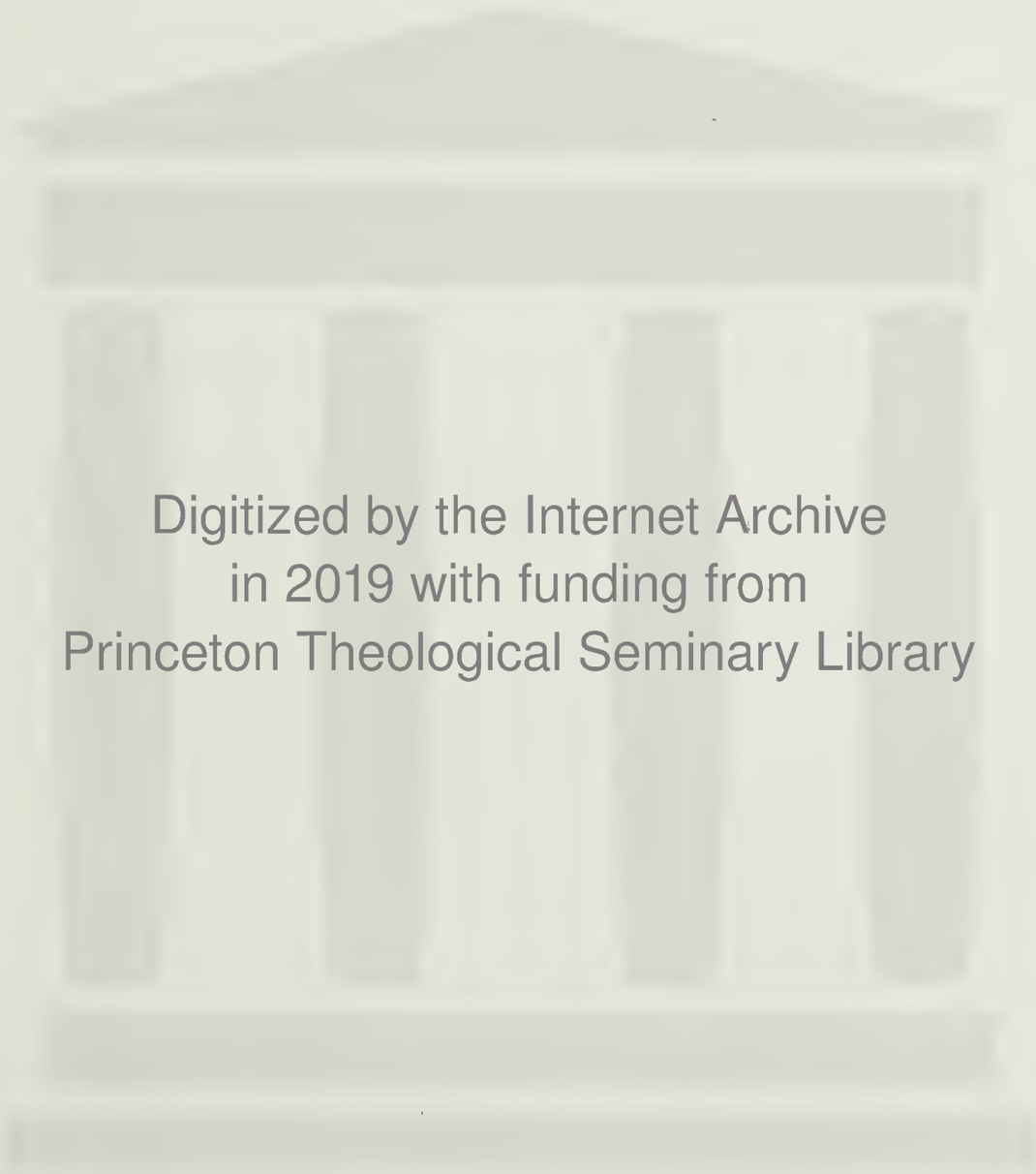

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A CATALOGUE

OF THE

SYRIAC MANUSCRIPTS

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A CATALOGUE

OF THE

SYRIAC MANUSCRIPTS

PRESERVED IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE

BY THE LATE

WILLIAM WRIGHT, LL.D.,

FORMERLY SIR THOMAS ADAMS PROFESSOR OF ARABIC.

WITH AN INTRODUCTION AND APPENDIX

BY

STANLEY ARTHUR COOK, M.A.,

FELLOW OF GONVILLE AND CAIUS COLLEGE.

IN TWO VOLUMES

VOL. II

CAMBRIDGE:

AT THE UNIVERSITY PRESS.

1901

Cambridge:

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Add. 2016

Paper, about $7\frac{7}{8}$ in. by $5\frac{3}{8}$; 258 leaves, some of which are mutilated, especially ff. 49, 107, 108, 120, 123, 124, 126, 127, 130, 227, 229, and 230. The quires, signed with letters, are 29 in number, of 10 leaves. Eight leaves are wanting at the beginning, and two at the end, and there are lacunae after ff. 1, 9, 69, 77, 127, 135, 143, 151, 161, 169, 177, 217, 223, 233, 241, 248, and 251. There are from 26 to 34 lines in a page. The writing is a good, regular, Jacobite serṭā of the xiiith cent. The contents are as follows.

1. History of John the less or the younger, f. 1 *a*,

ܝܘܚܢܢ ܕܫܘܢܝܐ ܐܚܪܝܐ

Imperfect.

2. History of Abbā Bīshāï, written by John the less, f. 20 *a*,

ܣܝܪܐ ܕܐܒܐ ܒܝܫܝܐ ܕܟܬܒܗ ܝܘܚܢܢ ܕܫܘܢܝܐ ܐܚܪܝܐ ܕܗܘ ܒܝܫܝܐ ܐܒܐ ܕܡܢܙܚܐ ܕܒܝܬ ܣܘܟܐ ܕܐܬܪ ܡܕܝܢܬܐ ܕܐܦܣܘܣ ܒܫܢܬ ܫܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܢܬ ܚܕ ܒܬܪ ܗܕܐ.

3. History of the senator Xenophon, his wife Maria, and their sons John and Arcadius, who all entered convents, f. 36 *b*,

ܣܝܪܐ ܕܐܒܐ ܐܪܟܕܝܘܣ ܒܪ ܐܢܬܘܢܝܢܘܣ ܕܐܬܐ ܡܢ ܐܪܟܐ ܕܡܨܪ ܘܐܬܝܠܕ ܒܐܬܪ ܗܘ ܒܪ ܐܚܘܗܝ ܕܐܦܣܘܣ

6. History of Maximus and Domitius, f. 77 *a*,

ܗܘ ܕܐܬܝ ܠܘܬ ܡܟܣܝܡܘܣ ܘܕܘܡܛܝܘܣ ܕܐܡܪ ܠܗ ܕܐܬܝ ܠܘܬ ܡܟܣܝܡܘܣ ܘܕܘܡܛܝܘܣ ܕܐܡܪ ܠܗ ܕܐܬܝ ܠܘܬ ܡܟܣܝܡܘܣ ܘܕܘܡܛܝܘܣ ܕܐܡܪ ܠܗ

Slightly imperfect.

7. History of Antony, f. 94 *b*,

ܗܘ ܕܐܬܝ ܠܘܬ ܐܢܛܘܢܝܘܣ ܐܒܐ ܕܬܪܥܝܢ ܠܗ.

8. History of Evagrius, f. 123 *a*,

ܗܘ ܕܐܬܝ ܠܘܬ ܐܒܪܓܪܝܘܣ [ܐܒܐ ܕܒܥܐ] ܕܟܬܒ ܥܠ ܝܕܘܗܝ [ܕܐ ܕܒܥܐ] ܕܟܬܒ ܥܠ ܝܕܘܗܝ

9. History of John of the Well, f. 125 *b*,

ܗܘ ܕܐܬܝ ܠܘܬ ܝܘܚܢܢ ܕܒܝܬ ܒܝܪܐ.

Imperfect.

10. History of an ascete, a man of rank, who dwelt in a tree, f. 131 *b*,

ܗܘ ܕܐܬܝ ܠܘܬ ܓܒܪܐ ܕܪܒ (*sic*) ܗܘ ܕܐܬܝ ܠܘܬ ܓܒܪܐ ܕܪܒ (*sic*) ܗܘ ܕܐܬܝ ܠܘܬ ܓܒܪܐ ܕܪܒ (*sic*)

ܕܐܬܒ ܒܐܝܠܢܐ ܕܡ ܫܟܚ.

11. History of a virgin of Alexandria, f. 131 *b*,

ܗܘ ܕܐܬܝ ܠܘܬ ܒܬܘܠܬܐ ܕܐܠܟܣܢܕܪܝܐ. ܗܘ ܕܐܬܝ ܠܘܬ ܒܬܘܠܬܐ ܕܐܠܟܣܢܕܪܝܐ. ܗܘ ܕܐܬܝ ܠܘܬ ܒܬܘܠܬܐ ܕܐܠܟܣܢܕܪܝܐ.

12. History of the revelation of certain saints, f. 134 *a*,

ܗܘ ܕܐܬܝ ܠܘܬ ܓܠܝܐ ܕܡܬܩܪܒܝ ܐܬܪܐ ܕ. ܫܥܝܐ ܗܘ ܕܐܬܝ ܠܘܬ ܓܠܝܐ ܕܡܬܩܪܒܝ ܐܬܪܐ ܕ. ܫܥܝܐ

ܐܪܥ ܥܠ ܫܛܐ ܒܟܬܒܐ ܕܐܦܣܛܘܣ. ܘܐܢ ܚܣܪ ܡܕܡ
ܕܟܬܒ ܡܢ ܒܪ ܓܒ ܕܐܦܣܛܘܣ. ܘܒܫܠܡ ܟܬܒ ܡܢ ܟܬܒ.
ܣ. ܡܢ ܟܠ ܐܦܣܛܘܣ ܕܟܬܒ ܥܠ .ܐܚܪ ܐܬ

Imperfect.

13. History of John, the son of Euphemianus, of Rome, f. 136 *b*,

ܣܘ ܐܦܣܛܘܣ ܕ ܪܘܡ ܠܐ ܐܬܪ ܣܘ
.ܟܬܒ

14. History of Simeon Salus (*ὁ σαλός*) and John, f. 141 *a*,

ܣܘ ܐܦܣܛܘܣ ܥܠ ܫܡܥܘܢ .ܣܐܠܐ

Imperfect.

15. History of Mark of mount Tharmaḳā, f. 163 *b*,

ܣܘ ܐܦܣܛܘܣ ܒܗܪ ܛܪܡܩ .ܡܪܩܘܣ

16. History of the emperor Maurice, f. 168 *a*,

ܣܘ ܐܦܣܛܘܣ ܡܘܪܩܝ ܡܠܟܐ. ܕܡ ܐܬܩܛ ܫܪ
ܐ ܡ .ܒܪ ܡܢ ܡܠܟ ܡܘܪܩܝ ܡܢ ܒܝ ܐܦܣܛܘܣ ܐܚܪ
ܒܪ ܡܢ .ܐܚܕ ܡܢ ܡܠ ܕܩܛܠ ܐܢ ܡܢ ܥܒܕ
ܒܪ ܡܢ ܡܠ ܕ ܡܢ ܒܝ ܡܠ ܕ ܡܢ ܡܠ ܕ ܡܢ ܒܝ
ܐܦܣܛܘܣ. ܣ.

17. Small fragment from the end of the history of some saint, who lived 25 years in a cave, beside which was built a convent with 30 monks. F. 170 *a*.

18. History of Reuben (Rūbīl) and his companions, f. 170 *a*,

ܣܘ ܐܦܣܛܘܣ ܕܠ ܡܢ ܐܬܪ ܕܠ ܪܘܒܝܠ.

19. History of Serapion, f. 177 *a*,

ܬܘܒ ܬܥܕܐ ܕܐܒ ܗܢܘܡ ܐܒܠ.

Slightly imperfect.

Part of f. 179 *b* has been intentionally left blank.

On f. 209 *b* we have the subscription

ܡܟܬܒ ܬܩܕܐ ܡܪܝܡ.

Then follows the heading

ܬܘܒ ܠܐ ܗܢܐ ܠ ܡܒܘܠܐ ܒܟܬܒ ∴ ܕܐܒܐ ܡܟܬܒ

ܕܐܒܐ ܩܕܝܫܐ.

20. Extracts from Isaiah of Scete,

ܩܕ ܕܐܒ ܐܒܐ.

a. Precepts to those who renounce the world, f. 209 *b*,

ܠܐ ܐܟܬ ܕܡܢܣܒ ܡܢ ܟܬܒ.

b. Sayings of twelve wandering monks, f. 210 *b*,

ܕܒܪ ܬ : ܡܠܦܢܐ.

c. Questions on the evil passions, f. 212 *b*, ܡܟܬ ܕܘܒ ܡܟܬ ܕ, beginning:

ܡܠܟ ܐܡܪ ܐܢܐ ܠ ܐܡ ܐܬܐ ܐܢܐ. ܐܬܐ ܐܡ ܠ ܐܬܐ ܐܢܐ. ܡܠܦ

ܕܒܪ ܒܢ. ܐܡܪ ܠܘܩܣ. ܡܩܕܘܢܝܐ ܐܢܐ. ܐܡܪ ܠܘܩܣ. ܐܡ ܕܒܪ

∴ ܐܡܪ ܠܘܩܣ ܕܘܒ

21. Extracts from John Sābhā,

ܩ ܐܡ ܡܐ ܟܬ ܕܘܒ.

a. On the training of novices, f. 213 *a*,

ܠܐ ܡܫܟܚ ܐܡܪ ܡܢܐ.

b. On guarding ourselves against evil passions, f. 214 *b*, ܡܐܡܪ ܥܠ ܕܢ ܕܢܛܪܘܢ ܢܦܫܢ ܡܢ ܒܝܫ ܪܓܫܬܐ, beginning:

ܐܝܟ ܕܐܢ ܒܥܐ ܓܒܪܐ ܠܡܫܬܘܬܐ ܒܫܘܩ ܫܘܩܐ ܕܫܘܩܐ ܗܘ ܕܐܢ ܒܥܐ ܓܒܪܐ ܠܡܫܬܘܬܐ ܒܫܘܩ

25. Discourse of Jacob of Sĕrūgh on solitaries, f. 238 *a*, ܠܝܬ ܠܐ ܥܒܕ ܕܝܠܗ ܡܢ ܥܠ, beginning:

ܡܠܦܢܐ ܕܝܠܗ ܐܡܪ ܒܪ ܥܠܐ ܕܡܪ ܝܥ.

Imperfect.

26. A second discourse of his on solitaries, f. 243 *b*, beginning:

ܗܝ ܡܠܬܐ ܕܐܡܪ ܒܪ ܥܠܐ ܕܡܪ ܝܥ.

27. Excerpts from the sayings of the Egyptian Fathers, f. 247 *b*, ܡܟܬܒ ܐܚܝܢ ܡܢ ܥܠ, beginning:

ܗܢܐ ܡܢ ܐܚܝܢ ܕܐܡܪ ܒܪ ܥܠܐ ܕܡܪ ܝܥ.

Imperfect.

28. Extracts from Abraham Nethpĕrāyā, ܐܒܪܗܡ ܥܠ ܢܨܒ.

a. F. 256 *a*, beginning:

ܡܢ ܗܘ ܕܐܡܪ ܠܗ ܐܠܗܐ ܠܐ ܐܫܬܩܠ ܠܟ ܐܠܐ ܒܫ

ܥܡ ܡܪܢ ܐܡܝܢ.

b. F. 257 *a*, beginning:

ܡܢ ܗܘ ܕܐܡܪ ܠܗ ܐܠܗܐ ܠܐ ܬܫܬܩܠ ܠܟ ܐܠܐ ܒܫ

ܥܡ ܡܪܢ ܐܡܝܢ.

c. F. 258 *b*, beginning:

ܡܢ ܗܘ ܕܐܡܪ ܠܗ ܐܠܗܐ ܠܐ ܬܫܬܩܠ ܠܟ ܐܠܐ ܒܫ

ܥܡ ܡܪܢ ܐܡܝܢ ⁘

Imperfect.

Some owners and readers of this volume have recorded their names in it; viz. (1) ܡܟܝܟ ܒܪ ܚܘܢ ܕܡܟ ܒܪ ܐܒܐ ܕܡ, ff. 12 *b*,

115 *b*; (2) ܒܗܢܡ Behnām, ff. 55 *a*, 93 *a*; (3) Rabī‘ of Tekrīt, اشترا هذا الكتاب ربيع التكريتى, ff. 209 *b*, 233 *b*.

Add. 2017

Paper, about 8 in. by 6; 128 leaves; 13 quires of 10 leaves, except the first, which has now only eight. The signatures are letters. There are from 15 to 17 lines in each page. The writing is a good, regular, Nestorian serṭā, fully pointed. This volume is dated A. Gr. 2017 = A.D. 1706. It contains:—

1. Selected Questions of Īshō‘ bar Nōn the catholicus on the text of all the Scriptures, f. 1 *b*:

ܒܟ ܡܫܟܚ ܕܡܕ ܒܥܕ ܡܥܝܫܐ ܘܗܘܝܟܐ ܕܒܟܬܒܐ ܩ
ܡܠܟܐ ܕܒܘܡܟܐ ܡܗܝܒܐ ܕܡܝ. ܟܬܒ ܥܕܟ
ܡܟܬܐ. ܕܒܟܝܢ ܠܢܢ ܘܗܘܝܐ ܕܐ ܡܕ ܒܥܕܟ
ܚܗܘܟܒܐ ܘܗܘܝܐ ܕܝ ܒܗ ܕܗܘܐ ܕܐ.

See *B.O.* iii. 1, p. 166.

The Pentateuch, f. 1 *b*:

ܒܕܡܟ ܟܗܐ ܕܒܟܒܐ ❖ ܒܗܘܟ. ܡܟܟ ܡܕ ܒ
ܒܥܘܟ ܕܒܟܒ ܠܟ. ܒܡܠܟ ܟܒܐ ܟܒ. ܘܡܒ
ܒܗܘܟ ܕܒܟܒ ܒܗܡܕ.

The *Bēth Mautĕbhē*, f. 26 *b*.

The Prophets, f. 35 *b*.

The Psalms, f. 46 *a*.

The Gospels, f. 68 *a*.

The Acts, f. 93 *b*.

The Epistles of S. Paul, f. 96 *a*.

Subscription, f. 109 *a*,

ܐܓܪܬܐ ܕܦܘܠܘܣ ܫܠܝܚܐ ܕܡܫܝܚܐ ܒܝܕ ܟܠܗ ܣܦܪܐ.

2. Questions from the Books of the Solitary Fathers, f. 109 *a*:

ܫܐܠܬܐ ܕܐܒܗܬ ܕܒܬܪ ܡܢܝܚܐ ❖ ܫܐܠܬܐ ܕܐܡܪ ܠܗ ܐܒܪܗܡ ܠܐܒܪ ܐܚܝܗ ܕܒܬܪ ܕܢܚ ܠܗ ܠܐ ܐܫܬܟܚ ܠܟ ܒܪ ܐܢܫ ܕܢܬܟܠ ܠܡܫܬܐ ܘܠܐ ܐܫܬܝ ܠܚܡ ܘܠܐ ܐܟܠ ܠܚܡ ܕܒܪ ܐܢܫ ܐܚܪܢ ܐܢܐ ܐܡܪ ܠܟ ܕܐܦ ܐܢܐ ܐܫܬܟܚ ܠܟ ܐܟܠ ܘܐܫܬܝ ܠܚܡ ܕܒܪ ܐܢܫ ܐܚܪܢ ܐܡܪ ܠܗ ܐܒܪܗܡ ܐܦ

ܒܗ ܐܡܟܬ ܥܠ ܟܠ ܫܘܠ ܟܕ ܒܫܒ ܫܘܠ ܒܫܒ ܐܝܬ ܠܗ ܐܡܟ

ܐܬܝ ܒܗ ܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܣܢܝܢ ܒܡܠܟܘܬ ܐܒܓܪ ܒܪ ܐܒܓܪ ܡܠܟ ܐܘܪܗܝ ܘܒ

ושכ יאָנ יאָנ. ביזאס׳ וכּנוּ כּיִנְּנִּיִּם אלל בּיִלְכּיבּנְּמוֹ׳׳.
ופְּסִנְּוּ כּי יאָכּוּ אָפִי. וְנְּפּוֹ לּיִכּי וּוֹ יִי נְּמוֹנְּסִ וּפִי
יִ־קְּנִּי כּיִלְמוֹ׳ וּפְּסוֹ וּוְּכּיִכּוּ אלל כּיִנִּי אָוֹוּ לְמוֹ׳
וּיִלְּסוֹ פִי כּיִנִּי פְּיִלְפְּנְּמוֹ׳׳. וּלְיִּוֹ נְּכּוֹוְּלְ וּשִׁוֹ לְנְּוֹכְּנְּ
כּיִנְּכְּנְּ. וּשִׁסְּנְּ כּלְיִּכִּיִּ. וְוּשִׁוֹ כּי כּוּנִי נוֹכְּ. וּשִׁכְּסוֹ לּיִנִּי.
וּוְּאִיִּכְּ כּיִלוֹכְּכִּיִּ כּי וּוֹוּ כּיִלְנִּיִּ לְוֹ כּיִלְנְּ. וּוֹכְּכְּוּ פְּכְּכְּ
נְּכְּ. נְּכְּ לְאִוּסִ אלל פְּיִלְכִּיִּלְמוֹ. וּלְכְּ וְּאִוּסִ אָסוֹלְ.
וּלְנְּ אִ פִי לְכְּ לְכְּכְּ כּיִלְכְּ. וּוֹוֹ וְּאִכְּ אִ לְכְּכְּ וְּאִכְּ.
לְאָ וּכִּכְּ. וּאָ וּיִלְּוּוִּיִּ וֹוֹוֹ וּוּוּכִּיִּלְ כּיִלְוּוּ וּי וּכִּוּכְּנִּיִּ.
כּיִלְיִלְכְּנְּכְּ וֹוֹוֹ אלוּוֹ׳׳. וּוּפִי וְּלְנְּ כּיִלְיִלְכְּנְּכְּ אלכְּכְּ
לְכְּוֹ׳ כּיִ־וּוְּלְיִלְ וּיִכִּיִּלְנְּ. וּוּכְּ וּכְּכְּוּ. וְּ־לְנְּכְּ וְּלְיִלְכְּ
לְנְּוֹ׳ כּיִנִּי׳׳נְּנְּ. כּיִכִּי אִיִּוּוִּ כּיִוּוּוּכְּ כּיִכִּוּוּכְּנִּיִּ. וּוְּכִּיִּלְ
לְכְּוֹ׳ כּיִ־נְּנְּ. וְּיִכִּי אִיִּוּוִּ כּיִוּוּוּכְּ כּיִכִּוּוּכְּנִּיִּ. וּוְּכִּיִּלְ
כּיִוּוּוּכְּ כּיִכְּנִּיִּ. (f. 128 b) וּיִלְּוּכְּנְּוּ לְכְּ וְּכִּיִּ. וּיִלְּוּכְּכְּ

ܒܝܫܐ ܟܬܒܐ ܕ.. ܐܣܬܘܪ ܡܫܘܒܚ ܠܐ ܕ ܒܝܫ ܟܬܒܐ ..
ܒܝܫ ܟܬܒܐ ܠܐ ܒܝܫ ܕ ܒܝܫ ܟܬܒܐ ܕܡܫ ܒܝܫ ܐܘܡܢܐ ܕܦ
ܒ ܕ ܒܝܫ ܐܘܡܢܐ .. ܐܣܬܘܪ ܟܬܒܐ ܕ ܒܝܫ ܐܘܡܢܐ ܕ ܒܝ
ܡܫܘܒܚ ܐܣܬܘܪ ..... ܕ ܐܣܬܘ ܟܬܒܐ ܕ ..

In the original binding.

Add. 2018

Paper, about $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 183 leaves; the quires, signed with letters, are 21 in number, of 10 leaves. The leaves have been numbered at the foot by a reader. Three leaves are wanting at the beginning, two of which were blank; leaves are also missing after ff. 5, 49, 114, 151, 153, 155, 157, 170, 177, and 183. There are 18 lines in a full page. The writing is a good, regular, Nestorian sertā. The MS. is dated A. Gr. 1988 = A.D. 1677. Its contents are as follows:

I. The work entitled ܟܬܒܐ ܕܡܕܒܪܢܘܬܐ (see f. 55 *a*), also called ܟܬܒܐ ܕܫܦܝܪ ܐܘܪܚܬܐ, *Pulchritudo Morum* or *Pulchritudo Pulchritudinum.* In the *Catalogue* of 'Abhd-īshō', *B.O.* iii. 1, p. 266, it is ascribed to John bar Khaldōn ܡܫܝܚܐ ܕ ܚܠܕܘܢ, who also composed a large book of theological discussions ܟܬܒ ܟܬ ܕܡܫܟܚܐ, and a third volume entitled ܡܪܟܒܬܐ ܕܡܢܙܚܐ or *Mercatura Monachatus.* It has been edited at Rome in 1868 by Elias Joannes Millos, archbishop of 'Aḳrā, ܡܐܢ ܒܟܪ ܡܫܝܚܐ ܡܠܦܢܐ ܕܡܫܪܝܐ ܕܡܪܕܘܟܝ, under the title of ܟܬܒ ܕܡܕܒܪܢܘܬܐ. He ascribes it, as in the MS., to John of Mosul, ܝܘܚܢܢ ܡܫܝܚܐ ܡܘܨܠܝ (see ff. 54 *b*, 124 *b*), a monk of the convent

of Mār Michael, on the Tigris above that city, and places its composition in A.D. 1245. Gabriel Cardahi, القَسّ جَبْرَئيل القَرْداحى اللُّبْنانى الحَلَبى المارُونى, in his *Liber Thesauri de Arte Poetica Syrorum*, كتاب الكَنْز الثَّمين فى صِناعة شِعْر السُّرْيان وتَراجِم شُعَرآئِهم المَشْهورين, p. 118, places his death in A.D. 1270, وكانتْ وَفاتُه فى بَعْض شُهور سَنَة أَلْف ومِائَتَيْن وسَبْعين للمَسيح.

The preface, which Millos has omitted, is imperfect in this MS. It is in the form of a dialogue between a layman, ܓܠܝܐ, and a monk, ܡܘܕܝܢ, to wit the author. It concludes thus, f. 1 *b*:

ܐܡܝܢ ܀ ܣܓܝ ܒܫܒܚܐ ܕܐܠܗܐ ܕܟܠ ܫܒܚܐ ܘܟܠ ܬܫܒܘܚܬܐ ܠܗ ܢܗܘܐ ܫܒܚ ܘܬܫܒܘܚܬܐ ܠܐܒܐ ܘܠܒܪܗ ܘܠܪܘܚܐ ܩܕܝܫܐ ܗܫܐ ܘܒܟܠ ܙܒܢܐ ܘܥܕܡܢ ܥܠܡܝ ܥܠܡܝܢ ܀ ܐܡܝܢ ܀ ܘܐܢ ܐܝܬ ܒܗ ܫܓܝܐܬ ܐܘ ܛܥܘܬܐ ܡܢ ܟܬܒܐ ܗܢܐ ܕܐܢ ܐܢܐ ܘܐܢ ܐܚܪܢ ܕܢܫܬܟܚ ܠܢ ܒܗ ܢܬܩܢ ܠܗ ܒܪܚܡܘܗܝ ܕܐܠܗܐ ܕܟܠ ܚܕ ܘܚܕ ܡܢ ܟܠ ܚܕ ܘܚܕ ܕܒܥܐ ܠܗ ܕܢܗܘܐ ܠܗ ܫܒܚ ܘܬܫܒܘܚܬܐ ܠܐܒܐ ܘܠܒܪܗ ܘܠܪܘܚܐ ܩܕܝܫܐ ܗܫܐ ܘܒܟܠ ܙܒܢܐ ܘܥܕܡܢ ܥܠܡܝ ܥܠܡܝܢ ܀ ܐܡܝܢ ܀

The precise title of the book therefore is ܡܫܡܪܐ ܕܒܫܒܚܐ ܘܒܬܫܒܘܚܬܐ, and it is written in seven-syllable metre in stanzas of four lines, with rime. It commences on f. 2 *a*:

ܐܝܟ ܫܠܝܐ ܫܐܠ ܠܡܫܡܪܐ ܕܒܫܒܚܐ ܘܒܬܫܒܘܚܬܐ ܕܐܠܗܐ ܕܟܠ ܫܒܚܐ ܘܟܠ ܬܫܒܘܚܬܐ ܠܐܒܐ ܘܠܒܪܗ ܘܠܪܘܚܐ ܩܕܝܫܐ ܗܫܐ ܘܒܟܠ ܙܒܢܐ ܘܥܕܡܢ ܥܠܡܝ ܥܠܡܝܢ ܀ ܐܡܝܢ ܀

ܒܠܒܐ ܕܒܠܚܝ ܒܬܟܠܐ. ܣܒܝܒܐ ܒܒܐ ܕܡܠܐ. ܡܢ ܫܪܐ ܕܥܕܬܐ ܠܫܒܥܐ ❖

1. Warnings and injunctions, f. 2 *b*: ܐܙܗܪܬܐ ܘܦܩܕܬܐ.

2. Of the guarding of the senses, f. 3 *a*:

ܕܟ ܢܛܘܪܐ ܕܚܘܫܐ.

3. On faith, hope and love, f. 3 *b*:

ܕܟ ܗܝܡܢܘܬܐ ܣܒܪܐ ܘܚܘܒܐ.

4. On learning and the reading of the Scriptures, f. 4 *a*:

ܕܟ ܡܠܦܢܘܬܐ ܕܩܪܝܢ ܕܟܬܒܐ ܩܕܝܫܐ ܕܐܝܬ ܒܗܘܢ ܡܐ ܕܐܝܬ ܒܗ.

5. On knowledge without purity, which is in truth blindness, ܕܟ ܒܝܕܥܐ ܕܠܐ ܥܡ ܟܪܝܘܬܐ ܗܘ ܥܘܪܬܐ, wanting, except the first three words of the title, f. 5 *b* (Millos, p. ܟܒ).

6. On fasting, ܕܟ ܨܘܡܐ, wanting (Millos, p. ܟ).

7. On prayer, ܕܟ ܨܠܘܬܐ, imperfect at the beginning, f. 6 *a* (Millos, p. ܟܐ).

8. Exposition of the Lord's Prayer, f. 6 *b*,

ܕܟ ܦܫܩܐ ܥܠ ܨܠܘܬܐ.

9. On the different sorts of weeping at the time of prayer, f. 9 *b*, ܕܟ ܘܥܠ ܕܡܥܬܐ ܕܒܟܝ ܨܠܘܬܐ

10. On compassion, f. 10 *a*, ܕܟ ܪܚܡܢܘܬܐ.

11. On hospitality, f. 12 *a*,

ܕܟ ܡܬܟ ܙܒܝܢܐ ܥܕܝ ܙܒܝܢܐ ܕܥܒܕܐ.

12. Admonitions to the clergy, f. 12 *b*, ܘܥܕܐ ܕܒܫ ܒܒܐ

13. On the observance of Sunday and the Dominical festivals, f. 13 *b*,

ܕܟ ܒܒܐ ܙܒܝܢܐ ܕܒܒܕܟܐ ܘܒܒܝܐ ܫܢܐ.

14. On usury, f. 14 *a*, ܕܟ ܙܒܝܐ ܟ ܘܕܟ.

15. On moderation and temperance, f. 14 *b*,

ܕܟ ܡܒܣܥܐ ܙܥܘܥ ܙܘܐ.

16. On dreams, f. 15 *b*,

ܕܟ ܘܙ ܒܠܐ ܥܘܣܥ..

17. That a father must instruct his children in the doctrines of the Church, f. 16 *a*,

ܕܟ ܥܐ ܒܘܟ ܟܐ ܙܙ ܒܙܒ ܟܠܟ ܟܒܙܐ ܡܘܟܐ ܒܒܫ

ܒܠܠܒܐ ܥܘܟ ܘܣܥܘܣ ܒܒܐ ܙܐ ܒܒ ܘܣ

ܩܫܒ ܟܫ ܒ ܒܒ.

18. Of astrology and magic, f. 19 *a*,

ܒܟ ܒܟܙܘܐ ܙܥܘܫ.

19. On greed, f. 22 *b*,

ܕܟ ܙܒ ܥܕܟ ܙܒܘܐ ܒܒܒ ܒ ܕ ܒܒܘ.

20. On envy and the evil eye, f. 23 *a*,

ܕܟ ܡܫ ܥܒܘ ܙܒ ܒܘ ܘܒ ܒܫ.

21. On pride and arrogance in their different forms, f. 24 *b*,

ܕܟ ܥܒܕܬܐ.

22. F. 25 *a*, ܕܟ ܫܒܚܐ ܕܒܪܝܢܐ.

23. F. 25 *b*, ܕܟ ܥܒܕܬ ܡܫܬܒܚܢܐ.

24. F. 26 *a*, ܕܟ ܙܥܘܪܐ.

25. On humility, f. 26 *a*,

ܕܟ ܡܟܟܝܢܐ ܡܠܦܢܐ ܕܒܬܐ.

26. On fornication, f. 28 *b*,

ܕܟ ܙܢܝܐ ܕܒܝ ܫܒܩ ܠܡܟܟܝܢܐ.

27. On the senses as giving occasion thereto, f. 29 *a*, ܕܟ ܫܡܕܬ ܕܒ ܒܝܬ. ܡܕܡ ܢܚܬ ܡܥܟܬ ܡܢܘ ܙܥܘܪܐ. Of sight, f. 29 *a*, ܙܥܘܪ ܕܟ ܕܒ; hearing, f. 29 *b*, ܕܟ ܕܒ ܡܫܡܥܢܐ; smell, f. 29 *b*, ܪܝܚ ܕܟ; taste, f. 30 *a*, ܕܟ ܥܡܐ, and touch, f. 30 *b*, ܐܝܕ ܕܟ.

28. Of chastity, f. 31 *a*,

ܕܟ ܢܟܘܝܐ ܕܒ ܒܝ ܥܒܕ ܕܡܢܗܝܐ.

29. Of endurance and resistance, f. 31 *b*,

ܕܟ ܫܡܗܐ ܡܒܝܢ ܡܗܡܬܢܘܬܐ.

30. Of keeping secrets, f. 32 *b*, ܕܟ ܕܪܐ ܙܟܘܬ.

31. On falsehood and lying and truth, f. 34 *a*,

ܕܟ ܒܟܠܐ ܡܟܒܢܐ ܡܫܡܐ ܕܡܪܝܡ. ܡܕܡ ܢܚܬ ܡܫܡܥ ܕܡܪܝܡ (*sic*).

32. On the seven times of prayer, f. 35 *a*,

ܥܠ ܫܒܥ ܙܒܢ̈ܐ ܕܨܠܘܬܐ ܕܪܡܙ ܠܬܫܥܝܬܐ ܘܣܝܡ ܠܗ ܫܡ ܨܦܪ ܕܨܠܘܬܐ ܕܡܥܪܒܬܐ. Evening prayer, f. 35 *a*, ܨܠܘܬܐ ܕܡܫܡܫܬܐ; compline, f. 35 *b*, ܨܠܘܬܐ ܕܫܘܟܕܐ; of the use of vigils, f. 35 *b*, ܥܠ ܫܪܥ ܠܠܝܐ; midnight or lauds, f. 36 *b*, ܥܠ ܨܠܘܬܐ ܕܢܨܦܐ ܕܠܠܝܐ; morning prayer, f. 37 *b*, ܨܠܘܬܐ ܕܪܡܙ; at the third hour, f. 37 *b*, ܒܙܒܢ ܬܠܝܬܝܐ. ܨܠܘܬܐ ܕܫܥܬܐ; at the sixth hour, f. 38 *a*, ܒܙܒܢ ܫܬܝܐ. ܨܠܘܬܐ ܕܫܬ ܫܥܬܐ; at the ninth hour, f. 38 *b*, ܒܙܒܢ ܫܬܝܐ. ܨܠܘܬܐ ܕܬܫܥ ܫܥܬܐ.

33. Praise of Death and Blame of Life, f. 39 *a*,

ܡܡܪܐ ܥܠ ܡܘܬܐ ܘܦܓܢ ܚܝܐ.

34. Against weeping for the dead, f. 42 *b*,

ܕܠܐ ܠܟ ܒܟܝܐ ܒܙܒܢ ܠܡܝܬܐ.

35. The cause of grief and sorrow, f. 43 *a*,

ܒܥܠܬ ܒܥܐ ܘܟܐܒܐ ܕܒܢܝ ܐܢܫܐ.

36. The cause of love and attachment, f. 46 *a*,

ܒܥܠܬ ܒܚܒܐ ܘܐܬܚܒܪܘܬܐ ܕܒܢܝ ܐܢܫܐ.

37. Of rank and power, f. 49 *b*, ܥܠ ܪܒܘܬܐ ܘܫܘܠܛܢܐ.

Imperfect (see Millos, p. ٤٥).

38. That one should bear all evils willingly, and not hurt, though able to do so, which is voluntary humility, not compulsory, f. 50 *a*,

ܒܝܫܐ ܕܐܬܝ ܠܗ ܒܟܠ ܙܒܢ ܕܒܥܐ ܠܡܫܬܐ ܘܠܡܫܟܚ

42. A metrical discourse on these two stories, f. 70 *b*, ܡܐܡܪܐ ܕܡܠܦܢ ܥܠ ܬܪܝܗܘܢ ܣܝܦܐ, which Millos, p. ٥٥, has entitled ܥܠ ܡܓܕܠܐ, of strife.

43. Exposition of the Eucharist, f. 71 *b*,

ܥܠ ܩܘܪܒܢܐ ܩܕܝܫܐ.

44. Selections from the Proverbs of Solomon, f. 80 *b*,

ܡܐܡܪܐ ܕܫܠܡܘܢ ܒܪ ܥܘܟܝ ܕܡܫܠ ܒܝ ܡܠܟܐ ܣܠܝܡܘܢ ܒܪ ܕܘܝܕ

ܡܠܟܐ.

45. Selections from Ecclesiasticus or Jesus the son of Sirach, f. 92 *a*,

ܡܐܡܪܐ ܕܝܫܘܥ ܒܪ ܣܝܪܐ ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ ܒܝ

ܡܫܬܐ ܕܡܫܬܐ ܥܠ ܦܘܡܗ ܕܢܗܪ ܢܗܪܐ. ٥٥ ܒܝ

ܫܢܐ ܕܒܪܟ.

46. Selections from Ecclesiastes, f. 114 *a*,

ܡܐܡܪܐ ܕܫܠܡܘܢ ܥܠ ܡܠܬܐ ܕܩܗܠܬ ܒܝ ܫܠܝܡܘܢ. ٥٥٥

ܒܝ ܡܚܙܢܐ. ٥٥٥ ܫܢܝ ܢܗܘܢ ܫܠܡܘܢ ܕܠ ܡܠܟ.

Imperfect.

47. Commands and warnings, f. 118 *a*,

ܦܘܩܕܢܐ ٥٥٥ ܕܫܠܡܘܢ ܫܠܝܚܐ ܕܢܗܘ ٥٥ ܒܝ ܟܠ

ܥܕܢܐ ܕܫܒܩ ܡܠܟܐ.

48. Exposition of the hours of Prayer, f. 122 *b*,

ܥܠ ܩܘܪܒܢ ܩܕܝܫ.

Subscription, f. 124 *b*,

ܟܬܒ ܕܗܘܝ ܒܫܠܡ ܘܫܦܝܪ ܒܥܕܬܐ ܕܡܪܝ ܓܝܘܪܓܝܣ ܒܪ ܝܘܚܢܢ ܒܪ ܫܡܥܘܢ ܒܪ ܗܘܪܡܙܕ ܒܪ ܫܡܥܘܢ ܟܗܢܐ ܡܢ ܐܪܒܝܠ ܥܠ ܫܡܗ ܕܡܪ ——— ܒܪ ܥܣܟܪ ܟܗܢܐ ܒܪ ܟܘܟܘܝ ܡܢ ܐܪܒܝܠ ܐܝܪܒܝܠ ܘܫܡܗ ܕܒܥܠ ܗܘܝܬܐ ܡܬܡܚܐ ܗܪܟܐ ܘܗܪܟܐ ܒܬܪ ܗܢ ܒܟܬܒ ܒܦ ܩ̈ܛ ܘ ܒܦ ܩ̈ܛ ܘ ܐ ܒܫܢ ܐܠܦ ܘܬܫܥ ܡ̈ܐ ܘܫܒܥܝܢ ܘܬܡܢܝܐ ܒܝܘܡ ܫܒܬܐ ܒܬܫܥܣܪ ܝܪܚ ܐܝܪ ܒܫܢ ܐܠܦ ܘܬܫܥ ܡ̈ܐ ܘܬܫܥܝܢ ܘܫܒܥ ܒܝܘܡܝ ܕܒܝܬ ܩ̈ܛ ܒܫܢ ܐܠܦ ܘܬܫܥ ܡ̈ܐ ܘܫܒܥܝܢ ܘܬܡܢܝܐ ܒܝܘܡ ܫܒܬܐ ܒܬܫܥܣܪ ܝܪܚ ܐܝܪ

ܡܬܟܬܒ ܀ ܟܘ ܫܡܗ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ ܟܕ ܡܛܐ ܠܗ ܠܟܬܒܐ ܕܢܗ ܐܬܪ ܫܡܥܘܢ ܟܐܦܐ ܀ ܟܘ ܀ ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ ܟܘ ܀ ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ [.....] ܐܬܪ ܫܡܥܘܢ ܟܐܦܐ ܀ ܟܘ ܀ ܡܛܠ ܕܐܝܟ ܕܐܡܪ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ ܟܘ ܀ ܡܛܠ ܕܐܝܟ ܕܐܡܪ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ ܟܘ ܀ (f. 134 *b*)

III. Works of 'Abhd-īshō' bar Bĕrīkhā, metropolitan of Ṣūbhā (Nisībis) and Armenia.

1. The Book of the Pearl, a theological work in five discourses, treating of God, the Creation, the Christian Dispensation, the Sacraments of the Church, and the things that prefigure the world to come, f. 135 *b*:

ܡܬܬܡܢ ܠܡܓܒܐ ܕܥܠ ܡܘܕܥܢܗ ܀ ܕܟ ܫܪܪ ܕܡܪ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ ܟܘ ܀ ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ ܟܘ ܀ ܡܛܠ ܕܐܝܟ ܕܐܡܪ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ ܟܘ ܀ ܡܛܠ ܕܐܝܟ ܕܐܡܪ ܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܫܠܝܚܐ ܘܚܒܝܒܐ ܀ ܟܘ ܀

Imperfect. There is a careful analysis of its contents in *B.O.* iii. 1, 352—360. It has been edited, with a Latin translation, in Mai, *Scriptorum veterum nova Collectio*, t. x, and done into English by Dr Badger, *The Nestorians*, vol. ii. 380 *sq.*

2. The Catalogue of Books, f. 165 *b*,

ܟܬܒܐ ܕܡܬܩܪܝ ܒܝܢ ܫܡܗ ܕܡܪܝ ܥܒܕܝܫܘܥ ܟܬܒ ܩܢܘܢܐ

ܕܫܠܝܚܐ.

Imperfect. See *B.O.* t. iii. There is an older edition of it by Abraham Ecchellensis, Rome, 1653, and it has been translated into English by Dr Badger, *The Nestorians*, vol. ii. 361 *sq.*

Add. 2019

Paper, about $6\frac{3}{4}$ in. by $5\frac{1}{8}$; 212 leaves, of which f. 118 is mutilated; 21 quires, signed with letters, of 10 leaves, except the first, which has only 9 (f. 1 being modern), and the twenty-first, which has only 6. The last six leaves are a somewhat later addition. There are 20 lines in a page. The writing is a good, regular, Jacobite serṭā, of the year 1763 = A.D. 1452. This volume contains:

1. Selections from the third part of 'the Paradise' of Palladius with questions and answers of the Egyptian fathers, f. 2 *a*:

ܩܠܐ ܕܐܒܐ ܕܐܚܕ ܐܡܪ ܠܗ ܐܚܝ ܡܐ ܐܥܒܕ ܠܝ ܘܐܡܪ ܠܗ ܐܢ ܐܫܬܟ ܒܬܪ ܐܢܫܐ ܘܬܬܒ ܒܚܕ ܒܟܐ

b. On fasting, asceticism, etc., f. 15 *a*:

ܗܘ ܕܨܘܡܐ ܘܫܘܚܠܦܐ ܕܥܠ ܟܠ ܙܒܢ ܕܢܗܘܐ ܒܥܝܢ ܘܒܟܝܢ ܕܠܐ ܢܫܬܘܠ ܒܗ ܡܢ ܟܠ ܡܕܡ ܕܥܠܡܐ ܗܕܐ ܘܠܐ ܢܬܪܘܥܥ ܒܗ ܠܒܐ ܕܠܐ ܢܬܚܫܒ ܒܗ ܐܦ ܠܐ ܢܬܟܠܡ ܒܗ ܐܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܠܒܐ ܕܢܬܚܫܒ ܒܗ ܘܢܬܟܠܡ ܒܗ ܒܡܕ ܕܐܝܬ ܠܗ ܠܫܢܐ ܕܢܬܟܠܡ ܒܗ ܘܠܐ ܒܥܝܢ ܕܢܚܙܐ ܒܗ ܘܠܐ ܒܐܕܢ ܕܢܫܡܥ ܒܗ ܐܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܐܕܢ ܕܢܫܡܥ ܒܗ ܘܠܐ ܒܪܓܫܐ ܕܢܬܪܓܫ ܒܗ ܐܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܪܓܫܐ ܕܢܬܪܓܫ ܒܗ ܘܠܐ ܒܪܘܚܐ ܕܢܬܪܘܚ ܒܗ ܐܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܪܘܚܐ ܕܢܬܪܘܚ ܒܗ ܘܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܚܫܘܒܐ ܕܢܬܚܫܒ ܒܗ ܘܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܪܥܝܢܐ ܕܢܬܪܥܝ ܒܗ ܘܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܡܕܒܪܢܘܬܐ ܕܢܬܡܫܟ ܒܗ ܘܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܡܫܟܢܬܐ ܕܢܬܡܫܟ ܒܗ ܘܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܡܕܒܪܐ ܕܢܬܡܫܟ ܒܗ ܘܠܐ ܒܡܕ ܕܐܝܬ ܠܗ ܒܝܬ ܕܢܬܒܢܐ

f. On endurance, f. 25 *b*:

ܦ̈ ܒܪܫܐ ܕܠܐ ܡܫܬܟܚ̈ܐ. ܐܦ ܥܠ ܫܡܥܘܢ̈ܐ

ܕܡܪܝܡ ܐܡ ܒܢܝܗܝ ܐܢ ܟܬܝܒ. ܦ̈.

g. On carefully taking heed unto our thoughts and words and deeds, f. 28 *a*:

ܦ̈ ܒܩܛܐ: *ܠܐ ܐܒܝܢ ܒܢ̈ܐ ܐ: ܒܣܩܘܦ̈ܐ

ܡܟܬܒ ܡܟܬܒ: ܐܦ ܐܢ ܫܡܥ. ܐ ܒܬܪ ܐܢ ܠܐ

ܟܬ ܐܢ ܐܬ ܐܢ ܒܝܕ ܟܬ ܒܝܕ ܐ. ܦ̈.

h. On love and compassion and the receiving of strangers, f. 34 *b*:

ܦ̈ ܟ ܠܐ ܒܥܐ. ܡܢܣܟܢܐ: ܣܥܘܠ ܒܪܚܡ̈ܐ.

ܐܦ ܥܠ ܡܢ ܕܐ ܐ ܐ ܠܐ ܡܢܝ ܒܗ ܐ. ܡܢ ܒܗ ܐ

ܐ ܟܬ ܣܥܘܠ ܐ. ܦ̈.

i. On humility, and that a man should despise himself and count himself beneath all men, f. 36 *b*:

ܒ ܒܥܝ ܐ. ܐ̈ ܠܐ ܡܬܚܫ. ܐ ܥܠ ܐ̈ ܒ

ܟ ܐ ܒ ܐ ܒ ܐ ܒ

ܐܝܟ ܕܐ ܡܢ ܟܬܒ ܐܠܗ ܒܗ ܡܬܬܒ. ܘܒܗ ܢܬ ܠܢ ܐܢ ܢܬ
ܒܬܠ ܟܠ ܡܢ ܒܟ ܐܠ ܟܠ ܐ ܘ.

k. That repentance is accepted, and how we should repent for our sins in truth, f. 44 *b*:

ܟ ܒ ܟ ܒ ܟ ܒ

صمحا هنه ةلأمك ملنه ةهجا. ةفصن كحانعا ةمكبه

نصعه مح صنحه. ةحبمك لا نبنصحصه.

These are followed by other extracts, f. 56 *b*:

o. Comparisons adapted to the slothful and idle, and to those who care not for their souls, f. 74 *b*:

٧٥ح ٧تصدلا ةكتمح كنهتا. ملسقنا. للاكس

ةلا نوصح نصعص. انكس ةهجه هحنص. اهكمه

نصعص كصكسنا ىدها ةيسلسمص عجبتلا. ةجتس

كنك ةنهاقمه نتسا ةمكتس. ةكحاح ةمكتسوا

لاذا خنتلا. ةف.

p. Against the lovers of vain glory and those who boast of their own deeds, f. 74 *b*:

٧٥ح كصصلا ةنمكت ةصصنا هنصا. ةمكعكصمق

ةمكعكصمق لصنه ةصصنا هنصا ةمكعكصمق

ةيصحصم. ةنمكت ةصصنا هنصا ةمكعكصمق

ةيصحصم ةصتا. ةنكس كهجا ٧حبتا. ةف.

q. Questions and answers of pupil and master, f. 76 *a*:

٧٥ح ةقالا ةصصت ةلئسا. ةنكصا ةيكحصا.

ىلا ةحلصت ةصعبا ىدبا فالا ىدبا ةمكبا ةصعبا مح

ةيصا. ةف.

r. Other questions and answers of the holy Fathers on mental vision, f. 82 *a*:

٧٥ح ةنزلتصلا ةقالا ةصصت ةلئسا ةلئسلا قبصا

ܕܐ ܐܬܐ ܕܟܬܒ ܐܚܪ ܒܗ ܐܢ ܐܡܪ ܠܟ ܐܚܝ ܐܢ ܒܬܪ ܕܢܫܬ ܠܐ ܡܫܬ ܠܟ ܠܐ ܢܥܒܕ ܗܕܐ ܕܒܪ ܚܛܝܬܐ ܐܠܐ ܐܢ ܢ

ܚܒܩܠ. ܡܚܟܡܐ ܕܡ ܙܒܢ ܡܢ ܟܬܒ̈ܐ ܩܕ̈ܝ̈ܫܐ ܕܐܡܪ ܒܗܘܢ ܡܕ̈ܒܪ̈ܢܘܬ̈ܐ ܕܫ̈ܪܝ̈ܐ.

ܣ̈ܪ ∴ ܒܗܕ ܡܢ ܦ̈ܬ̈ܓܡ̈ܐ ܕܙ̈ܒ̈ܢ ܕܐܬ̈ܚ̈ܙ̈ܝ ܒ̈ܝ̈ܬ ܩܛ̈ܝ̈ܢ̈ܐ ܕܡ̈ܫ̈ܬ̈ܐ ܕܐ̈ܒ̈ܗ̈ܬ̈ܐ ܕܫ̈ܪ̈ܝ̈ܐ.

x. Admonitory counsels:

ܐ̈ܠ̈ܐ ܕ̈ܒ̈ܐ ܕ̈ܒ̈ܐ ܕ̈ܒ

b. Second discourse, f. 112 *a*:

ܟܬܒ ܐܝܢ ܕܐܡܪ ܠܗ ܐܠܗܐ ܠܡܫܐ ܥܒܕ ܝܘ

ܒܝܬ ܩܕܡ ܐܝܠܝܐ ܕܐܦ ܗܘ ܒܬܪ ܐܝܠܝܐ ܕܡܬ ܒܫܢܬ ܬܪ̈ܬܝܢ ܐܠܦ ܘܬܫܥ ܡ̈ܐܐ ܘܫܬ̈ܝܢ ܕܐܠܟܣܢ̈ܕܪܘܣ ܕܐܬܝ ܒܫܢܬ ܫܒ̈ܥ ܡ̈ܐܐ ܘܫܬ̈ܝܢ ܘܫܒ̈ܥܝܢ ܕܐܠܟܣܢ̈ܕܪܘܣ ܕܐܬܝ ܒܫܢܬ ܫܒ̈ܥ ܡ̈ܐܐ ܘܫܬ̈ܝܢ ܘܫܒ̈ܥܝܢ ܘܬܫܥ

ﻣﺤﺒﺔ ﺍﻟﻠﻪ ﻓﻲ ﺍﻟﻘﻠﺐ ﺍﻟﻤﺴﺘﻘﻴﻢ . ﺍﻟﺜﺎﻧﻴﺔ ﺍﻟﺘﻲ ﺗﻨﻘﻲ ﺍﻟﻘﻠﺐ .
ﻣﻦ ﺍﻟﻤﻌﺎﺻﻲ ﺍﻟﺘﻲ ﺗﻤﻨﻊ ﻣﻦ ﻣﺤﺒﺔ ﺍﻟﻠﻪ . ﻭﺍﻟﺜﺎﻟﺜﺔ ﻓﻲ ﺍﻟﺘﻮﺑﺔ
ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﻌﻴﺪ ﺍﻟﻨﻔﺲ ﺇﻟﻰ ﺍﻟﻄﻬﺎﺭﺓ ﺍﻷﻭﻟﻰ . ﻭ

b. On the inward passions of the soul, that it should rebuke its impure thoughts so as to be pleasing to God when it is purified, f. 156 *b*:

ﻣﻘﺎﻟﺔ ﻓﻲ ﺍﻟﻨﻔﺲ ﺍﻟﺘﻲ ﻻ ﺗﻌﺎﻗﺐ ﺍﻟﻨﻔﺲ . ﻓﻲ ﺍﻟﺘﻲ ﺗﻌﺎﻗﺐ ﻣﻘﺎﻟﺔ
ﻋﻠﻰ ﺍﻟﻨﻔﺲ ﻋﻠﻰ ﻻ . ﺍﻟﻤﻌﺎﻗﺒﺔ ﻣﺎ ﺍﻟﻤﺎﻟﻚ ﻓﻴﻬﺎ ﺍﻟﻨﻔﺲ ﺍﻟﻤﻌﻠﻢ
ﺍﻟﻨﻔﺲ ﻣﻦ ﻫﻲ ﺍﻟﺘﻲ ﻻ . ﺍﻟﻤﺎﻟﻚ ﻓﻴﻬﺎ ﻳﻌﻠﻢ ﻟﻜﻲ ﻣﺎ ﻣﻜﺎﻥ
ﻣﻘﺎﻟﺔ ﻓﻲ ﺍﻟﺘﻲ ﺍﻟﻨﻔﺲ . ﻭﺍﻟﺘﻲ ﺍﻟﻨﻔﺲ ﻣﻦ ﻫﻲ ﺍﻟﺘﻲ ﻻ ﺍﻟﻨﻔﺲ
ﻭﻫﻲ ﺍﻟﻤﻌﺎﻗﺒﺔ ﻣﻦ ﻫﻲ ﺍﻟﺘﻲ ﺍﻟﻨﻔﺲ . ﻭ

c. On those who draw nigh to the path of truth, showing that unless they war with diligence against the demons, they will not suffer them to enter therein, f. 163 *a*:

ﻣﻘﺎﻟﺔ ﻓﻲ ﺍﻟﺬﻳﻦ ﻳﻘﺮﺑﻮﻥ ﻟﻠﻄﺮﻳﻖ ﺍﻟﺤﻖ : ﻭﺍﻟﺘﻲ ﺍﻟﻨﻔﺲ
ﻟﻠﻄﺮﻳﻖ ﺍﻟﺤﻖ ﻳﻘﺮﺑﻮﻥ ﺍﻟﺬﻳﻦ ﻓﻲ ﻗﺎﻝ : ﻟﻬﻢ ﻳﺴﻤﺢ ﻻ ﺍﻟﺘﻲ
ﺍﻟﺸﻴﺎﻃﻴﻦ ﻋﻠﻰ ﺑﺠﺪ ﻳﺤﺎﺭﺑﻮﻥ ﻻ ﺇﻥ ﺍﻟﺘﻲ ﺍﻟﻨﻔﺲ . ﻓﻴﻬﺎ ﻳﺪﺧﻠﻮﻫﺎ
ﻭﻫﻲ ﺍﻟﻤﻌﺎﻗﺒﺔ ﻣﻦ ﻫﻲ ﺍﻟﺘﻲ ﺍﻟﻨﻔﺲ . ﻭ

10. A letter of Gregory the monk, f. 170 *b*:

ﺭﺳﺎﻟﺔ ﻟﻐﺮﻏﻮﺭﻳﻮﺱ ﺍﻟﺮﺍﻫﺐ . ﻭﻫﻲ ﺍﻟﺘﻲ ﻭﻫﻲ

ܥܠ ܐܢܐ ܕܐܡܪ ܠܐ ܐܫܬܡܥ ܒܟܠ ܙܒܢ ܕܐܢܐ ܥܠ ܥܡ ܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܢܐ ܥܡ ܐܠܗܐ ܐܫܬܡܥ ܠܐ ܐܡܪ

The colophon, f. 205 *b*, states that this book was finished in the month of Īyār, in the year 1763 = A.D. 1452, when the writer was in the convent of Mār Abraham and Mār Abel near Midyād in Ṭūr-'Abhdīn :

Then follow, in a rather later hand, sundry prayers, viz.:

15. Of Philoxenus of Mabbōgh, f. 206 *a* :

16. An alphabetical prayer in twelve-syllable metre, f. 209 *b*:

17. Of Dionysius, f. 210 *b* :

ܐܬܝܗܒ ܒܗ ܐܠ̈ܗܐ ܕܢܝܣ̈ܝܘܣ ܐܪ̈ܝܦܐ ܕܐܬܝ̈ܠܕ ܒܐܬܪ ܐܠ̈ܗܐ ܕܐܬ̈ܝ̈ܠܕ.

ܫ̈ܢ. ܐܠ̈ܗܐ ܕܐܬ̈ܝ̈ܠܕ ܠ̈ ܐܠ̈ܗܐ ܕܐܬ̈ܝ̈ܠܕ ܒܐܠ̈ܗܐ ܕܐܬ̈ܝ̈ܠܕ.

18. Of John the dwarf, f. 210 *b* :

ܕܐܬ ܡ̈ܢ ܐܠ̈ܗܐ ܕܐܬ̈ܝ̈ܠܕ ܐܬ̈ܝ̈ ܐ̈ܢ ܐ̈ܢ ܐ̈ܢ

On f. 211 *b* is a metrical extract referring to events in the years 1723 (A.D. 1412) and 1863 (A.D. 1552), beginning :

ܚܒܺܐ ܐܝܟ ܒܓ ܒܝܕܐ ܕܐ ܗܘܬܐ . ܐܓܗܝ
ܗܘܝܐ ܥܡ ܐܒܗܘ . ܐܒܓ ܕܐ ܬܪܘܥܐ ܗܘܐ ܒܗ ܥܡܘ
ܗܘܒܐ ܗܘܝܐ ܘ ܐܟ ܐܟ . ܐܩܐ ܕܐ ܐܝܗܒ
ܐܒܒܗܐ ܗܘܝܐ ܘ ܐܟ ܐܟ . ܐܩܐ ܕܐ ܐܝܗܒ
ܒܝ ܟܐ ܐ̄ ܘ ܐ̄ ܐ̄ : ܐܒܒ ܐ̄ ܐ̄ ܘ ܐ̄ ܐ̄
ܐ̄ ܐ̄ (?) ܐ̄ ܐ̄ .

On f. 212 *a* is another extract of eight lines, relating to the disputes about Easter, beginning :

ܐܐ ܒܐ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ . ܐ
ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄
ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄
ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄

ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄ ܐ̄

1. The history of Mār Hormizd the Persian anchoret, written by Mār Simeon, the disciple of Mār Yōzādāḳ, f. 1 *b*:

ܗܘ ܕܫܢ ܫܒܥܝܢ ܘܫܒܥ ܫܢܝܢ ܒܥܠܡܐ ܘܫܬܝܢ ܫܢܝܢ ܒܒܝܬ ܡܪ ܒܪܥܝܕܬܐ ܘܫܒܥ ܫܢܝܢ ܒܒܝܬ ܡܪ ܐܒܪܗܡ ܕܪܝܫܐ ܘܥܣܪܝܢ ܫܢܝܢ ܒܒܝܬ ܥܡܗ ܒܛܝܪ ܥܠܟܘܫ ܘܒܝܘܡ ܕܡܘܬܗ ܗܘ

5. The Proverbs or History of Aḥīḳar the wise, the scribe of Sanḥērībh, king of Assyria and Nineveh, f. 66 *a*:

ܡܬܠܐ ܕܐܚܝܩܪ ܚܟܝܡܐ ܣܦܪܐ ܕܣܢܚܪܝܒ ܡܠܟܐ ܕܐܬܘܪ ܘܢܝܢܘܐ

ܡܠܟܐ ܕܩܕܡܝܐ ܘܥܕܢܐ.

Beginning:

ܟܬܒ ܡܠܐ ܡܬܠܐ ܕܐܚܝܩܪ ܚܟܝܡܐ ܣܦܪܐ ܕܣܢܚܪܝܒ ܡܠܟܐ

ܕܐܬܘܪ ܘܢܝܢܘܐ. ܗܘ ܐܚܝܩܪ ܐܬ ܒܫܢܬ ܫܬ ܠܡܠܟܘܬܗ ܕܣܢܚܪܝܒ

ܡܠܟܐ ܕܐܬܘܪ ܘܢܝܢܘܐ ܕܩܕܡܝܐ ܘܥܕܢܐ ܐܬ ܒܫܢܬ ܫܬ ܠܡܠܟܘܬܗ

ܕܐܣܪܚܕܘܢ ܡܠܟܐ ܕܐܬܘܪ ܘܢܝܢܘܐ ܕܩܕܡܝܐ ܘܥܕܢܐ ܐܬ ܒܫܢܬ

ܫܬ ܠܡܠܟܘܬܗ ܕܢܒܘܟܕܢܨܪ ܡܠܟܐ ܕܒܒܠ ܘܢܝܢܘܐ ܕܐܚܝܩܪ ܗܘ

ܒܪ ܐܚܬܗ ܕܒܬ ܐܚܝ ܐܒܘܗ ܘܐܡܗ ܗܘ ܐܚܝ ܐܒܘܗ ܘܐܡܗ ܗܘ ܐܚܝ

ܐܒܘܗ ܘܐܡܗ ܗܘ

10. Other fables of Josephus (Aesopus), f. 105 *b*,

ܗܘܕ ܟܬܒ ܐܣܦ ܕܗܕ ܒܟܒ ܡܢ ܡܫܠ ܕܡܣܦܣ.

11. The history of John of Dailam (see *B.O.* iii. 1. 182 sq.), in twelve-syllable metre, f. 109 *a*:

ܡܢܗܕ ܒܫܒܒ ܗܕ ܡܫܫ ܒܡܣܕ : ܐܒܕ ܒܫܫ ܐܣܐ ܒܫ
: ܕܒܫ ܕܒ : ܒܫ ܗܕ ܒܫ : ܒܫ ܐܣ ܒܫ : ܒ
ܫܒ ܒܫ ܒܫ ܒ ܒ ܒ : ܒ ܒ ܒ : ܒ. ܒ
ܒ ܒ ܒ

13. The history of Christopher, f. 131*a*:

ܬܫܥܝܬ ܥܠ ܡܪܝ ܩܪܛܘܣ ܕܐܬܐ ܗܘ ܠܡܫܝܚܐ ܘܠܡܪܝ ܐܝܠܝܣ ܘܠܡܪ ܗܫ ܡܠܟܐ ܘܠܡܪ ܙܝܙܐ ܐܡܬܗ ܕܐܠܗܐ ܘܠܟܠ ܩܕܝܫܝ ܥܠ ܕܟܝ ܕܒܬܠ ܗܘ ܩܪܝܬܐ ܕܐܠܟܘܫ ܘܟܬܒ ܐܢܐ ܝܠܕܐ ܟܗܢܐ ܒܪ ܗܕܒ ܒܪ ܫܒܐ ܒܪ ܐܝܣܪܝܠ ܡܢ ܐܠܟܘܫ ܘܫܠܡ ܗܘ ܠܟܠ ܡܢ ܕܢܩܪܐ ܒܫܡܗ ܘܢܫܬܒܚ ܠܐܠܗܐ ܕܟܠ ܒܪܝܬܐ ܐܡܝܢ

אלה לפיכך דרוכה, שהרי מלחי חיות הים
מקיאה קשקשיה. ומטיפה שיחותיה. שהן ילדי קטנות
קיבוצם ביחדיו. או. ורמסה שדות לבנה מילולית
בינה. עוברת דניחה. ולעוות שכינתי. שהפך ביחדיו.
ומלוה לחמה. שלחה ינהגו. ותרגז עשיו. שהי
עוברות נקמה-תוכל שיבוצקופלישה. ותיה חוכחות
זבוה ומטיבותיה. או. בוא בים מיבל מזבלא לרם
בקיבוצתיום ביהרת חות ביחרגות. לידהו ביהלות.
ותרגז שלג שיוחה. שרחיה דשהגיות. ומהבלות
ביהוגיה. קחות נבלו. מילפת נחתו. בשיה נלהו
ילקיה ושבה לרמות רבתה. או. נישלים בים רחוביה
נלחם שבתיה. ומיתיה ביהוגיה רחשיהות נבגיהות.
ילקיה שבה לרמות רבתה. או. נישלים בים רחוביה
נלחם שבתיה. ומיתיה ביהוגיה רחשיהות נבגיהות.

ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ ܐܢ ܬܗܘ ܠܟܘܢ ܐܝܟ ܕܐܢܐ ܐܦ ܐܢܬ

ܕܡܫܚܐ ܕܥܠ ܡܢܝܢܘܬܐ ܕܚܛܝܬܐ ܕܐܝܬ ܒܗ ܐܦ ܒܗ ❖ ܐ ❖ ܕܡܫܚܐ ܕܥܠ ܡܢܝܢܘܬܐ ❖ ܒ

a. Of the number of sins, f. 2 *a*,

❖ ܕܡܫܚܐ ܕܥܠ ܡܢܝܢܘܬܐ ❖

b. How the sinner who comes to confession should be received by the priest, f. 2 *a*,

❖ ܕܡܫܚܐ ܕܐܝܟ ܕܡܩܒܠ ܚܛܝܐ ❖

c. For whom the priest should offer the divine sacrifice, f. 2 *b*,

❖ ܕܡܫܚܐ ܕܐܝܟ ܕܡܩܪܒ ܩܘܪܒܢܐ ❖

d. For whom and what we should pray at the daily hours, f. 4 *a*,

ܡܗܟ ܡܝܗ ܡܢܡ ܐܟ ܠ ܒܫܟ ܚܥܝܥܐ
ܒܚܝܒ ❖

e. That the unclean should not be mentioned for the sake of transitory gains, and their names presented on the altar when they are unworthy, f. 4 *a*,

ܒܟ ܡܗܟ ܗܐܕ ܒܕܐ ܒܐܒܐ ܟܗܒ ܡܝܩ
ܥܕܘܣ ܟ ܡܝܗ ܒܝܫ ܕܒ ܟ ܒܩ ❖

f. In what condition the officiating priest should be, f. 7 *a*,

❖ ܣܐܐ ܫܐܣ ܒ ܥܟܒ ܐܟ ܒܫ ܫܐ ܒ

g. That he must not wittingly remit the sins of any man except in accordance with the canon, or impiously offer on his behalf, f. 7 *b*,

ܣܐܟܟ ܒܕ ܐܟ ܐܟ ܒ ܐܐܒܐ ܫܐ ܒ ܒ ܐ
ܟ ܒ ܐ. ܐ ܒ ܣܐ ܒ ܐ.

h. Canons and orders concerning various sins, f. 9 *a*,

ܒ ܐ ܒ ܐ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ❖

Fifty-seven canons in all, from ܐ to ܢ.

i. On Confession, showing how the penitent should confess and the priest receive him, and on those who turn from any heresy, f. 16 *a*,

ܒ ܐ ܒ ܐ ܐ ܒ ܐ ❖

ܠܡܕܢ ܫܒܩܠܘܢ ܕܝܢ. ܐܠܐ ܠܡܢ ܕܐܡܪ ܒܟܠ ܡܕܝܢܬܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ❖

Canons numbered from ܫ to ܟ.

2. General order of confession, f. 21 *a*,

❖ ܫܘܠܡܐ ܕܝܠܡܢ ܕܢܫܬܘܦ ܒܟܠ ܡܕܝܢܬܐ ❖

a. Instructions for confession in each particular case, f. 22 *b*,

ܐܝܟ ܠܡܫܡܠ ❖ ܫܡܥ ܡܠܬܐ ܕܟܠ ܚܕ ܘܚܕ ❖ ܕܢܫܬܘܦ ❖

Recitation of the decalogue, f. 23 *b*.

b. The seven deadly sins, f. 37 *b*,

ܫܒܥ ܚܛܗܐ ܡܝܬܝܩܐ ܕܒܢܝ ܐܢܫܐ : ܓܐܐ : ܙܢܝ : ܟܕܒܐ : ܣܗܕ : ܒܛܠ : ܫܟܪ : ❖

c. The seven bodily works of mercy, f. 40 *b*,

ܐܠܝܢ ܫܒܥ ܡܠܝ ܕܪܚܡܐ ܓܫܡܝܬ.

These are ܠܐܟܠ ܓܪܝܢ, ܫܩܝ ܡܝܐ, ܠܒܫ ܥܪܛܝܢ, ܒܝܬ ܠܓܪ ܠܐ ܐܝܬ ܠܗ, ܦܪܘܩ ܫܒܝܐ, ܒܩܪ ܚܒܝܫ, and ܠܐ ܡܟܢܝ ܠܡܒܪ.

d. The seven spiritual works of mercy, f. 41 *b*,

ܫܒܥ ܡܠܝ ܕܪܚܡܐ ܪܘܚܢܝܬ.

These are ܟܬܒܐ ܕܡܪܝ ܐܒܓܪ, ܫܒܝܚܐ ܐܒܪܗܡ ܩܛܝܪܐ, ܡܪܝ ܝܘܚܢܢ, ܡܪ ܫܡܥܘܢ ܟܐܦܐ, ܘܡܪ ܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܝ, and ܡܪ ܐܒܓܪ ܡܢ ܡܕܝܢܬ ܐܕܘܪ.

e. The five senses, f. 42 *b*, viz.

ܫܡܥ, ܚܙܘ, ܪܝܚ, ܛܥܡ, ܡܫ

f. The three divine virtues, f. 43 *b*,

ܗܝܡܢܘܬܐ ܕܒܗ ܡܫܬܘܕܥ ܒܥܡܐ ܕܐܠܗܐ ܘܒܗ ܢܚܘܢ ܒܫܘܪܝܐ (*sic*) ܕܒܪ ܐܢܫ.

g. Prayers of the penitent after confession, f. 44 *a*,

ܒ ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ.

h. Prayer of absolution by the priest, f. 47 *a*,

ܐܠܗܐ ܕܒܪܚܡܐ ܘܚܢܢܐ. ܡܫܟܚ ܐܢܐ ܥܠ ܥܒܕܟ ܐܢ ܒܬܘܒܬܐ ܘܚܢܢ ܒܝ ܒܗܕ ܒܛܝܒܘܬ ܚܛܝܢܝ.

Subscription, f. 47 *b*,

ܟܬܒ ܐܒܓܪ ܒܪ ܝܘܚܢܢ ܒܪ ܐܒܓܪ ܡܢ ܩܪܬܐ ܕܒܝܬ ܓܙܪ ❖ ܫܢܬ ܫܡܢ ܘܫܒܥ ❖ ܒܫܢܬ ܬ : ܫܢ ❖

3. Manual of Christian doctrine by question and answer, f. 48 *a*,

ܡܠܦܢ ܡܫܝܚܐ : ܫܒܝܚܝܐ ܚܛܝܢܝܐ ܥܠ ܕܡܗ ܕܐܠܗܐ :

ܒܪܝܫ ܣܘܦ ܀ ܐܘܠ ܡܫܬܐ ܒܝܬ ܀ ܐܘܠ ܡܫܬܐ ܒܝܬ ܀ ܣܘܦ ܒܪܝܫ
ܕܟܬܒܐ ܕܝܠܗ ܀ ܐܘܠ ܡܢ ܡܫܬܐ. ܣܘܦ ܟܠ ܡܕܡ ܕܐܬܐ
ܕܒܪܝܫ ܡܢ ܟܬܒܐ ܕܝܠܗ.

The Apostles' Creed, f. 49 *b*; the Lord's Prayer, f. 53 *a*; the Decalogue, f. 56 *b*; orders and useful counsels of the Church, f. 59 *a*, ܕܬܘܩܢܐ ܕܫܠܝܚܐ ; of the seven sacraments, f. 59 *b*, ܫܒܥ ܣܝܡܐ ; the virtues, f. 61 *b*, divided into ܬܠܬ ܩܠܝܢ, viz. faith, charity and hope, and ܫܒܥ ܩܠܝܢ, viz. ܕܚܟܡܬܐ ܕܢܣܝܒܘܬܐ ; of the seven gifts of the Holy Spirit, f. 62 *b*, viz. ܚܟܡܬܐ. ܡܕܥܐ. ܓܒܪܘܬܐ. ܬܘܟܝܬܐ. ; the seven works of mercy, f. 63 *a*, viz. ܕܢܣܝܒܘܬܐ ; of sins, f. 63, ܫܒܥ ; of the four last things, ܐܪܒܥ ܕܒܪܐ, f. 65 *a*, viz. death, the Day of Judgement, Hell, and the Kingdom of Heaven; and of the Garland of Roses; *ibid.*,

ܟܐ : ܗܢ ܒܪܝܟ ܒܪܢܫ ܕܝܢ ܫܡܥ. ܕܬܘܩܢܐ ܕܫܠܝܚܐ
ܕܡܪܢ ܐܝܟ ܗܘ ܐܡܪ ܠܬܠܡܝܕܘܗܝ ܐܦ ܠܟܘܢ ܐܡܪ
ܕܬܪܥܐ ܡܫܬ ܠܟ ܠܐ ܬܫܬܟܚ ܐܠܐ ܒܫܒܥ ܙܒܢܐ ܒܝܘܡܐ
ܚܕ ܡܢ ܫܒܬܐ. ܟܐ. ܐܦ ܐܢ ܐܬ ܒܥܐ ܠܡܫܒܩ ܠܟ
ܒܝܘܡܐ ܗܢܐ ܡܢ ܫܒܬܐ ܠܫܒܬܐ ܐܚܪܢܐ ܕܠܐ ܬܫܬܟܚ
ܐܠܐ ܒܫܒܥ ܙܒܢܐ ܒܝܘܡܐ ܚܕ ܡܢ ܫܒܬܐ ܠܫܒܬܐ ܐܚܪܢܐ.

ܐܠܗܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܗܘ ܐܠܗܐ ܘܡܪܝܐ ܚܕ ܗܘ ܡܫܝܚܐ ܘܠܐ ܐܝܬ ܐܠܗܐ ܐܚܪܢܐ ܐܠܐ ܚܕ ܗܘ ܐܠܗܐ ܘܡܪܝܐ ܚܕ ܗܘ ܡܫܝܚܐ ❊ ܘܐܝܟ ܕܐܒܐ ܐܝܬ ܠܗ ܫܘܠܛܢ ܘܐܝܟ ܕܒܪܐ ܐܝܬ ܠܗ ܫܘܠܛܢ ܘܐܝܟ ܕܪܘܚܐ ܩܕܝܫܐ ܐܝܬ ܠܗ ܫܘܠܛܢ ܘܠܐ ܬܠܬ ܐܠܗܐ ܐܠܐ ܚܕ ܐܠܗܐ ❊ ܗܟܢܐ ܐܦ ܐܒܐ ܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ❊ ܘܠܐ ܐܒܐ ܡܢ ܒܪܐ ❊ ܘܠܐ ܒܪܐ ❊ ܐܠܐ ܡܢ ܐܒܐ ❊ ❊ ❊

8. Prayer for the consecration of an altar, f. 85 *b*,

ܨܠܘܬܐ ܕܩܕܫܬ ܡܕܒܚܐ ❊ ܐܝܟ ܕܥܒܕ ܠܡܒܪܟ ܥܠ ܡܕܒܚܐ

ܕܐܬ. ❊ ܘܐܡܪ ܒܪܟ ❊

This same prayer is written by another hand on f. 1 *a*, with the omission of the final words

ܐܝܟ ܕܐܬ ❊ ܘܐܡܪ ܒܪܟ ❊ ܐܝܟ ܕܐܬ ❊ ❊ ❊

9. Prayer recited over an excommunicated priest by the Bishop or Metropolitan, f. 86 *b*,

ܨܠܘܬܐ ܕܡܫܚܐ ܥܠ ܟܗܢܐ ܕܐܬܪܕ ܡܢ ܟܗܢܘܬܐ.

ܘܐܡܪ ܒܪܟ ❊ ❊ ❊

ܒܫܡܗ ܕܐܒ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܗܘ ܝܗܝ ܪܥܘܬܟ ܡܪܝ ܐܝܠܝܐ ܘܐܒܝ ܐܒܗܬ ܟܠ ܚܕ ܡܢ ܐܢܫܐ ܕܢܬܟܪ ܒܫܡܗ ܩܕܝܫܐ ܗܢ ܕܢܬܟܪ ܒܫܡ ܢܒܝܐ ܢܩܒܠ ܐܓܪ ܢܒܝܐ ܘܡܢ ܕܢܬܟܪ ܒܫܡ ܙܕܝܩ ܐܓܪ ܙܕܝܩ ܢܩܒܠ ܐܓܪ ܙܕܝܩ ܗܘ. ܘܐܦ ܟܣ ܡܝ ܕܢܫܩܐ ܠܚܕ ܡܢ ܥܙܘܪܝ ܗܠܝܢ ܙܥܘܪܐ ܕܐܢ ܐܝܬ ܒܗ ܟܣ ܡܝ ܕܢܫܩ

16. The Consecration of the Oil for anointing the Sick, f. 97 *b*,

ܒܗܕܐ ܡܫܝܚܐ ܕܒܫܒܥ ܩܢܝܐ ܟܬܒܗ ܒܫܡܗ ܕܡܪ ܐܠܝܐ.

Add. 2022

Paper, about 8½ in. by 6; 186 leaves; 19 quires, signed with letters, of 10 leaves (ܙ has 9, and ܒܕ 7); 20 lines in a page A leaf is wanting after f. 180, and ff. 10, 123 and 126 are recent supplements. Written in a good, regular, Nestorian serṭā of the xviith cent.

The Nomocanon of 'Abhd-īshō' bar Bĕrīkhā, whose name however is not mentioned in this manuscript. The work has been fully analysed by Assemani in the *B.O.* iii. 1, 332—351, and edited, with a Latin translation, by A. Mai, *Scriptorum Veterum Nova Collectio*, t. x.

The colophon states that the manuscript was written in the days of the catholicus Mar Elias, but ends abruptly on f. 180 *b*,

ܒܫܢܬ ܬܪܥ ܘܫܒܥ ܡܐܐ ܘܫܢܬ ܒܫܢܝ ܡܪ ܐܠܝܐ ܩܬܘܠܝܩܐ ܕܒܝܬ ܩܘܕܫܐ ܕܒܪ ܩܘܩܐ ܕܒܒܠ ܘܒܟܠ ܡܕܝܢܬ ܐܪܒܝܐ ܘܒܫܢܬ ܬܫܥ ܠܡܠܟܘܬ ܡܪ ܐܠܝܐ ܒܪ ܡܪ ܬܐܘܕܘܣ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ܒܪ ܡܪ ܐܒܪܗܡ ..... ܒܪ ܡܪ ܐܒܪܗܡ ܕ ܟܠ ܡܕܝ. ܐܡܝܢ. ܒܫܡ ܐܠܗܐ ܚܝܐ ܕܥܒܕ ܫܡܝܐ ܘܐܪܥܐ ܐܡܝܢ.

To it are appended the following pieces.

1. Against fasting on Sundays, imperfect at the beginning, f. 181 *a*. Here are cited canon lx of the Apostles, canon xviii of Gangra, and a letter of Mār Timothy I. the catholicus.

2. Extracts from the Questions of Īshōʿ bar Nōn, مم ﻣﻮﺭ ﺩﺫ ﺳﻌﻮﺩ ﺟﻠﻮﺭ, f. 182 *a*.

ﺟﻠﻮﺭ ﻟ ﺳﻠﻪ ﻟﺰﺯ ﻛﻤﻪ ﺩﺑﺪﺩ : ﻟﻮ ﻛ. ﺳﺪﻩ.

ﺑﻠﻪ ﻟﺰﺯ ﻣﻪ ﻛﻤﻪ ﺩﺑﺪﺩ ﺟﻠﻮﺭ ﻟﻪ ﻛﻤﻪ ﻣﻪ.

3. Canon of the œcumenical Fathers, f. 182 *b*:

ﺳﻮﻣﻮﻫﻮﻟ ﻟﻪﺩﻪ ﻟﻮﻣ ﻣﻪ ﻟﻪﺩﻪ ﺟﻠﻮﺭ ﻟﻪﻣﻮﺩ.

ﻟﻮﻟ ﻫﻠﻪ ﻟﻪﺩ ﺩﻪ ﻟﻮﻫﻪ (*sic*) ﻟﻪﺩ ﻟﻪﺩﻪ ﺩﻪﻟﻪ. ﻟﻠﻪﻟﻪ

ﻟﻮ ﻫﻠﻪ ﻟﻪﺩﻪ ﻛﻪﺩﻪ ﻟﻮﻟﻪ : ﻟﻪﻣﻮﻫﻪﻟ ﻟﻮ ﻟﻪﻣﻮﻫﻪﻟ. ﻟﻮ

ﻣﻪﻟﻪ ﻟﻪﺩﻪ ﻛﻪﺩﻪ ﻟﻮﻟﻪ ﻫﻪ ﻟﻪﻣﻮﻫﻪﻟ ﻟﻪﻛ ﻫﻠﻪ ﻛ

ﻣﻪﻟﻪ ﻟﻪﻣﻮﻫﻪﻟ ﻟﻮﻣﻮﻫﻮﻟ.

This is followed by "Question 46," with its answer, f. 183 *a*:

ﺟﻠﻮﺭ ﻟﻪﺩﻪﺩﻪ ﻫﻪ ﻟﻪﻣﻮﻫﻪﻟ. ﻟﻠﻪﻟﻪ ﻫﻪﺩﻪﺩﻪ ﻫﻪ ﻟﻮﻟﻪ :

ﻫﻪﻟﻪ ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪﻟﻪ ﻫﻪﻟﻪﻣﻮﻫﻪﻟ ﻟﻪﻛ ﻫﻪﻟﻪ ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪﻟﻪ

ﻟﻪﻣﻮﻫﻪﻟ : ﻟﻮ ﻫﻪﻛ ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪﻟﻪ ﻟﻪﻣﻮﻫﻪﻟ ﻟﻪﻣ. ﻟﻪﻣﻮﻫ

ﻛ ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪﻛ ﻟﻪﻣ.

4. Canon of George, bishop of Āthōr, f. 183 *b*:

ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪﻟ ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪﻟﻪ ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪ ﻟﻪﻣﻮﻫ

ﻫﻪ ﻟﻪﻣﻮﻫﻪﻟ : ﻫﻪﻟﻪﻟ. ﻛ ﻫﻪﻟﻪﻟ ﻟﻪﻛ ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪ

ﻟﻪﻣﻮﻫﻪﻟ. ﻟﻮ ﻛﻪﻟﻪﻟ ﻫﻪﻟﻪﻟ. ﻟﻮ.

This is followed by "Question 4," with its answer:

ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪﻟﻪﻟ. ﻟ ﻫﻪﻟﻪ ﻛﻪﻛ ﻫﻪﻟﻪ (*sic*) ﻟﻪﻣﻮﻫﻪﻟ

ﻫﻪﻟﻪ ﻟﻪﻣﻮﻫﻪﻟ ﻫﻪﻟﻪ ﻟﻪﻣﻮﻫﻪﻟ ﻟﻪﻣ ﻫﻪﻟﻪ.

5. Specimens of the introductory formulae of letters to catholics, metropolitans, bishops, priests, deacons, teachers, monks, laymen, and one's own brother, ܟܠܗ ܒܣ ܚܢܢܐ.

On f. 186 *a* is a note of purchase by the deacon Khaushābhā, son of Thomas, of the village of Pīyōz (see Badger, *The Nestorians*, i. 174).

ܘܒ ܟܬܒܬ ܗܢ ܡܟܡܟܢ ܕܥܒܕ ܕܐ ܫܟܚ ܐܢܐ ܒܝ

ܦܘ ܫܢܝܐ ܒܝ ܡܒܪ ܒܟ ܒܝ ܕܠܫܢ. ܣܐ.

Add. 2023

Paper, about $9\frac{5}{8}$ in. by $6\frac{5}{8}$; 317 leaves, some of which, especially towards the end, are stained by water and injured; f. 218 has been purposely mutilated. The quires, signed with letters, were 37 in number, of 10 leaves (except ܟܘ, 14, and ܟܣ, 12), but four quires are now wanting at the beginning, and one after f. 168. Single leaves are missing after ff. 47, 129, and 217; five leaves after f. 204; and probably several at the end. The number of lines varies from 18 to 25. Written in a good, clear, Jacobite serṭā, apparently by two hands of the xiiith cent.

A large Collection of Ecclesiastical Canons and extracts from various writers relating to Ecclesiastical Law.

1. The Canons and Laws of the Emperors, as promulgated by the Emperor Leo about the year 517 of the era of Antioch, i.e. about A.D. 468, f. 1 *a*. As this recension appears to be different from those edited by Bruns and Sachau (*Syrisch-Römisches Rechtsbuch,* 1880), the loss of the first four quires of the MS. is greatly to be regretted. The text was here divided into 95 sections, of which § 92 corresponds with § 121 of the London MS. (*Syr.-Röm. Rechtsb., Zweiter Theil,* p. 36), § 93 with § 141 of the Armenian text, (*ibid.*, p. 148), and §§ 94, 95 with §§ 78, 79 of the Paris MS. (*ibid.*, p. 72). Subscription, f. 2 *b*:

ܟܬܒܐ ܕܢܡܘܣ ܡܢ ܩܕܡ ܐܠܗܐ ܒܝܕ ܡܪ ܝܘܚܢܢ ܐܒܐ ܒܛܪܝܪܟܐ ܕܥܠ ܟܢܝܫܬܐ ܩܕܝܫܬܐ ܕܡܫܠܡ ܠܗ ܐܠܗܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

2. Divisions of Inheritances according to the canons of the Church, as collected and arranged by Mār John the patriarch, f. 2*b*:

ܟܬܒܐ ܕܢܡܘܣ ܡܢ ܩܕܡ ܐܠܗܐ ܒܝܕ ܡܪ ܝܘܚܢܢ ܐܒܐ ܒܛܪܝܪܟܐ ܕܥܠ ܟܢܝܫܬܐ ܩܕܝܫܬܐ ܕܡܫܠܡ ܠܗ ܐܠܗܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

This tract is divided into 121 sections, of which 107 treat of inheritances. Special rubrics are:—

§ 32, f. 7*b*, ܕܠܐ ܐܬܐ ܠܡܫܬܡܫ ܒܝܬ ܩܒܪܐ ܐܠܐ.

§ 33, f. 8*a*, ܒܓܢ ܐܦ ܒܝܬ ܠܡܫܬܡܫ ܒܝܬ ܩܒܪܐ ܐܠܐ.

§ 36, f. 8*b*, ܐܠܐ ܒܪ ܐܢܫ ܡܝܬ ܒܠܐ ܐܠܐ: ܕܐܬܐ ܠܗ ܒܪ ܐܢܫ ܀

§ 108, f. 16*b*, ܠܐ ܡܬܚܫܒ ܒܗ ܐܠܐ ܀

§ 111, f. 17*a*, ܠܐ ܡܫܬܡܫ ܀

§ 112, f. 17*b*, ܠܐ ܡܬܒܪܟ ܒܝܬ ܩܒܪܐ ܀

§ 116, f. 18*a*, ܠܐ ܐܬܐ ܠܡܫܬܡܫ ܒܗ ܐܠܐ ܀

§ 119, f. 19 *a*, ܐܲܚܕܵܐ ܕܡܫܬܲܚܠܦ ܒܝܬ ܫܡܫܐ.

§ 120, f. 19 *b*, ܒܝܬ ܐܲܚܕܵܐ ܒܟܠ ܙܒܢܐ ܫܠܐ ܒܝܬ ܐܝܢ ܐܦ ܙܢ ܐ .ܡܕܡ ܒܐ ܒܢ ܐܢ .ܡܕܟ ܐܲܚܕ ܕܡܫܬܲܚܠܦ ܒܟܠ ܡܟܡ.

§ 121, f. 20 *b*, ̄ܒܝܫܐ ܐܡܪ ܒܐ ܐܢ ܐܠ̈ܐ ܐܢ ܒܢܐ ܕܐ ܡ. ܐ ܡܐܟ ܒܢܐ ܐܢ ܐܠ̈ܐ ܒܐ ܐܢ ܒܢܐ ܐܡܪ ܐܢ ̄ܒܝ ܐܢ ܒܢܐ ܐܦ ܐܢ ̄ܒܝ ̄ܐ ̄ܐ ̄ܐ

ܟܬܒ ܡܪ ܝܘܚܢ ܫܠܝܚܐ ܕܐܦ ܫܡܗ ܐܝܬ ܠܗ ܒܫܘܠܡܐ ܕܒܝܬ ܡܫܝܚܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

3. Canons, Laws and Rules of the Christians, f. 23 *a*:

ܟܢܘܢܝ ܕܝܢܐ ܘܣܝܪܬܐ ܕܡܫܝܚܝܐ ܕܒܝܬ ܡܫܝܚܐ ܀

a. Canons of S. Paul on marriage, twenty in number, f. 23 *a*:

ܦܘܠܘܣ ܫܠܝܚܐ ܕܒܝܬ ܡܫܝܚܐ ܥܠ ܥܣܪܝܢ ܟܢܘܢ ܀ ܟܬܒ ܡܪ ܝܘܚܢ ܫܠܝܚܐ ܕܐܦ ܫܡܗ ܐܝܬ ܠܗ ܒܫܘܠܡܐ ܕܒܝܬ ܡܫܝܚܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

b. On the kinds of divorces, f. 24 *a*:

ܐܪܒܥ ܕܟܬ ܦܘܫܩܢܐ ܕܦܘܪܫܢܐ ܕܒܝܬ ܡܫܝܚܐ ܀ ܐܝܬ ܠܗ ܒܫܘܠܡܐ ܕܒܝܬ ܡܫܝܚܐ ܀

The four ways are then specified.

c. On the reasons of divorce, four in number, f. 24 *b*:

ܐܪܒܥ ܕܟܬ ܦܘܫܩܢܐ ܕܦܘܪܫܢܐ ܕܒܝܬ ܡܫܝܚܐ ܀ ܐܝܬ ܠܗ ܒܫܘܠܡܐ ܕܒܝܬ ܡܫܝܚܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܀

d. Canons and questions of the holy Fathers and orthodox Teachers, f. 25 *b*:

ܟܬܒ ܥܠ ܣܢܩܐ ܕܩܠܝ ܕܐܬܬܐ ܡܪܥܐ ܡܫܟܚܢܐ

ܠܬܘܒ ܥܨܡܐ ܡܒܪܟ ܐܘܠ. ܐ ܐܝܨ ܗܢ ܟܬܒܗܢܐ

ܕܐܟܡ ܟܠ ܒܢܐ ܕܥܒܐ. ܗܢ ܐܬܐ ܐܐ ܐܠܐ. ܐܐ ܠ ܐܝܨ.

The subscription tells us that these are taken from the "judgements" of Mār Timothy the patriarch of the East*, f. 34 *b*:

ܥܒܕ ܥܡܡ ܕܒܐ ܕܡܢ ܠܥܡܐ ܡܢ ܕܡܪܢ.

e. Ecclesiastical judgements and sentences of Īshō' bar Nōn, patriarch of the East†, f. 34 *b*:

ܕܒܐ ܡܫܬܡ ܐܟܠ ܗܡܢ ܟܬܒ ܕܡܗ ܐܒܐ ܡܢ

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* Timothy I., Nestorian Catholicus; *B.O.* ii. 433, iii. 1, 158 sqq., especially 162.

† *B.O.* ii. 434, no. 48; iii. 1, 165—6.

4. Various extracts, f. 47 *a*.

a. From the Wisdom of Solomon, f. 47 *a*: ch. vi. 6 (ܐܡܪ ܐܢܬܝܘܣ)—11, 16—21; vii. 6; viii. 19—21 (ܗܐ ܟܐ ܐܢܐ); ix. 1—3, 6, 16; xi. 24; xii. 11 (to ܐܝܟ ܐܡܪ).

b. Of the Philosophers, f. 47 *b*:

ܗܘ ܕܐܡܪ ܠܗ ܡܢ ܐܢܬ ܐܝܟ ܕܐܡܪ ܠܐ ܐܝܬ ܠܝ ܐܠܗܐ ܐܠܐ ܚܕ ܗܘ ܕܐܠܗܐ ܐܝܬ ܠܗ ܐܠܗܐ ܐܚܪܢ ܐܠܐ ܐܠܗ

g. Jacob of Edessa, f. 48 *b*:

ܕܡܪܝ ܝܥܩܘܒ ܐܘܪܗܝ ܕܐܕܐ ܥܠ ܡܫܟܚܐ

ܐܝܟ ܕܐܡܪ ܡܪ ܐܦܪܝܡ ܒܪ ܦܛܝܡ ܐܝ ܠܐ ܢܒܝ.
ܥ.

m. Mār Ephraim, f. 50 *a*:

ܡܢ ܐܝܢ ܐܡܪ ܐ ܡܪ ܐܦܪܝܡ ܩܕܝܫܐ : ܒܬܪ ܕܐܡܪ ܠܐ ܬܫܟ ܟܕܒ ܥܠ ܐܝ ܡܢ ܥܠ
ܥܠ ܡܐ ܕܐܡܪ ܠܐ ܬܫܟ ܟܕܒ ܥܠ ܐܝ ܡܢ ܐܠ ܥ.

n. Moses bar Kēphā, f. 50 *a*:

ܡܘܫܐ ܒܪ ܟܐܦܐ. ܐܝܟ ܕܐܡܪ ܐܢ ܐܬܥܠ ܒܟܠ ܡܕܝܢܬ
ܐܠܟܣܢܕܪܝܐ ܒܬܪ ܐܠ ܩܕܝܫ ܐܬܐ ܕܐܡܪ ܠܐ ܬܫܟ ܟܕܒ ܥܠ ܐܝ ܡܢ
ܐܠ ܥ.

o. Chrysostom on 2 Corinth. iv. 4, f. 53 *b*:

ܡܪܥܐ ܐܦܣܛܡ ܒ ܒܣܥܪ ܟܬܒ ܒܫܡ ܐܠܗܐ ܕܟܠ
ܡܢ ܕܐܡܪ ܐ ܡܪ ܐܦܪܝܡ ܕܐ ܐܡܪ ܠܗ ܐ ܠ. ܐ ܡܢ ܐ ܐ
ܥ.

p. Question of the brethren to Basil, f. 53 *b*:

ܐ : ܐܠܦܣ ܐܝܫܬܐܠ ܐܚܝ ܒܣܝܡ ܐܢܬ ܐܡܪ ܠܝ.
ܥ. ܒܣܝܡ ܐ ܡܢ ܕܐ ܐ ܒܣܝܡ ܐ ܡܢ ܕܐ ܐ ܡܢ ܐ ܐ ܒ

q. Philoxenus of Mabbōgh, f. 54 *a*:

ܐ ܒ ܐ ܒ ܐ ܒ

ܠܟ ܠܐ ܡܢ ܡܕܡ ܕܐ ܐܠܐ ܡܐܢ ܕܐ ܒܝ ܒܪܟ ܐܡܪ ܐܒܪܗܡ ܠܐ ܬܐ ܡܢ ܡܕܡ ܕܐ ܐܠܐ ܡܐܢ ܕܐ ܒܝ ܒܪܟ ܐܡܪ ܐܒܪܗܡ ܠܐ ܬܐ ܡܢ ܡܕܡ ܕܐ ܐܠܐ ܡܐܢ ܕܐ ܒܝ ܒܪܟ ܐܡܪ ܐܒܪܗܡ

s. Extracts from Genesis, ܡܢ ܣܦܪ ܒܪܝܫܝܬ ܐ, f. 55 *a*: ch. iii. 14, 17—19; iv. 9, 11, 12; ix. 24, 25.

t. From Deuteronomy, ܡܢ ܣܦܪ ܕܒܪܝ ܕܒܪܝܬ, f. 55 *b*: ch. xxvii. 16, 17, 19, 25.

u. From Proverbs (the rubric is left blank), f. 55 *b*: ch. x. 18, xi. 25, xxvi. 2.

v. Cyril on S. Luke, hom. xl, f. 55 *b*:

ܡܢ ܡܫܠܝ ܕܫܠܝܡܘܢ ܡܢ ܣܒܪ ܠܗ ܠܟ ܡܐ ܕܐ ܡܢ ܡܫܠܝ ܕܫܠܝܡܘܢ ܡܢ ܣܒܪ ܠܗ ܠܟ ܡܐ ܕܐ ܡܢ ܡܫܠܝ ܕܫܠܝܡܘܢ ܡܢ ܣܒܪ ܠܗ ܠܟ ܡܐ ܕܐ

w. From the "Book of the Fathers," f. 55 *b*:

ܡܢ ܕܐܒܗ ܕܩܕܝܫܐ. ܐܡܪ ܐܒܐ ܕܐ ܗܘ ܐܒܐ ܕܐ ܗܘ ܐܡܪ ܐܒܐ ܕܩܕܝܫܐ. ܡܢ ܕܐܒܗ ܕܩܕܝܫܐ. ܐܡܪ ܐܒܐ ܕܐ ܗܘ ܐܡܪ ܐܒܐ ܕܩܕܝܫܐ.

x. Cyril, f. 55 *b*:

ܡܢ ܡܫܠܝ ܕܫܠܝܡܘܢ. ܐܡܪ ܩܪ ܒܪ ܐܝ. ܡܢ ܡܫܠܝ ܕܫܠܝܡܘܢ. ܐܡܪ ܩܪ ܒܪ ܐܝ. ܡܢ ܡܫܠܝ ܕܫܠܝܡܘܢ. ܐܡܪ ܩܪ ܒܪ ܐܝ.

y. Extracts from the Old Testament, ff. 55 *b*—56 *b*, partly according to the Pĕshīṭṭā, ܠܦܫܝܛܐ ܕܐ, partly according to the Hexaplar version, ܠܗܟܣܦܠܐ ܕܐ.

Micah (?), f. 55 *b*:

ܡܢ ܟܬܒ ܐܒܐ ܕܩܕܝܫܐ ܡܫܐ ܕܐ ܡܢ ܟܬܒ ܐܒܐ ܕܩܕܝܫܐ ܡܫܐ ܕܐ

حاصتهن. وافتسح قهيلا نص الكحا بصعلا هج
مكهندا حتعا. وقصهدندا تحلا.

Job ix. 13, LXX., f. 56 *a*.

2 Chron. xix. 1, 2, LXX., f. 56 *a* :

هج هص قلكحا وصهر بصهل كصلاه. وص.

Jeremiah xxiii. 14, LXX.; Lament. ii. 14, Pĕsh.; f. 56 *a*.

Isaiah v. 20 (LXX.), 21 (Pĕsh.), with the addition of the words ىحنا كسصنه مكبزب, f. 56 *a*.

Ezekiel xii. 24, LXX.; xiii. 10, 16, Pĕsh.; f. 56 *a*.

Proverbs xxiv. 24, 25, LXX.; xvii. 15, xxiv. 23, 24, Pĕsh.; f. 56 *a*.

z. Chrysostom on S. Matthew, hom. lxxix.,

ىصا اصاندهه هج هكاهنا بكه بهه بهلب

and hom. l., ىبكه حصا بىهعصب, f. 56 *b*.

a. Other extracts from the Old Testament, f. 57 *a*, viz. Ezekiel xxv. 3—7, LXX., اىو هحصب, and Prov. xxiv. 17, 18, Pĕsh.

β. Exposition of Ps. xv., f. 57 *a* :

صهصا بهنا هنبه لنا بهنا بجهنا صهعصبو. هنا هنبه بجهنا
صهعصبو. اصهصا اها بهقصا ⁘ هنبه بعنا حهنو
لا هكصهنا انا ⁘ اصهه لا اسا هصصا لا اسصب
هبعا. وص. .اصبزه لنا حصصب بكصه. هصه

γ. Verses from Proverbs, f. 57 *b*, according to the LXX., ch. xvi. 31, 32; x. 19; xvii. 28; xix. 5, 8.

δ. S. John, ch. viii. 2—11, f. 57 *b*:

ܐܝܟ ܕܐܡܪ ܗܘ ܚܕ ܡܢ ܐܢܫܐ ܕܐܡܪ ܐܢܐ ܐܫܬܡܥ ܠܟ ܘܐܢܐ ܐܫܬܡܥ ܠܟ ܘܐܡܪ

c. Where S. Paul's Epistles were written, f. 59 *a*:

ܗܘܢ ܐܝܬܐ ܕܟܬܒܢ.

Number of stichoi, 6473.

d. The number of stichoi, ܣܛܝܟܘܣ, in each of the Biblical books, f. 59 *b*. The total of the New Testament is given as 20,585, and of the whole Bible 90,000.

e. The Names of God with their translation into Syriac, f. 60 *a*, margin:

ܐܠܗܐ ܡܪܝܐ ܕܢܢ. ܐܝܠ ܡܪܝܐ ܕܟܠ ܥܠܡ. ܐܠܗ

ܡܪܝܐ ܐܠܗܐ ܕܫܪܝܪ (*sic*) ܘܩܕܝܫ. ܐܗ.

6. From a discourse of Simeon "of Ṭaibūthā*," f. 60 *a*:

ܐܡܪ ܡܪܢ ܫܡܥܘܢ ܕܛܝܒܘܬܐ : ܐܢܐ ܡܫܬܐܠ ܠܟ ܐܚܝ

ܒܝܬ ܟܢܘܫܬܐ ܕܐܝܟ ܕܐܢܫ ܕܚܟܡ ܒܥܠ ܣܦܪ ܐܢܬ ܐܘ

ܐܚܪܢ ܕܡܫܬܡܥ ܒܟ ܐܘ ܕܡܫܬܡܥ ܠܗ ܡܢ ܐܚܪܢ ܐܘ

ܠܐ ܢܚܝ. ܐܗ.

7. From the *Recognitiones* of S. Clement, f. 60 *b*,

ܐܡܪ ܡܪܢ ܩܠܝܡܝ ܕܒ ܛܘܒܢܐ ܕܟܬܒ.

The first two extracts correspond with Lagarde's ed., p. ٦, 26—28, and p. ٧٧, 21—25.

8. From the Epistle of Barnabas, f. 61 *b*:

ܐܡܪ ܒܪܢܒܐ ܫܠܝܚܐ ܕܫܘܥ ܡܫܝܚܐ. ܐܝܬ ܠܝ ܚܟܡܬܐ

ܒܟ ܕܬܬܚܙܐ ܒܗ ܐܢܫ ܕܐܝܬ ܒܗ ܚܟܡܬܐ ܘܢܬܟܢܫ

ܠܘܬ ܟܠ ܡܢ ܕܫܐܠ ܡܢܟ. ܘܢܬܝܗܒ ܠܗ ܕܢܬܠ ܠܗ.

* *B.O.* iii. 1. 181.

.ܟܬܒ ܫܒܥ ܡܢܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܒܪ ܐܢܐ ܐܦ ܐܢ ܐܡܪ ܠܟ ܒܪ ܐܢܫ ܘܒܪ ܐܢܫ

c. Questions and answers, f. 68 *a*:

ܟ ܩܠܐ ܕܦܠܟܘܬ ܐܢܐ ܕܫܐܠ. ܐܢܐ ܐܡܪ ܠܟ. ܚܝ
ܐܢܬ ܐܡܪ ܠܝ ܕܐܢ ܐܦܫܪ ܠܟ ܐܡܪ ܠܝ. ܐܝܟ ܐܢܬ ܫܐܠ
ܐܝ ܫܐܠ ܚܝ. ܐܡܝܢ.

d. On Prayer, f. 73 *a*,

ܫܐܠ ܒܪ ܐܠܗܐ ܕܐܡܪ ܠܝ ܫܐܠ. ܫܐܠ ܠܐ ܫܐܠ ܫܘ
ܫܐܠ ܐܢ ܐܦܫܪ ܐܦܫܪ ܠܟ ܐܡܪ ܠܝ. ܐܝܟ ܐܢܬ ܫܐܠ
ܐܡܝܢ.

e. From the letter to the brethren that dwell in convents, f. 75 *b*:

ܐܡܪ ܠܟ ܐܢܬ ܫܐܠ ܫܐܠ ܐܢܐ ܫܐܠ ܠܟ ܐܡܪ.
ܐܢܐ ܐܡܪ ܠܟ ܐܢ ܐܦܫܪ ܐܢܐ ܫܐܠ ܐܡܪ ܠܟ ܐܢ.
ܐܡܝܢ ÷ ܐܢܬ ܫܐܠ ܫܐܠ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ.

11. From the epistles of Ignatius, f. 77 *a*:

ܫܐܠ ܐܢ ܐܦܫܪ ܐܢ (*sic*) ܐܡܪ ܠܟ ܫܐܠ. ܐܝܟ ܐܢ ܐܡܪ
ܫܐܠ ܐܢ ܐܦܫܪ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ.
ܐܡܝܢ ÷ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ

12. From Gregory Nazianzen, f. 78 *a*:

ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ.
ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ
ܐܢ (*sic*). ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܡܪ.
ܐܡܝܢ.

13. Severus of Antioch, from hom. c., f. 79 *b*:

ܕܒܪ ܐܝܟ ܕܐܬܐ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܕܐܬܐ ܠܝ ܒܪ ܐܢܫ ܐܝܟ ܕܐܬܐ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ

ܒܬܪܐ ܕܐ ܠܐ ܟܬ ܐܢ ܠܐ ܟܬ ܐܢ : ܐܡܪ ܐܢ ܠܐ ܟܬ ܐܢ ܠܐ ܟܬ ܐܢ ܠܐ ܟܬ

ܟܬܒ ܫܠܝܚܐ ܕܫܠܝܚ ܐܝܬ ܠܗ ܫܘܠܛܢ ܒܟܠ ܥܠܡܐ ܘܟܠ ܡܢ ܕܥܠ ܒܗ ܢܗܘܐ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܘܫܠܡ ܠܟܠ ܡܢ ܕܥܒܕ ܠܗ ܘܢܬܪܚܡ ܥܠ ܥܠܡܗ

See Lagarde, *Reliqq. juris eccl. antiquiss.*, p. ﻫ, line 3. From book ii., f. 209 *b*, ﻣﺤﻤﺪ ﺑﻦ ﻋﻠﻲ ﻣﻦ ; from book iii., f. 211 *b*, ﻣﺤﻤﺪ ﺑﻦ ﺍﻟﺤﺴﻦ ﻋﻠﻲ.

19. Canons extracted from the *τίτλοι*, f. 218 *b*. They are imperfect at the beginning, about two-thirds of f. 218 having been cut away :

. . . . . .

ﻣﻦ ﻻ ﻳﺤﻀﺮﻩ . ﻭﺇﻥ ﺍﺳﺘﻔﺘﻮﻩ ﻓﻲ ﺷﻲﺀ . ﻣﻦ

ﺑﻦ ﻣﻠﻚ . ﺃﻭ ﻳﻘﺪﻡ ﻟﻪ ﺷﻴﺌﺎ . ﻣﻠﻚ ﺑﻦ ﻣﻠﻚ

ﺍﻟﻤﻠﻜﺎﻧﻴﺔ ﺍﻟﻤﻘﺪﺳﺔ [ﻣﻠﻚ ﻣﻦ] ﺇ ﺍﻧﻪ ﺍﻟﻤﺴﻴﺢ ﺍﻟﻤﻠﻜﺎﻧﻴﺔ ⁘ ﻭﻳﻠﻬﻢ

ﻭﻳﺰﻳﺪ ﺍﻟﻤﺴﻴﺢ . ﻭﻗﺪ ﻣﻠﻚ ﺇﻟﻰ ﻣﻨﺘﻬﻰ : ﻣﻠﻚ ﻓﻲ

ﻭﻳﺰﻳﺪ ﺍﻟﻤﺴﻴﺢ . ﻭﻗﺪ ﻣﻠﻚ ﺇﻟﻰ ﻣﻨﺘﻬﻰ .

Prefixed is an index, f. 214 *b* :

ﻫﺬﻩ ﻓﻬﺮﺳﺖ ﻛﺘﺎﺏ ﻗﻮﺍﻧﻴﻦ ﺍﻟﺮﺳﻞ ﻭﺍﻟﻘﻮﺍﻧﻴﻦ ﺍﻟﻤﻘﺪﺳﺔ ﺍﻟﺘﻲ

ﺟﻤﻌﻬﺎ ﺍﻟﻘﺪﻳﺴﻮﻥ ﺍﻟﻤﺒﺎﺭﻛﻮﻥ ﺍﻟﺮﺳﻞ ﺍﻟﻘﺪﻳﺴﻮﻥ . ﻭﻫﻲ

ﻣﺮﺗﺒﺔ ﻋﻠﻰ ﺍﻟﺤﺮﻭﻑ ﺍﻟﻬﺠﺎﺋﻴﺔ . ﻭﻫﻲ ﻣﻦ ﺍﻟﻮﺭﻕ ٢٠٧

ﺇﻟﻰ ﺍﻟﻮﺭﻕ ٢١٤ ⁘ ﻫﺬﻩ ﻓﻬﺮﺳﺖ ﻛﺘﺎﺏ ﻗﻮﺍﻧﻴﻦ ﺍﻟﺮﺳﻞ

At the end we read, f. 228 *b* :

ﺗﻤﺖ ﻫﺬﺍ ﻛﺘﺎﺏ ﻗﻮﺍﻧﻴﻦ ﺍﻟﺮﺳﻞ ﻭﻫﻮ ﺁﺧﺮ ٨٠ ﻣﻦ

ﺍﻟﻤﺠﻤﻮﻉ . ﻭﻫﻮ ﻣﺮﺗﺐ ﻋﻠﻰ ﺍﻟﺤﺮﻭﻑ ﺍﻟﻬﺠﺎﺋﻴﺔ . ﻭﻫﻮ ﻓﻲ

ܒܐ ܠܐ ܟܬܒ ܟܠ ܡܢ ܕܒܥܐ ܕܫܡܗ ܒܟܬܒ ܗܕܐ ܘܠܐ ܒܫܡ ܐܚܪ
ܡܢ ܫܡܗ ܕܐܠܗܐ ܐܠܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܒܠܚܘܕ.

20. Canons of the Apostles and of the Synods of the Fathers, which are scattered in various places and not contained in the *τίτλοι*, f. 228 *b*:

ܠܐ ܢܫܬܟܚ ܒܟܬܒ ܗܕܐ ܡܢ ܟܠ ܡܢ ܕܒܥܐ ܕܫܡܗ ܒܟܬܒ ܗܕܐ ܘܠܐ ܒܫܡ
ܐܚܪ ܡܢ ܫܡܗ ܕܐܠܗܐ ܐܠܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܒܠܚܘܕ.

a. Canons of the Apostles, 68 and 69, f. 228 *b*.

b. Canons from a letter written from Italy to the bishops of the East, which were sent by the bishops assembled at Antioch, f. 229 *a*:

ܠܐ ܢܫܬܟܚ ܒܟܬܒ ܗܕܐ ܡܢ ܟܠ ܡܢ ܕܒܥܐ ܕܫܡܗ ܒܟܬܒ ܗܕܐ ܘܠܐ ܒܫܡ
ܐܚܪ ܡܢ ܫܡܗ ܕܐܠܗܐ ܐܠܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܒܠܚܘܕ.

At the end of canon 15 we read, f. 231 *b*:

ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ ܕܐܡܪ ܐܢ ܐܢܫ ܒܟܬܒ ܒܐ ܠܡܫܕܐ ܐܚܪ
ܕܐܠܗܐ. ܟܕ ܫܡܥ ܐܢܐ ܒܢܝ ܐܠܗܐ ܕܐܡܪ ܐܢ ܐܢܫ ܒܟܬܒ ܒܐ
ܠܡܫܕܐ ܐܚܪ ܕܠܐ ܫܠܝܚ ܐܒܝ. ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ
ܐܢܫ ܒܟܬܒ ܒܐ ܠܡܫܕܐ ܐܚܪ ܕܠܐ ܫܠܝܚ ܐܒܝ ܐܦ ܐܢܐ ܐܡܪ
ܠܟ ܕܐܢ ܐܢܫ ܒܟܬܒ ܒܐ ܠܡܫܕܐ ܐܚܪ ܕܠܐ ܫܠܝܚ ܐܒܝ
ܐܠܗܐ ܠܐ ܡܫܟܚ ܐܢܐ ܐܦ ܐܢܬ ܐܠܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ
ܒܠܚܘܕ.

21. Extracts from letters of Basil.

a. From the letter to Amphilochius of Iconium, f. 231 *b*:

b. From another letter to the same, f. 235 *b*:

c. From another letter, f. 236 *b*:

ܗܕܐ ܡܢܟܐ ܘܒܗܘܢ ܟܬܒܬܐ ܐܚܪ̈ܬ̈ܐ ܠܐ ܫܠܡ ܠܝ ܒܗ ܥ̈ܪ̈ܒ̈ܐ

ܥ̈ܒ̈.

22. *a.* Extract from the letter of Philoxenus of Mabbōgh to the monks of Āmid, f. 237 *b*:

ܠܐ ܙܝܢ ܠܝ ܡܢ ܐܝܠ̈ܝ ܡܫܡܫܢܘܬܐ ܕܡܫܝܚܐ. ܐܦ ܐܝܠ̈ܝ

ܐܢ̈ܫ̈ܐ .ܐ .ܐܬܐ ܡܢ ܒܝܬ ܐܒܗ̈ܬ̈ܐ ܕܐܠܗܐ. ܐܦ ܐܢ̈ܫ̈ܐ

ܕܐ ܕܐ̈ܡ̈ܪ̈ ܠܝ ܡܢ ܐܠ̈ܗ̈ܐ ܕܐ̈ܡ̈ܪ̈ ܠܝ ܡܢ ܐܠ̈ܗ̈ܐ ܐ̈ܚ̈ܪ̈ܢ̈ܐ

ܕ ܚܕ. ܟܬܒ ܠܗ ܠܡܪܒܘܠܐ ܒܫܘܠܡ ܥܠ ܐܕܡ ܐܝܟ ܕܐܬ ܒܗ ܐ̄ ܡܢ
ܡܢ ܥܕܐ.

24. *a.* Canons of Rabbūlā, bishop of Edessa, to the monks, f. 238 *b*:

ܩܕܡܐ ܕܥܒܕܐ ܡܢ ܢܚܠܐ ܐ̄ܚܕ ܕܐܢܘܢ. ܠܟ ܒܪܝ.

See Overbeck, *S. Ephraemi Syri etc. opera selecta*, pp. 212—214, line 2.

b. Other canons of Rabbūlā, f. 239 *a*:

ܠܟ ܩܕܡܐ ܐܬܐ ܒܟ ܕܥܒܕܐ ܢܚܠܐ. ܚܩܪܐ ܐܢܘܢ
ܠܟ ܚܬܐ ܡܚܬ ܡܢܟ.

See Overbeck, *op. cit.*, p. 216, line 6.

25. Questions written from the East to the holy Fathers, with their answers, f. 240 *a*:

ܩܕܠܐ ܕܙܕܒܚ ܡܢ ܡܒܣܐ. ܐܙܦܚ ܚܩܠܐ ܕܒܟ
ܟܥܬܐ ܐܬܐ ܕܐܢܘܢ ܚܕ ܚܒܝܐ.

Compare Wright's *Catal.*, p. 950, no. 19. Followed by:—

a. Canons in the form of questions and answers, given in the time of persecution by the holy father Constantine and his companions, f. 243 *a*:

ܡܢ ܩܕܡ ܚܒܪܬܐ ܕܙܒܚ ܚܕ ܢܙܥ ܡܢ ܐܬܐ
ܥܬܐ ܚܚܝܕܝܐ ܡܬܝ.

Compare Wright's *Catal.*, p. 950, no. 20.

b. Extract from a letter written by the holy Fathers to the priests and abbots Paul and Paul, f. 243 *b*:

ܡܢ ܐܝܠܐ ܕܙܒܚ. ܡܢ ܥܬܐ ܐܬܐ ܟܥܬܐ ܬܒ
ܒܬܐ ܚܠ ܚܚ.

See Wright's *Catal.*, p. 950, no. 21.

c. Four canons concerning excommunicated clergy, by the bishop Sergius, f. 243 *b*:

ܩܕܡܝܐ ܕܠܐ ܢܬܩܒܠ ܒܗ ܟܗܢܐ ܘܠܐ ܡܫܡܫܢܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܡܪܝܗ ܘܠܐ ܡܢ ܒܝܬ ܡܫܡܫܢܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܡܪܝܗ ܘܠܐ ܡܢ ܒܝܬ ܟܗܢܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܟܗܢܐ ܘܠܐ ܡܢ ܒܝܬ ܩܫܝܫܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܩܫܝܫܐ ܘܠܐ ܡܢ ܒܝܬ ܕܝܩܘܢܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܕܝܩܘܢܐ ܘܠܐ ܡܢ ܒܝܬ ܫܡܫܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܫܡܫܐ ܘܠܐ ܡܢ ܒܝܬ ܩܪܝܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܩܪܝܐ ܘܠܐ ܡܢ ܒܝܬ ܡܫܡܫܢܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܡܫܡܫܢܐ ܘܠܐ ܡܢ ܒܝܬ ܡܫܝܚܐ ܕܐܬܪܚܩ ܡܢ ܒܝܬ ܡܫܝܚ

28. Letter of the bishop Jonah to the periodeutes Theodore on the question of monogamy, f. 254 *b* :

29. *a*. Questions put by the priest Addai to Jacob of Edessa, with his replies, f. 259 *a* :

See Lamy, *Dissert. de Syrorum Fide et Disciplina in re Eucharistica*, p. 98 sqq.; Lagarde, *Reliqq. juris eccl. antiquiss.*, p. ٥٤ sqq.; Kayser, *Die Canones Jacobi von Edessa übersetzt*

u. erläutert. The text of the mutilated passage, Lamy, p. 168, is as follows, f. 274 *b* :

ܐܒ ܐ ܥܠ ܡܕܒܪܢܐ ܕܐܒܗ ܕܝܘܚܢܢ ܡܢ ܒܝܬ ܐܒܗ ܕܡܫܝܚܐ
ܥܠ ܡܕܒܪܢܐ. ܐܢ ܐܝܟ ܕܐܒܗ ܕܝܘܚܢܢ ܐܬܐ. ܒܥܘܕ ܠܐ ܥܠ
ܒܝܬ ܐܒ. ܐܠܐ ܕܐܒܗ ܕܝܘܚܢܢ ܐܬܐ. ܒܥܘܕ ܠܐ ܥܠ ܡܕܒܪܢܐ
ܐܒ ܐ. ܐܒ. ܐܢ ܐܝܟ ܕܐܒܗ ܕܝܘܚܢܢ ܐܬܐ. ܒܥܘܕ ܠܐ ܥܠ
ܡܕܒܪܢܐ ܥܠ ܡܢ ܕܐܒܗ ܕܝܘܚܢܢ ܐܬܐ : ܐܠܐ ܐܢ ܒܥܘܕ
ܐ.

The passage missing at the end in Lamy, p. 170, runs thus, f. 275 *b* :

ܐܠܐ ܕܐ ܒܗ ܕܐ. ܐ ܒܗ ܐܠ ܒܝܬ ܐܠ. ܐܠ ܕܐ ܠܐ ܐܠ
ܐܠ ܐܠ ܐ ܒܗ ܕܐ ܐ ܒܗ ܐ ܐ ܒܗ ܐ ܐ ܒܗ

d. Questions put by the priest Thomas to Jacob of Edessa, with his replies, f. 281 *a*:

e. Questions put by John the stylite to Jacob of Edessa, with his replies, f. 285 *a*:

30. Orders, canons and ordinations of the Church, f. 291 *a*:

31. Question put by the brethren to Basil, with his answer, f. 293 *a*:

32. Basil and Gregory, question and answer, f. 294 *a*:

33. Of priests who swear and break their oath, f. 294 *a*:

ܗܢܝ ܟܬܒܐ ܕܩܛܪ ܥܠ ... ܒܟ ܥܡ ܒܕ (blank) ܫܡܗ

ܕܐ ܐܒܗܬܗ. ܟܐ.

34. Extracts from a letter of Severus to the priest Philip, f. 294 *b*:

ܗܢܝ ܡܐܡܪܐ ܕܣܝܪ ܠܓܒ ܫܠܝ ܐܓܪܬ ܠܦܝܠܝ ܟܗܢܐ. ܘܐܡܪ ܠܗ.

ܕܐܝ ܐܢ ܐܬ ܒܥܐ ܠܡܫܡܥ ܠܟ ܡܕܡ ܕܐܝ ܐܢ ܐܬ ܒܥܐ

ܠܡܫܡܥ ܠܟ ܡܕܡ ܕܐܝ ܐܢ ܐܬ ܒܥܐ ܠܡܫܡܥ ܠܟ ܡܕܡ

ﻣﻦ ﺍﻟﺪﻳﻮﻥ ﺍﻟﺘﻲ ﻋﻠﻰ ﻫﺬﺍ ﺍﻟﻜﺘﺎﺏ ﻭﻫﻲ ﺍﻥ ﻳﺪﻓﻊ ﻟﻜﻞ ﻭﺍﺣﺪ ﻣﻨﻬﻢ ﻣﺎ ﻳﺨﺼﻪ ﻣﻦ ﺫﻟﻚ ﻭﻣﺘﻰ ﻟﻢ ﻳﻔﻌﻞ ﻫﺬﺍ ﻓﺎﻥ ﺍﻟﻜﺘﺎﺏ ﻳﺒﻘﻰ ﻓﻲ ﺭﻫﻦ ﺣﺘﻰ ﻳﻔﺪﻯ ﻭﻣﺘﻰ ﺑﻴﻊ ﻫﺬﺍ ﺍﻟﻜﺘﺎﺏ ﻗﺒﻞ ﺍﻥ ﻳﻔﺪﻯ ﻓﺎﻥ ﺍﻟﺜﻤﻦ ﻳﻜﻮﻥ ﻋﻠﻰ ﺍﻟﺒﺎﺋﻊ ﻭﺍﻟﻜﺘﺎﺏ ﻟﻠﻤﺸﺘﺮﻱ ﻭﻣﻦ ﺍﺩﻋﻰ ﺍﻧﻪ ﻟﻪ ﺩﻳﻦ ﻋﻠﻰ ﻫﺬﺍ ﺍﻟﻜﺘﺎﺏ ﻓﻠﻴﺤﻀﺮ ﺑﻴﻨﺔ ﻋﺎﺩﻟﺔ ﻭﺍﻻ ﻓﻼ ﺣﻖ ﻟﻪ ﻓﻴﻪ ﻗ.

On the margin of f. 316 *a* is the following entry of debts in *Arabic*:

ﻛﺘﺐ ﻫﺬﻩ ﺍﻟﻌﻬﺪ ﺍﻟﺠﺪﻳﺪ ﻟﻤﺎﺭ ﺯﻛﺎ ﺍﻟﺮﺍﻫﺐ (*sic*) ﻛﺘﺐ ﻟﻪ ﻋﻠﻰ ﺍﻟﻜﺘﺎﺏ ﺍﺣﺪ ﻋﺸﺮ ﻛﺘﺐ ﺑﺴﺎ ﻋﻠﻰ ﻛﻒ ﺍﺣﺪ ﻋﺸﺮ ﻛﺘﺐ ﻣﺎﺭﻱ (?) ﻋﻠﻰ ﺍﻟﻜﺘﺎﺏ ﺍﺭﺑﻊ ﻛﺘﺐ ﻭﻛﺘﺐ ﻟﻤﺎﺭ ﺍﻳﻠﻴﺎ ﻋﻠﻰ ﺍﻟﻜﺘﺎﺏ ﻭﺍﺣﺪ ﻛﺘﺐ ﻭﻛﺘﺐ ﻟﻤﺎﺭ ﺍﻳﻠﻴﺎ ﻋﻠﻰ ﺍﻟﻜﺘﺎﺏ ﻛﺘﺐ ﻭﺍﺣﺪ

Add. 2810

Vellum, about $9\frac{1}{8}$ in. by $6\frac{1}{2}$; 175 leaves; the quires (number uncertain), of 10 leaves, are signed with letters (ﻣﺪ, f. 168 *b*). Some of the leaves are much soiled and torn, especially ff. 32 and 130; 2 leaves are wanting at the beginning (one of which was blank), eleven after f. 18, four after f. 26, one after f. 33, two after f. 71, one after f. 90, one after f. 148, two after f. 168, and several quires after f. 174; only one leaf from the last quire has been preserved, f. 175. The number of lines in a page varies from about 28 to 33. The writing is a good, regular, Nestorian Eṣtrangĕlā of the xith or xiith century.

This volume once comprised the whole New Testament, fully pointed with vowels and marks of interpunction.

The margins contain many brief notes of the usual kind, referring to the pronunciation of words in the text and similar matters. The larger sections are indicated throughout by a double series of letters, one for the whole volume, and the other for each book.

I. The Gospels, viz.

1. S. Matthew, f. 1 *a*. Missing portions, ch. i. 1—17, xxi. 28 to the end.

2. S. Mark, f. 19 *a*. Missing portions, ch. i. 1—20, vii. 21—x. 13 (first word), xiv. 46—xv. 4.

3. S. Luke, f. 35 *b*.

4. S. John, f. 71 *a*. Missing portions, ch. i. 38 (two words)—iii. 29, xviii. 22 (two words)—xix. 13.

II. The Acts of the Apostles, f. 94 *a*; followed by the epistle of S. James, f. 131 *a*, the first epistle of S. Peter, f. 133 *b*, and the first epistle of S. John, f. 137 *a*.

III. The Pauline Epistles, viz.

Romans, f. 140 *b*. Missing portion, ch. x. 14—xi. 23.

1 Corinthians, f. 153 *a*.

2 Corinthians, f. 166 *b*. Missing portions, ch. iii. 18—vi. 16, xiii. 6 to the end.

The remainder of the volume has perished, with the exception of a single leaf, containing

Hebrews, ch. xi. 6—31 (first word).

With this volume are bound up seven leaves, ff. 176—182, mostly much soiled and torn, which formed parts of two quires belonging to a similar manuscript, but written in a more cursive character and less fully pointed. The contents are—

Romans, ch. viii. 16—xi. 19, xv. 18—xvi. 13, with some small imperfections. Ff. 176—179.

1 Corinthians, ch. i. 19—iv. 10, vi. 4—vii. 14 (two words). Ff. 180—182.

Add. 2811

Paper, about $12\frac{1}{2}$ in. by $8\frac{1}{8}$; 112 leaves, of which the first two and the last two are blank; 11 quires, signed with letters, of 10 leaves, except ܟ, which has 9; 28 lines in a page. Written in a good, regular, Nestorian hand, and dated A.D. 1883.

I. Metrical discourses of Mār Isaac of Antioch, of which a list, ܫܡܘܗܝ ܕܡܐܡܪܐ ܕܝܨܚܩ, is given on the extra leaf, f. 3 *b*.

1. On love of learning, f. 4 *b*,

ܫܪܫ ܀ ܒܪܟ ܡܪܝ ܡܠܟܐ ܡܫܝܚܐ ܕܒܟ ܐܦ ܐܢܐ ܥܒܕ ܠܟ ܀ ܡܐ.

See Zingerle, *Monum. Syr.* i. p. 13.

2. On humility in the brethren, and admonitory, f. 8 *b*,

ܒܪܟ ܡܪܝ ܡܫܝܚܐ ܕܒܟ ܐܬܬܟܝ ܢܫܒܚ ܠܟ ܀ ܡܐ.

3. Admonitory, f. 13 *a*,

ܒܪܟ ܡܪܝ ܡܫܝܚܐ ܀ ܐܝܟ ܕܐ ܐܦ ܐܢܐ ܥܒܕ ܠܟ ܀ ܡܐ.

See Bickell's edit., vol. ii. p. 142.

4. On covetousness, as disturbing the brethren in general and monks in particular, f. 17 *a*,

ܒܪܟ ܡܪܝ ܡܫܝܚܐ ܕܒܟ ܐܬܬܟܝ ܢܫܒܚ ܠܟ ܀ ܡܐ.

5. On the dead, f. 20 *a*,

ܟܬܒ ܒܬܒܐ. ܕܡܡܝܬ ܕܗܐ ܒܝܢܬܐ : ܐܝܟܐ ܢܝܚ ܡܟ̈ܐ
ܢܟܪ. ܟ̈ ܐ.

6. On solitaries and anchorets, f. 21 *b*,

ܟܬܒ ܫܒܚܐ ܐܒܒܟ ܐܒܝܕܬ. ܢܟܪ ܒܐܟ ܟܬ̈ܒ :
ܕܒ ܫܟ ܒܟ ܒܐܬܟ. ܟ̈ ܐ.

7. On the end of the world, f. 29 *b*,

ܟܬܒ ܒܪܝܐ. ܕܡܝ ܒ̈ ܟܢ ܕ ܒܚܒܝܐ : ܟܟ ܢܥ̈ ܐ̈ ܘ
ܒܐܒܐܝ. ܟ̈ ܐ.

8. On repentance, f. 31 *a*,

ܟܬܒ ܡܬܬܝܐ ܐܐܐ ܒܪܟ. ܢܟ ܒ ܐ̈ ܐ̈ ܕ ܐ̈ ܒ :
ܟ̈ ܐ. ܐ̈ ܒ ܕ ܒ ܒ ܐ̈ ܐ̈ ܐ̈

12. On repentance, f. 49 *a*,

ܟܬܒ ܡܢܚܐ. ܥܠ ܟܐܣܘܬܐ ܕܢܝܚܐ. ܠܐ ܐܡܐ ܕܒܟܝ

ܦܨ. ܫܒܥܐ.

13. On poverty, which is the true freedom, f. 52 *a*,

ܟܬܒ ܡܫܦܛܢܐ ܕܚܐܪܬܐ ܕܒܪܝܬܐ. ܡܢ ܒܕ ܐܢܫ

ܢܦܫܗ : ܒܛܠ ܐܢ ܠܐ ܒܥܘܕ ܒܗ ܟܠܡܝܬܐ. ܦܨ.

14. Admonitory, f. 55 *a*,

ܟܬܒ ܦܘܩܕܢܐ. ܒܗ ܢܫܬܟܚ ܡܕܝܢܬܐ : ܘܠܐ ܢܫܬܟܚ

ܒܥܕܬܐ. ܦܨ.

15. On those who accuse one another at the time of prayer and the Eucharist, f. 58 *a*,

ܕܟ ܐܡܪ ܡܫܟܚ ܟܠ ܚܕ ܥܠ ܚܒܪܗ ܒܫܥܬ ܨܠܘܬܐ

ܘܒܩܘܪܒܢܐ. ܐܠܐ ܢܫܒܩ ܠܗ ܡܢ ܟܠ ܚܛܝܬܗ : ܘܐܦ

ܟܕ ܐܢܐ ܠܐ ܐܡܪ ܠܟ ܕܬܫܒܩ ܠܗ ܟܠ ܚܛܝܬܗ.

ܦܨ.

16. On Lent, f. 59 *b*,

ܟܬܒ ܫܘܡ ܒܝܬ ܩܕܫ. ܘܒܗ ܫܘܡ ܒܝܬ ܡܕܪܫܐ

ܕܡܫܝܚܐ ܕܐܬܐ ܒܫܒܥ ܫܒܬܐ. ܦܨ.

See Bickell, vol. i., p. 250.

17. On Lent, f. 64 *a*,

ܟܠ ܫܘܡ ܒܝܬ ܩܕܫ. ܒܗ ܫܘܡ ܒܝܬ ܡܕܪܫܐ : ܕܐܬܐ

ܕܒܫܒܥ ܫܒܬܐ. ܦܨ.

See Bickell, vol. i., p. 274.

18. Admonitory, f. 67 *b*,

ܟܬܒ ܡܘܥܛܐ ܕܥܠ ܫܒܥ ܟܠ ܕܒܬ ܕܟܠ ܫܢܐ ܘܥܠ ܟܠ ܥܕܢ ܕܫܢܬܐ ܘܥܠ ܟܠ ܙܒ

24. Rogationary, f. 104 *a*,

ܒܬܬܗ. ܗܢܝ ܡܠܫ ܡܠܫ ܘܦܒ ܟ: ܙ ܘ ܒܫ
ܙܟܠܦ.. ܡ.

Subscription, f. 108 *a*,

ܡܠܐ ܠܡܕܒ ܡܙܡܬ ܟܠ ܒܕܒܝ ܠܡܟܬ ܗܢܫ
ܫܐ ܙܗܫ. ܡ ܒܫ ܙܒܬ ܒܙܗܒܬ. ܟܠܟ
ܫܐ ܡ.

The statement "bishop of Nineveh" is incorrect.

All the above discourses are enumerated in Bickell's Index, *S. Isaaci Antiocheni, doctoris Syrorum, opera omnia, pars* 1, pp. iv—vi.

To these homilies is appended

II. A short discourse in prose, without name of author, entitled ܙܗܢ ܒܡܬܟ ܒ ܒܙܗ, *admonitions appended to the letter*, f. 108 *a*,

ܡ ܒܒ ܫܙ ܒܟܟ. ܒܬܦ ܫܙ ܒܘ: ܒܗ
ܫܢ ܒܟ. ܡ ܫ ܙ ܫܢ ܒ. ܒܠ ܒ
ܒ ܡ.

The colophon, f. 110 *a*, states that this manuscript was finished on the 14th Nīsān, A.D. 1883, at Alḳōsh, by the deacon ʿĪsā, son of Isaiah, son of the deacon Cyriacus, from the village of Eḳrōr in the district of Sindiē.

ܡܠ ܠܡܕ ܕܙ ܒܙܢ ܟ ܕܒ ܒ
.ܢ ܫ ܫ ܫ ܠ ܒ ܫ ܫ ܢ

ܟܬܒ ܐܘܪܝ ܒܝ ܫ. ܒ. ܫ. ܪܘܫ ܐܘܪܝ ܟܬܒ. ܠܡܒܕܩ
ܒܘܩܪ ܐܠܗܐ ܡܢ ܟܠ ܡܕܒܪܐ ❖ ܐܡܪ ܡܪ ܐܒܗܐ ܠܫܘܥ
ܒܪܝ ܗܘ ܕܒܪ ܐܢܫ ܐܦ ܐܢܐ. ܒܟܬܒ ܐܘܪܝ ܫܐܠ ܒܝ
ܠܡܫܝܚ ܕܐܡܪ ܐܢ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ. ܟ. ܒܟܬܒ ܐܘܪܝ
ܒܝ ܐܬ ܐܢ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ. ܟ. ܒܟܬܒ ܐܘܪܝ ܒܝ
ܐܬ ܐܢ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ. ܟ. ܒܟܬܒ ܐܘܪܝ ܒܝ ܐܬ

Add. 2812

Paper, about $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 133 leaves; 14 quires, signed with letters, of 10 leaves, except the first, which has 8, and the last, which has only 5; 20 lines in a page. Written in a good, current, Nestorian hand, at the beginning of the xixth cent. (see below).

The contents of this volume are all illustrative of the Aristotelian logic, or connected with the study of that branch of science.

I. Extracts from the Book of Scholia of Theodore bar Khūnī or Khōnī (see below, and compare *B.O.* iii. 1. 198), f. 1*b*,

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ܐܡܪ ܒܝ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ ܐܡܪ ܒܝ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ
ܐܡܪ ܒܝ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ. ܐܡܪ ܒܝ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ
ܐܡܪ ܒܝ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ. ܐܡܪ ܒܝ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ
ܐܡܪ ܒܝ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ. ܐܡܪ ܒܝ ܐܒܐ ܕܝ ܫܠܝ ܐܢܐ

ܡܢ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܝܬ ܠܝ ܒܪ ܐܢܫ ܐܠܐ ܒܪ ܐܠܗܐ ܘܠܐ ܐܝܬ ܠܝ ܐܒ ܐܠܐ ܐܠܗܐ ܘܠܐ ܐܝܬ ܠܝ ܐܡ ܐܠܐ ܒܬܘܠܬܐ ܕܠܐ ܝܕܥܐ ܓܒܪܐ ܘܠܐ ܐܝܬ ܠܝ ܐܚ ܐܠܐ ܝܫܘܥ ܡܫܝܚܐ ܕܠܐ ܝܠܕ ܐܠܐ ܒܒܬܘܠܬ

ܒܗܘ ܐܢܐ ܕܒܥܝܬ ܐܢܐ ܒܝܫ ܒܟܠ ܡܕܡ : ܒܥܝܢ ܐܢܐ ܒܗ ܒܝ ܒܗ ܕܐܡ ܒܗ ܕܐ ܒܗ ܕܐ ܒܗ ܕܐ

VII. On the Ten Categories by Mār Īshō'-bōkht, metropolitan of Rēv-Ardashīr (see *B.O.* iii. 1. 194), f. 69 *b*,

The following extracts may be from this same work, viz.

a. F. 72 *a*,

ܬܫܘܫܐ ܕܐܝ ܡܕܡ ܕܒܗܘ ܟܠܗܘ ❖ ܕܒܗ ܐܡܪ ܡܕܡ. ܬܡܢ
ܡܕܡ. ܠܐ ܡܕܡ. ܐܠܐ ܐܝܟ ܐܡܪ ܡܕܡ. ܟܕ.

b. On the word ܒܪܟ, f. 73 *a*,

ܘܕ ܒܪܟ. ܕܡܕܡ ܩܛܠ ܐܬܐ. ܒܪܟ ܕܢ. ܟܠܝ
ܠܐ ܕܢ. ܟܠܝܗ ܠܐ ܕܢ. ܫܡܫ. ܫܡ ❖ ܟܕ.

c. On the word ܩܛܓܘܪܝܐ, f. 73 *b*,

ܡܢܐ ܩܛܓܘܪܝܐ. ܩܛܓܘܪܝ ܐܡܪ : ܐܡܬܟܠܡ ܒܪܝܬܐ.
ܐ ܡܠܟܐ ܒܝܬܐ ܒܪܝܬܐ ܫܒܥܐ ܒܪܝܐ ܐ ܒܪܝܬܐ ܒܪܝܬܐ
ܒܪܝܐ ܩܛ ܕܒܝܬܐ. ܐ ܕܒܪܝܐ ܕܢܐ ܒܪܝܬܐ ..ܡܫܬܡܫ
ܟܠ. ܟܕ.

d. The Greek numerals, f. 73 *b*,

ܒܪܟ ܩܛܢ. ܫܢ ❖ ܐ : ❖ ܒ ❖ ܓ : ❖ ܠ
ܒܪܟ. ܐܕܒ ❖ ܩܛܢ. ܫܡܫ. ❖ ܒܪܟ. ܟܕ.

VIII. The work of Gregory Barhebraeus entitled *Sĕwādh Sophia*, f. 74 *a*,

ܡܒܪܟ ܠܡܒܕܩ ܕܐ ܕܒ ܩܛܠ ܒܪ
ܠܡܫܠܝܛܘܬ ܩܛܢ ܒܪܝܬ.

At the end are the following verses, f. 106 *a*,

ܒܪ ܠܐ ܕܠܒ ܐܝ ܠܡܒܐ ܢܫ ..ܒ ܩܛܢ ܒܪ

ܐܘܣܛܘܣ ܕܐܦܘܪܝܣ ܒܣܝܡ ܫܡܗ ܕܐܪܣܛܘ ܐܝܬ ܠܗ ܫܡ ܐܚܪ ܐܝܟ ܕܐܦܘܪܝܣ ܐܘ ܐܪܣܛܘ ܐܝܬ ܠܗ ܫܡ ܐܚܪ ܐܝܟ ܕܐܘܣܛܘܣ ܐܘ

ܕܫܡ ܗܘܢ ܕܐܡܪ ܒܗ ܐܢ ܕܟܠ ܡܠܬܐ ܕܐܝܬ ܠܗ ܫܘܪܝܐ ܘܠܐ ܫܘܪܝܐ. ܫܡ
ܐܚܪ ܘܐܚܪ ܐܝܟ ܕܐܡܪ ܒܗ ܐܢ ܟܠ ܡܠܬܐ ܕܐܝܬ ܠܗ ܫܘܪܝܐ ܘܠܐ ܫܘܪܝܐ ◆ ܟܙ.

d. On the bird called ܦܪܘܩܐ ܛܝܪܐ or ܛܝܪܐ ܕܡܠܝܠܐ, i.e. the parrot, f. 107 *a*,

ܦܪܘܩܐ ܛܝܪܐ ܙ : ܐܝܟ ܩܛܝܦܐ ܕܡܫܬܡܥ ܒܡܠܝܠܐ ܛܝܪܐ
ܕܡܫܬܡܥ ܒܟܠ ܡܠܬܐ (*sic*). ܟܙ.

e. A universal canon, embracing all, with illustrations, f. 107 *b*,

ܫܒܥ ܩܢܘܢ ܠܟܠܗܝܢ ܒܗ ܢܫܬܡܫ ܟܠ. ܡܟܝܠ ܐܢ ܠܟ
ܠܐܢܐ ܕܝܢ ܠܡܕܒܪܘ. ܒܫܘ ܫܒܥ ܒܚܡܫܒܥܬ ܩܠܝ ܕܡܬܩܪܝ
ܐܝܟ (*sic*) ܐܢ ܠܦܠܒܥ ܒܢܩܠܝ ܒܟܗܐ. ܒܫܘ ܫܒܥ
ܩܠܝ ܕܡܬܩܪܝ ܒܫܒܥ ܒܚܡܫܒܥܬ ܩܠܝ : ܫܒܥ ܒܫܒܥ ܒܚܡܫܒܥ
ܫܒܥ ܒܫܒܥ ܒܚܡܫܒܥ ܒܫܒܥ ܒܚܡܫܒܥ ܒܫܒܥ ܒܚܡܫܒܥ ܒܫܒܥ
ܫܒܥ ܒܫܒܥ ܒܚܡܫܒܥ ◆ ܩܢܘܢ ܠܟܠ ܡܠܬܐ ܕܐܝܬ ܒܗ ܫܘܪܝܐ : ܛܝܪܐ :
ܫܒܥ : ܫܒܥ : ܫܒܥ : ܟܠ ܛܟܣܐ. ܟܙ.

X. The letter of Severus Sēbōkht to the periodeutes Jonah, afterwards bishop of Tellā, on certain terms in the *De Interpretatione* and *Analytica Priora*, f. 109 *a*,

ܫܘܠܡܐ ܠܟܠ ܡܢ ܕܐܚܒ ܐܠܗܐ ܘܐܒܐ. ܠܥܐ ܡܢ ܕܐܝܬ
ܒܝ ܡܢ ܐܢܫ ܐܝܟ ܐܢܐ ܩܛܝܢ ܒܝܕ ܒܥܠ ܛܝܪܐ ܕܐܡܪ ܐܢ
ܕܐܝܬ ܠܗ ܫܘܪܝܐ ܘܠܐ ܫܘܪܝܐ ܒܟܠ ܡܠܬܐ ܕܐܝܬ ܠܗ
ܫܘܪܝܐ.

XI. The first book of the Analytics of Aristotle, translated into Syriac, f. 116 *a*,

ܟܬܒ ܩܠܝܢ ܣܒܪ ܐܢ ܡܢ ܟܠ ܡܠܬ ܡܠܬ ܕܡܬܐ ܠܡܠܬ ܡܠܬ ܐܘ ܠܐ ܡܠܬ ܡܠܬ ܐܘ ܠܐ ܡܠܬ ܡܠܬ ܐܘ ܠܐ

ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܥܣܪ ܫܢܝܢ ܠܡܪܝ ܝܘܚܢܢ ܡܛܪܦܠܝܛܐ ܒܐܠܟܘܫ ܥܠ ܝܕ ܫܡܫܐ ܗܪܡܙܕ ܒܪ ܚܢܐ ܡܢ ܟܦܪ ܦܝܘܙ ܀

The colophon, f. 132 *a*, states that this book was finished on the 26th of the first Teshrī, in the year 2118 = A.D. 1806, when Mār John was metropolitan, at Alḳōsh, by the deacon Hōrmizd, son of Ḥannā, from the village of Pīyōz.

ܐܬܟܬܒ ܣܦܪܐ ܗܢ ܒܫܥܬ ܬܪܝܢ ܒܝܘܡ ܫܒܬܐ ܒܬܫܪܝ ܩܕܡܝܐ ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܫܒܥ ܥܣܪܐ ܕܗܘ ܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥ ܬܫܥ ܥܣܪ ܫܢ

after f. 101; 19 lines in a full page. Written in a good regular, Nestorian hand of the xixth cent.

Hymns for the Fast of the Ninevites, by Khāmīs bar Ḳardāḥē, Wardā, and other writers, f. 3 *b*,

ܗܘ ܕܐܡܪ ܒܫܒܥ ܒܬܪܥ ܕܢܝܢܘܐ ܘܫܪܝ ܒܗ ܒܬܪ ܫܒܥ ܝܘܡ̈ܝ ܒܬܪ ܗܘ ܕܐܡܪ ܒܫܒܥ ܒܬܪ ܫܒܥ ܝܘܡ̈ܝ ܘܫܪܝ ܒܗ ܒܬܪ ܫܒܥ ܫܒ̈ܥ

ܐܘܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ❖

5. Beginning, f. 25 *b*,

ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ❖

6. Beginning, f. 28 *b*,

ܐܒܓܪ ܕܡܪܝ ܐܒܓܪ ܕܡܪܝ ❖

Alphabetical.

7. Beginning, f. 31 *a*,

ܐܒܓܪ ܕܡܪܝ ❖

Alphabetical.

8. Beginning, f. 33 *b*,

ܐܒܓܪ ܕܡܪܝ ❖

9. Beginning, f. 36 *b*,

ܐܒܓ.

Alphabetical.

10. Beginning, f. 38 *a*,

ܙܒܝ ܗܘܝ ܟ ܡܠܟܐ. ܕܢ ܫܕܪ ܡ (*sic*) ܗ ܗܘ ܠܟܐ.

ܕܡ ܟܬܒ ܡܫܟܚ ܗ ܟܬܒ ❖

Alphabetical.

11. Beginning, f. 39 *b*,

ܡܫܘܐ ܕܪܫܢ ܟ ܐܒܗܡܐ. ܟ ܢ ܕܡ ܡܠܟ ܕܒ ܒܪܐ.

ܗ ܟ ܒ ܟܬ ܠܡ ܐܡܪ ܐ ܕܢ ܐ ܕܡ ܗܘ

Alphabetical. ܟ.

12. Beginning, f. 41 *a*,

ܟ ܗܘ ܠܐ (*sic*) ܫ ܐ. ܠ ܕܡ ܐ ܟ ܢ ܠ

Alphabetical. ܟ.

13. Beginning, f. 42 *b*,

ܐ ܠ ܡ ܗ ܟ. ܟ ܗ ܠ ܐ ܕ ܠ ܗ ܐ ܠ ܗ ܐ ܠ ܗ

ܐ ܟ ܐ ܐ ܐ ܐ ܐ ❖

Alphabetical.

14. Beginning, f. 44 *a*,

ܐ ܟ ܐ ܐ ܐ ܐ ܐ

15. Beginning, f. 46 *a*,

ܗ ܝܣܕ ܕܠ ܗܬܗ .. ܡܝܚܐ ܡܝܟ ܕܠ ܚܒܗ ..

Alphabetical. ܣ. .. ܡܒܗܕܐ ܟܚܒܐ

16. Beginning, f. 47 *b*,

ܣܟܐ ܝܣܟܗ ܐܕܕܗ. ܡܟܗܡܐ ܐ ܐܕܕܗ. ܡܐ

Alphabetical. ܣ. ܗܕܗ ܠ ܚܕܗ

17. Beginning, f. 49 *a*,

ܗܚܐ ܕܝܕܗܟ ܕܝܕ. ܚܕܗ ܝܠ ܗܦ ܦܣ.

Alphabetical. ܣ. ܠܗܠܟܗ ܠ ܐܣܕܗ

18. Beginning, f. 50 *b*,

ܐ ܐܦܐ ܡ ܐܣ ܦ. ܡܟܠܝܐ ܐܗ ܐ

Alphabetical. ܣ. ܒ. ܗܡܗܚ ܗ ܕܟ

19. Beginning, f. 52 *a*,

ܐ ܕܗ ܚ. ܗ ܗ ܐ. ܚ ܐ

ܗ ܐ ܠ ܗ ܡ ܦ. ܦ ܡ ܐ ❖

Alphabetical.

II. By the priest Ṣĕlībhā, ܣ ܐ ܒ, beginning, f. 54 *a*,

ܒܟ ܙܟܝ ܡܙܐ. ܒܟܟܝ ܡܡܗܓܐ. ܥܒܘܐ // ܡܙܡܐ
ܘܡܙܓܐ. ܙܒܐ ܕܡܟ ܫܗܐ ❖

Alphabetical, ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ etc.

III. By the priest Askō (Isḥāḳ) Shĕbhadhnāyā, ܫܒܒ ܐܗܐ ܒܟܕܢ, beginning, f. 58 *b*,

ܗ ܡܟܟ ܒܡܐ. ܒܟ ܕܠܐ ܘܡܐ. ܟܙܡ
ܕܟܡܒ ܡܙܐ. ܘܒܒܡ ܟܐ ❖

Alphabetical, ܗ ܐ ܘ ܓ ܕ ܙ ܚ etc.

IV. By the priest Israel, beginning, f. 61 *b*,

ܙܡܒ ܙܐ ܙܒܕ ܟܐ. ܙܡܒܗ ܙܒ ܙܐ.
ܙܡܒ ܡܟ ܙܒܗ ܕܟ // ܙܕܗ ܡܒ ܕܟ
ܡܒܕ ❖

Alphabetical, ܐ ܐ ܗ ܐ ܗ ܓ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ etc.; two alphabets.

V. By the priest George, grandson of the above-mentioned Israel Alḳōshāyā, beginning, f. 67 *a*,

ܐ ܕܕܚܐ ܒܙܒܐ. ܗܐܐ ܕܗ ܐ ܙܒܐ. // ܒܗܗܒ
ܡܒ ܡܗܟ ܒܙܐ. ܟ

It ends with the acrostich ܒܗܕܒ, f. 71 *a*.

VI. By George Wardā or Ḥakkīm of Bēth Ḳāshā, ܟܒܚ ܕܒ ܐ, beginning, f. 71 *b*,

ܟ ܒܗܝܬ ܒܝܬܗ. ܐܦܠ ܕܡܬܟ ܒܝܕܗ. ܫܡܥ ‴ ܐ
ܒܝܬ ܐ ܫܡܗ ܕܚܙܐ. ܕܒܪ ܒܪܝܫܝܬ ܒܪܐ ◆

VII. Seven hymns by George Wardā, viz.

1. Beginning, f. 78 *a*,

ܡܒܗܝܢ ܕܒܗܝܢ ܕܐܡܪ. ܐܡܪ ܕܟ ܒܪ ܐܢܫ ܒܪ ܐ
ܫܘܝ ܡܢ ܐ ܠܐ ܐܝ ܡܢ ܐ. ܕܟ ܒܪ ܐ ܒܪ ܐ.
ܐ.

2. Beginning, f. 81 *b*,

ܐ ܕܒܪ ܒܪܝܫܝܬ ܒܪܐ. ܐܡܪ ܐ ܒܪ ܐ ܒܪ ܐ.
ܐ. ܐ ܒܪ ܐ ܒܪ ܐ ܐ ܒܪ ܐ ܒܪ ܐ ܐ.

3. Beginning, f. 83 *b*,

ܐ ܒܪ ܐ ܒܪ ܐ. ܐ ܒܪ ܐ ܒܪ ܐ ܐ ܒܪ ܐ ܒܪ ܐ.
ܐ ܒܪ ܐ ܒܪ ܐ ܐ ܒܪ ܐ ܒܪ ◆ ܐ ܒܪ ܐ ܒܪ ܐ.

4. Beginning, f. 86 *a*,

ܐ ܒܪ ܐ ܒܪ ܐ ܐ. ܐ ܒܪ ܐ ܒܪ ܐ ܐ ܒܪ ܐ ܒܪ ܐ.
ܐ ܒܪ ܐ ܒܪ ܐ ܐ. ܐ.

5. Beginning, f. 89 *a*,

ܐ ܒܪ ܐ ܒܪ ܐ. ܐ ܒܪ ܐ ܒܪ ܐ ܐ ܒܪ ܐ ܒܪ ܐ.
ܐ. ܐ ܒܪ ܐ ܒܪ ܐ.

Alphabetical.

6. Beginning, f. 90 *b*,

ܙܐ ܕܟܕܝܐ ܐܒܬܒ ܟܘܢ ܐ. ܟ ܙܝ ܒܬ ܫ ܕܡܘ
ܟ. ܘܘܡܐ ܕܙ ܙܒ ܟ. ܟܐ.

7. Beginning, f. 92 *a*,

ܣܟܝ ܙܡܝܕ ܐܦܘ. ܣܟܝ ܒ ܣܟܝ ܙܕܒܘܐ ܙܐܫ ܕ
ܐ. ܐܒ ܟܠ ܙܕ ܫܝܘ. ܣܐܙ ܙ ܣ ܡܒ ܫ ܐ ܟ
ܙܐܘܐ ܫ. ܒ ܘܫ .. ܙ ܐ ܐ ܣ ܐ ܙ ܟ
ܒ ܣܐ ܙ ܣ ܫ ܐ ܣ ܐ ܐ ܣ ܐ ܐ ܣ ܐ

IX. Two hymns by George Wardā, viz.

1. Beginning, f. 96 *a*,

ܐܘܗܒ ܠܢ ܟܠ ܚܕ ܡܢ ܟܠ ܚܕ ܒܬܘܒ ܕܝܢ ܐܠܗܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ.
ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ ❊
ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ. ܟܠ ܚܕ ܒܬܘܒ ܕܝܢ ܐܠܗܐ. ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ
ܐܡܝܢ. ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ. ٥٥.

2. Beginning, f. 99 *b*,

ܐܡܝܢ. ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ.
ܐܠܗܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ ❊ ܠܐ ܐܡܪ ܐܢܐ ܐܠܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ.
ܐܠܗܐ. ܐܡܝܢ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥
٥٥٥.

Colophon, f. 101 *b*,

ܫܒܚܬܐ ܠܐܠܗܐ ܚܝܐ ܕܐܒ ܘܪܚܡܢ ܐܠܗܐ. ܐܡܝܢ
ܐܡܝܢ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

to which a recent hand has added the words ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

After f. 101 three leaves are wanting, which probably contained, in addition to the remainder of the colophon, some historical notes, for on f. 102 *a* we read :

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥ ٥٥٥
ٱٱٱ (*sic*) ٱٱٱ

ܕܙܟܝ ܟܬܒ ܚܫܚܐ ܕܫܢܬ ܙܟܘ ܒܫܒܪ ܡܢ ܟܠ ܒܫܠܡܐ
ܐܠܗܐ ܒܡܐ ܚܫܒܢ ܐܟܐ ܙܒܩܝ ܠܐܠܡ ܒܡܐ ܚܟܬ
ܐܠܗ ܫܟܝ ܚܫܒܬ ܠܫܘܥܒ ܙܟܘ ܡܝ ܟܐ ܐܢ ܒܡܐ
ܟܫܘܒ ܙܡܝ ✣ ܫ

The scribe was Joseph ʻAzariah, as appears from ff. 28 *b* and 54 *a*, ܝܘܣܦ ܥܙܪܝܐ.

Add. 2814

Paper, about $9\frac{1}{4}$ in. by $6\frac{3}{4}$; 99 leaves, of which ff. 1, 2, and 97—99, are blank; 12 quires, unsigned, of 8 leaves (ff. 2—96), except the last but one, which has only 7, owing to the first leaf having been cut out; 20 or 21 lines in a page. Written in a good, regular, Nestorian hand, and dated A.D. 1879.

I. The *Mēmrā Zaugānāyā*, or *Mēmrā dhĕ-Zaugē* of Barhebraeus (so called because it is written in rimed couplets of twelve syllables), on the study of divine things (theology) and the perfection attainable thereby. It was composed at Baghdād, A. Gr. 1588 = A.D. 1277; see Payne Smith's *Catal.*, col. 371, no. 4; and Assemani, *B.O.*, iii. 1. 604. To this are joined supplementary stanzas by four later writers, viz.

1. Khāmīs bar Ḳardāḥē, a junior contemporary of the author.

2. Īshōʻ-yabh bar Mĕḳaddem, metropolitan of Arbēl, A. Gr. 1763 = A.D. 1452.

3. Joseph II., patriarch of the Chaldeans, from the village of Tel-Kēphē, near Mosul, A. Gr. 2009 = A.D. 1698.

4. The priest Ṣaumō or Ṣōmō (Ṣūmō, Bar-ṣaumā), from the village of Piyōz*, near Mosul.

* See Badger, *The Nestorians*, i. 174.

The stanzas are arranged in the inverse order of the age of the writers, viz. Ṣōmō, Joseph, Īshō'-yabh, Khāmīs, and Bar-hebraeus. This order is indicated on ff. 5 *b* and 6 *a*, first by writing the names in full, ܦܛܪܘܣ, ܟܐܘܐ, ܝܘܣܦ, ܫܡܥ, ܨܠܝܒܐ, and then by using the initials or other letters of the names, viz. ܦ, ܝ, ܟܐ, ܫ, and ܨ, accompanied by an Arabic transcription, صيموا, يوسف, يشوع, خميس, and غريغوريوس. Four lines are wanting on ff. 60 *a* and *b*.

Title, f. 3 *b*,

ܕܟ ܒܫܡ ܐܟܬܒ ܕܝܘܚܢ ܟܘܣܝܐ : ܕܒܚܝܫ ܬܫܥ ܐܝܬ ܒܗ ܫܒܥ ܡܐܐ ܘܬܫܥ ܣܗܕ̈ܐ ܕܒܟ

ולא מילם בתך, ועוד כתיב ויקח בעזו. וולאחר שהלך בלעם מהלכו לאחריו רץ. כך פיר"ת ולא נראה לי. אלא

ܐܪܝ . ܐܪܝ ܕܥܠ ܒܝܬ ܡܫܝܚܐ ܕܐܬܝ ܒܫܘܠܡ ܡܢ ܒܝܬ ܐܒܐ ❊ ܐܪܝ

ܕܥܠ ܒܝܬ ܡܫܝܚܐ ܕܐܬܝ ܒܫܘܠܡ ܡܢ ܒܝܬ ܐܒܐ (*sic*)

ܕܒܝܒܠܘܣ ܐܪܝ . ܐܡ ܫܒܩ ܠܝ ܐܡ . ܟ̈

The poem itself begins as follows, f. 5 *b*.

ܐ ܐܡܪ ܠ ܐ ❊ ܡܠܦܢܐ : ܒ̄ : ܕܒܫܡܐ ܕܫܡܝܐ ܕܒܪ ܐܢܫ

ܠ ܝܟ ܕܐܡܪ ܒܪ ܐܒܐ ܕܠܐܠܡ ܐܡܪ ܠܝ.

ܕܒܫܡ ܐܠܗ ܕܐܒܪܗܡ ܕܐܬܝ ܒܫܠܡ ܕܐ ܒܪ ܐܢܫ :

ܐܡܪ ܠܗ ܒܪ ܐܢܫ ܕܐ ܐܡܪ ܠܝ ܐܢܐ ܐܬܝ ܠܟ : ܐ

ܐ ܒܪ ܐܢܫ ܕܐ ܐܡܪ ܠܝ . ܐܢܐ ܐܬܝ ܠܟ . ܐ ܒܪܒܝ :

ܐ ܐܡܪ ܠܝ ܐܢܐ ܐܬܝ ܠܟ . ܐ ܒܪܒܝ ܐ ܐܡܪ ܠܝ :

ܐ ܐܡܪ ܠܝ ܐܢܐ ܐܬܝ ܠܟ . ܐ ܒܪܒܝ ❊ ܐ ܐܡܪ ܠܝ

At the end, f. 81 *a*, are verses by Mar Joseph II. and the priest Ṣaumō, the former on the margin thus:

ܐܒܪܗܡ ܐ ܐܪܙ : ܐܒܓ ܐܒܕ ܒܪܟ ܡܘܟ ܐܕ ܕܐܒ ܐܫ

ܐܒܕܗ ܕ ܐܒܕ ܒܪ ܐܒܐ ܕܐ : ܐܒܓ ܐܒܕ ܒܪܟ ܡܘܟ ܐܕ

ܠܗ ܕܒܢܐ ܥܕܐ : ܥܒܕܝ ܐܬܕܥܝ ܗܘ ܐܬܪ ܒܟ ܫܒܚ ܐܠܗܐ ❖

The latter are as follows :

ܐ ܗܝ ܕܐܒܕܘ ܐ : ܗ ܐܪܒܥ ܫܢܐ ܕܥܒܕ ܥܡ ܒܝܬ ܐܠܗܐ ❖ ܐ ܗ ܕܐ ܐ ܗ ܐ ܗ ܐ ܗ ܐ ܗ ܐ ܗ ❖ ܐ ܗ ܐ ܗ ❖ ܐ ܗ ❖ ܐ ܗ ❖ ܐ ❖ ❖ ❖

On the margin of ff. 81 *b* and 82 *a* are some verses, of which the following may serve as a specimen:

II. A poem by Mār Joseph II., in twelve-syllable metre with rime, on a solitary life and against living among friends (see Assemani, *B.O.* iii. 1. 604), composed A.D. 1698.

Title, f. 82 *b*,

ܗܘ ܕܒܗ ܕܐܡܪ ܠܗ ܡܪܝ ܠܡܐ ܐܬܝܬ ܒܥܠܡܐ ܗܕܐ ܐܠܐ ܕܢܫܬܟܚ ܠܟ ܒܥܠܡܐ ܕܐܬܐ ܘܠܐ

al-Baṣrah, f. 2 *b*, ܕܒܟܬܒ ܕܡܒܗܪܬܐ ܕܒܗܘܗ. ܚܒܝܒ ܟܘܬܝܐ ܕܡܒܗܪܬܐ ܕܒܗܘܗ. ܟܬܒܗ ܩܕܡ ܟܡܗ. ܡܒܐ ܕܟܕܒ ܘܐ ܒܝ ܕܝ ܕܐ. It has been edited, with an English translation and notes, by Mr E. A. Wallis Budge, of Christ's College, Cambridge, in the *Anecdota Oxoniensia*, Semitic Series, Vol. i., Part ii.

In this copy ch. 59 ends with the words ܕܟܠܡܐ ܒܗ ܕܚܬ ܕܡܡܒܪܢ. ܟܗ ܐܡ ܐܡܪ ܐܒܓܐ ܠܡܕܐ (see Budge's ed., p. ٥٨٤, last line); after which follow some sentences from ch. 60 (compare Budge's ed., p. ٦٥٥, lines 7—11):

ܚܕ ܕܟ ܘܟ ܟܬܒܗ ܐܕ. ܐܘ ܕܒ ܟܐܕ ܡܟܡܠ. ܒܗ ܐܘ ܕܟ ܐܡ ܟܬܒܗ. ܐܟ ܐܡܕ ܕܟܠܡܐ ܕܒܗ ܕܒ ܟܬܒܗ ܐܘ ܕܟ ܕܒܗ. ܐܚ ܕܟ ܐܡ ܕܟ ܐܡ ܕܟ ܐ. ܐ ܕ ܐ ܕ ܐ ܕ

Add. 2816

Paper, about $9\frac{7}{8}$ in. by $7\frac{7}{8}$; 139 leaves; 14 quires, unsigned, of 10 leaves, except the last, which has 9; 20 or 21 lines in a full page. Written in a rather inelegant Nestorian hand of the xixth cent.

A treatise on Astronomy, entitled *Sullāḳā Haunānāyā* or 'the Intellectual Ascent,' by Gregory Barhebraeus.

Title, f. 3 *b*,

ܣܒܪܐ ܕܡܫܟܚ ܫܡܝܐ ܘܐܪܥܐ ܕܐܬܝ ܒܗ ܟܠ ܡܐ
ܕܒܥܝ ܠܡܕܥ ܒܗ ܡܢ ܫܡܝܐ ܘܐܪܥܐ ܘܡܢ ܟܠ ܕܒܝܢܬܝܗܘ
ܠܡܐ ܕܐܝܬ ܒܗ ܐܠܐ ܒܚܕ ܐܝܬ ܒܗ ܘܒܟܠ ܚܕ ܘܚܕ ܡܢ ܐܠܝܢ
ܕܐܝܬ ܒܗ ܒܟܠ ܚܕ ܘܚܕ. (*sic*)

Ff. 27, 28, 55 *b*, 56 *a*, 132 and 133 *a*, are blank, marking lacunae in the manuscript from which this transcript was made.

The contents of this work have been described in detail by Payne Smith, *Catal.*, no. 177 (Bodl. Hunt. 540), and Zotenberg, *Catal.*, no. 244 (Bibl. nation., ancien fonds 162). There appear to be no other MSS. of this work in Europe.

Add. 2817

Paper, about 8 in. by $5\frac{7}{8}$; 194 leaves, the first of which is an unnumbered flyleaf (ff. 1, 192 and 193 are blank); 21 quires, signed with letters, mostly of 10 leaves (ـ has 12, ـ 8, ـ 6, ـ 8, and ـ 7); 16 lines in a full page. Written in a good, clear, Nestorian hand, and dated A.D. 1883.

The History of Joseph in ten metrical discourses, ascribed by the Nestorians to Mār Ephraim, but in reality by Balai or

Balaeus (see Assemani, *B.O.*, i. 166), as appears from Brit. Mus. Add. 12,166, a manuscript of the vith or viith cent., in which homm. i. and viii. are given under his name (see Wright's *Catal.*, p. 675, and Overbeck, *S. Ephraemi Syri* etc. *Opera Selecta*, p. 270 sqq.). The whole work has been recently published at Paris (Maisonneuve, 1887), printed with the types of Drugulin of Leipzig.

Title, f. 2 *b*,

ܗܘ ܕܡܪ ܝܥܩܘܒ ܒܪ ܐܣܛܦܢ. ܡܐܡܪ ܚܕ ܡܢ ܐܒܗܬ ܕܝܠܢ (*sic*)

ܩܕܝܫܐ ܐܦܪܝܡ ܦܪܫܓܢܐ ❖ : (*sic*) ܡܐܡܪ

1st discourse, f. 2 *b*,

ܡܐܡܪ ܩܕܡܝܐ.

Subscription, f. 25 *a*,

ܐܠܦ ܡܐܡܪ ܩܕܡܝܐ : ܒܟܒ ܘܫܢܝܢ ܡܐܡܪ ܒܚܟܡܬܐ

ܕܐܬܝܗ ܒܪܒܬܐ.

2nd discourse, f. 25 *a*,

ܡܐܡܪ ܬܢܝܐ : ܚܕ ܐܡܪ ܗܘ ܕܐܬܝ ܡܫܝܚܐ ܒܪ ܐܠܗܐ.

3rd discourse, f. 39 *b*,

ܡܐܡܪ ܬܠܝܬܝ : ܒܟܒ ܫܒܥ ܐܬܘܬ ܒܪܬ ܩܠ ܡܐܡܪ

ܥܠ ܡܫܚܐ ❖

4th discourse, f. 47 *a*,

ܡܐܡܪ ܪܒܥܝ : ܒܟܒ ܫܒܥ ܐܬܘܬ ܒܪ ܐܢܫ ܒܥܠ

ܕܒܝܬ ܦܓܪܐ ❖

5th discourse, f. 55 *b*,

ܡܐܡܪ ܚܡܝܫܝ.

6th discourse, f. 77 *a*,

ܡܡܪܐ ܕܡܐܡܪ̈ܐ ܕܐܝܟܢܐ.

7th discourse, f. 91 *a*,

ܡܡܪܐ ܕܡܐܡܪ̈ܐ ܕܒܬܒܬܐ.

8th discourse, f. 121 *a*,

ܡܡܪܐ ܕܡܐܡܪ̈ܐ ܕܐܡܝܢܐ.

9th discourse, f. 161 *b*,

ܡܡܪܐ ܕܡܐܡܪ̈ܐ ܕܒܥܕܐ.

Subscription, f. 174 *b*,

ܐܠܦ ܡܡܪܐ ܕܡܐܡܪ̈ܐ ܕܒܫܡܐ : (*sic*)

10th discourse, f. 174 *b*,

ܡܡܪܐ ܕܡܐܡܪ̈ܐ ܕܣܝܡܕܩܐ (*sic*)

The last leaf was evidently wanting in the manuscript from which this copy was made, for the text ends abruptly at p. 261; line 6, of the printed edition.

The colophon, f. 191 *a*, states that the manuscript was copied at Tel-Kēphē (near Mosul), by a deacon named Francis, from* Bēth Mērē, in 1883.

ܒܗܕܐ ܕܗܠܟܘܬܐ ܩܕܝܫܬܐ : ܕܢܒܝܐ ܡܫܝܚܐ ܐܡܝܢ

ܩܕܡܝܐ ܒܟܠ ܒܝܬ ܡܕܪܫܐ : ܒܟܢܐ ܒܟܠ ܐܬܪ ܡܫܬܟܚ.

Add. 2818

Paper, about 9 in. by $6\frac{1}{2}$; 140 leaves; 15 quires, signed with letters, the first of which has 8 leaves, the last only 2, the rest 10; leaves are wanting after f. 138; 20 lines in a page. Written in a regular, Nestorian hand of the xviiith cent. The contents are—

* ["From": elsewhere (p. 659) rendered "of the family called." A. A. B.]

I. Turgāmē, or hymns to be chanted before the Gospel on Festivals*, by Mār 'Abhd-īshō' metropolitan of Nisībis, f. 1 *b*:

ܡܛܥܢܝܐ ܕܡܪܝ ܥܒܕ ܝܫܘܥ ܡܛܪܦܠܝܛ ܕܢܨܝܒܝܢ ܘܣܝܡ ܠܗ̈ ܩܠܝܢ
ܒܫܒܚܐ ܕܐܬܐ ܥܠ ܫܒ̈ܥ ܐܬ̈ܘܬ ܐܠܦܒܝܬܐ ܒܣܝܥ. . . . .
ܒܫܘܡܗ. ܘܒܫܡ̈ܗ ܕܩܕ̈ܝܫܝܢ.

At the end are a few turgāmē ܕܚܠܐ for daily use, and a ܩܕܡ ܕܐܦܣܛܘܠܐ, to be chanted before the Epistle. All these hymns are alphabetical, except one on f. 38.

II. An exposition of the Office of the holy Eucharist according to the Nestorian use, f. 41 *b*:

ܡܫܡܫܢܐ ܕܫܒ̈ܥ ܫܥ̈ܬ̈ܐ ܕܝܘܡܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ
ܐܝܟ ܕܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܒܥܠܡܐ ܕܐܬܐ ܐܢ̈ܐ ܥܡ̈ܟ̈ܘܢ
ܟܠ ܝܘ̈ܡܬܐ ܥܕ ܣܘܦܐ ܕܥܠܡܐ. ܐܡܝܢ ✠ . . . . ܒܫܥܬܐ ܗܕܐ ܐܡܪ
ܠܗ̈ܘܢ ܡܪܝ ܥܒܕ ܝܫܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ
ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ
ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ
ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ
ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ
ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ
ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ
ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ
ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ
ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ
ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ
ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ
ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ
ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ
ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ
ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ
ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ
ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ
ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ
ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ
ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ
ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ
ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ
ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ
ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ
ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ
ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ
ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ
ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ
ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ.
ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ
ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ
ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ
ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ
ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ
ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ
ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ
ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ
ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ
ܟܠ ܡܢ ܕܫܡܥ ܠܝ ܘܥܒܕ ܠܝ ܐܢ̈ܐ ܐܦ ܐܢ̈ܐ ܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ
ܘܐܫܠܡ ܒܗ̈ܘ ܒܥܠܡ ܕܐܬܐ. ܘܒܗ ܒܫܥܬܐ ܬܠܬ̈ܐ ܕܠܠܝܐ ܐܡܪ ܡܪ
ܝܫ̈ܘܥ ܠܬ̈ܠܡܝܕ̈ܘܗܝ ܩܕ̈ܝܫܝܢ ܕܐܬ̈ܘ ܠܥܠܡ ܟܠ ܡܢ ܕܫܡܥ ܠܝ

ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོ་ཡི་མདོ་ལས་ཀྱང་ཐམས་ཅད་ཀྱི་ཡང་རྩ་བ་ཡིན་ཏེ་ཞེས་བྱ་བ་ལ་སོགས་པ

III. Two tracts of John bar Zū'bī*.

1. Exposition of the holy Eucharist, in twelve-syllable metre, f. 76 *b*,

ܒܫܡܐ ܕܐܒ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܕܚܕ ܐܝܬ ܐܠܗܐ ܡܪܝܐ ܕܟܠ
ܥܠܡܝܢ ܐܡܝܢ ܀ ܐܒ̈ܝ ܕܒܫܡܝܐ ܐܦ ܥܠ ܐܪܥܐ ܡܠܟܘܬܗ ܩܐܡ ܗܘ
ܒܟܠ ܙܒܢ̈ܐ ܘܒܟܠ ܐܬܪ̈ܐ ܫܠܝܛ ܗܘ ܒܟܠ ܡܕܡ ܕܒܪܝܐ ܘܒܝܡܐ
ܘܒܬܚܬ̈ܐ ܘܒܝܡܐ ܪܒܐ ܘܒܟܠ ܡܕܡ ܕܒܗ ܚܝܐ ܐܦ ܡܝܬ ܐܦ
(*sic*) ܡܬ̈ܝ ܘܡܩܝܡ ܠܗ ܠܥܠܡ ܥܠܡ̈ܝܢ ܀ ܐܡܝܢ ܀ ܐܡܝܢ ܀ ܐܡܝܢ ܀

2. On Baptism, and on the mystery of the holy Leaven, in seven-syllable metre, f. 113 *b*,

ܒܫܡܐ ܕܐܒ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܝܬ ܐܠܗܐ ܡܪܝܐ ܕܟܠ
ܥܠܡܝܢ ܀ ܐܒ̈ܝ ܕܒܫܡܝܐ ܐܦ ܥܠ ܐܪܥܐ ܡܠܟܘܬܗ ܩܐܡ ܗܘ
ܒܟܠ ܙܒܢ̈ܐ ܘܒܟܠ ܐܬܪ̈ܐ ܫܠܝܛ ܗܘ ܒܟܠ ܡܕܡ ܕܒܪܝܐ ܘܒܝܡܐ
ܘܒܬܚܬ̈ܐ ܘܒܝܡܐ ܪܒܐ ܘܒܟܠ ܡܕܡ ܕܒܗ ܚܝܐ ܐܦ ܡܝܬ ܐܦ
ܡܬ̈ܝ ܘܡܩܝܡ ܠܗ ܠܥܠܡ ܥܠܡ̈ܝܢ ܀ ܐܡܝܢ ܀ ܐܡܝܢ ܀ ܐܡܝܢ ܀

IV. A discourse on the life of the Catholicus Īshō'-yabh bar Beṣṭōhmagh by the Catholicus Ḥĕnān-īshō' (I.), one of his disciples, in twelve-syllable metre, beginning, f. 119 *a*,

ܐܡܪ ܡܪ ܚܢܢ̈ܝܫܘܥ ܕܟܬܒ ܒܬܪ ܡܪ ܐܝܫܘܥ̈ܝܒ ܒܝܬ
ܒܫܡ ܡܪ ܒܫܘ̈ܥ ܡܫܝܚܐ ܀ ܐܒ ܒܝ ܟܕ̈ܐ ܕܒܗ ܡܪ ܒܫ
ܕܐ ܒܗ ܡܪ ܐܒ ܒܪ ܡܫܝܚܐ ܀ ܐܡܝܢ ܀ ܐܡܝܢ ܀ ܐܡܝܢ ܀

* See Assemani, *B.O.* iii. 1. 309, note 1.

ܒܫܡ ܐܒ̈ܗ̈ܬ̈ܐ ܩܕ̈ܝ̈ܫ̈ܐ ܘܫܪ̈ܝ̈ܪ̈ܐ ܕܒ̈ܗ̈ܘ̈ܢ ܐ̈ܬ̈ܪ̈ܐ ܕܐ̈ܬ̈ܪ̈ܐ ܒ̈ܗ̈ܘ̈ܢ ܫ̈ܡ̈ܝ̈ܗ̈ܢ ܕ̈ܩ̈ܕ̈ܝ̈ܫ̈ܐ ܐ̈ܠ̈ܦ̈ܐ ܘ̈ܪ̈ܒ̈ܘ̈ܬ̈ܐ ܕ̈ܒ̈ܫ̈ܡ̈ܝ̈ܐ ܘ̈ܒ̈ܐ̈ܪ̈ܥ̈ܐ ܕ̈ܢ̈ܚ̈ܬ̈ܐ ܘ̈ܕ̈ܒ̈ܪ̈ܝ̈ܐ ܕ̈ܒ̈ܪ̈ܝ̈ܬ

Add. 2819

Paper, about $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 331 leaves, some of which are a little soiled and torn; three leaves are wanting at the beginning, two after f. 118, two after f. 326, and two after f. 329; the quires, signed with letters and in part with Arabic words, were originally 34 in number, of 10 leaves, except the last which had only 4; the folios are numbered on the verso at the top with Syriac letters, but incorrectly, ܡ and ܢ having been repeated; ff. 1 and 331 are blank. Written in a good, clear, Nestorian hand of the earlier part of the xviiith cent. The supplies, ff. 2, 327, 328 and 330, are quite recent, being dated A.D. 1884.

A collection of Grammatical Treatises. See Assemani, *Catal. Bibl. Vatic.* iii. p. 410, no. cxciv. I—IV.; Wright's *Catal.*, p. 1175; and the preface to Gottheil's book hereafter cited.

1. The Syriac Grammar of Elias of Nisībis, entitled ܟܬܒ̈ܐ ܕܬܘܕܝ̈ܐ ܕܠܫܢܐ ܣܘܪܝܝܬܐ or 'Orthoepy of the Syriac Language,' f. 2 *b*. It has been edited, with an English translation and notes, by Dr R. J. H. Gottheil, *A Treatise on Syriac Grammar by Mâr(i) Eliâ of Ṣôbʰâ*, 1887. See Wright's *Catal.*, p. 1175, no. 1.

2. The Syriac Grammar of John bar Zū'bī, f. 42 *b*, dedicated to his friend George, f. 186 *b*. See Wright's *Catal.*, *loc. cit.*, no. 2.

a. Of the Parts of Speech, f. 42 *b*.

b. Of the Noun, f. 42 *b*. Here are cited Elias of Nisībis, f. 64 *b*; Severus Sēbōkht, letter to the periodeutes Jonah, f. 68 *a*; a commentary on the Analytics of Aristotle by Denḥā, the disciple of the Catholicus Īshō' bar Nōn, f. 68 *b*; and John the Stylite, f. 75 *b*.

c. Of the Verb, f. 98 *a*. Here is cited Mār Aḥūh-d'emmēh, f. 118 *b*. This chapter is imperfect.

d. Of the Pronoun, f. 120 *b*.

e. Of the Verbal Noun (Participle and Agent or Verbal Adjective), f. 138 *a*.

f. Of the Adverb, f. 147 *a*.

g. Of the Preposition, f. 150 *b*.

h. Of the Conjunction, f. 154 *b*.

i. Of the Parts of Speech according to the Arab grammarians, f. 168 *b*.

j. Of the various "motions," ܡܗܦܟܬܐ, f. 169 *a*.

α. Of the marks of Interpunction, ܡܗܦܟܬܐ ܕܦܣܘܩܐ ܘܢܩܛܘܗܝ, f. 169 *a*. (1) Of *zaugā*, *taḥtāyā*, *'ellāyā* and *pāsōḳā*, f. 169 *a*. (2) Of the other marks of Interpunction, such as *mĕḳīmānā*, *mĕnīḥānā*, *naphṣā*, etc., f. 178 *a*. (3) Of *nāgōdhā* and *mĕṭappĕyānā*, f. 181 *b*. (4) The marks of Interpunction according to the catholicus Elias I., f. 184 *b*.

β. Of the smaller points, ܡܗܦܟܬܐ ܕܩܘܫܝܐ ܕܢܩܛܘܗܝ ܘܫܘܐ, f. 186 *b*. (1) Of *rukkākh* and *ḳushshāi*, f. 186 *b*. (2) Of the vowel-points, f. 198 *b*, as applied to the verb, f. 251 *b*, and the noun, f. 263 *a*.

3. The metrical Grammar of John bar Zū'bī, f. 278 *b*. See Wright's *Catal.*, *loc. cit.*, no. 3.

4. A metrical tract of John bar Zū'bī on the four principal marks of Interpunction, f. 293 *a*. See Wright's *Catal.*, *loc. cit.*, no. 4.

5. A metrical enumeration of the Conjunctions, f. 294. See Wright's *Catal.*, *loc. cit.*, no. 5.

6. A metrical tract on the distinction between ܕܟ and

ܣܗܕܘܬ, and between ܦܘܫܩܐ and ܙܩܦ, f. 294 *a*. See Wright's *Catal., loc. cit.*, no. 6.

7. A metrical tract on the noun and verb, under the form of an enigma, ܐܣܬܝܣ, with its exposition, f. 296 *b*. See Wright's *Catal., loc. cit.*, no. 7.

8. A metrical treatise on the marks of interpunction by Joseph bishop of Merdā (Māridīn), f. 302 *b*. See Wright's *Catal., loc. cit.*, no. 8. In the subscription, f. 317 *b*, he is called Joseph bar Malkōn, and said to have been afterwards metropolitan of Ṣūbhā (Niṣībis).

ܟܬܒ ܡܢܗܪ ܕܒܟ ܐܬܬܐ ܕܒܒܐ ܠܡܕ ܐܡܝܢ ܙܩܦ ܕܡܐ ܕܐ ܡܠܟܐ .. ܫܘ ܕܫܦܪ ܕܡܕܐ. ܕܡܐܒܐ ܒܕ ܡܠܟܐ ܕܡܗܝܡܢܘܬܐ ܕܐܒܗ.

The colophon, f. 317 *b*, states that the above treatises were put together by John bar Zū'bī.

ܟܬܒ ܕܡܒܪܟ ܐܠܗܐ ܗܝܠܐ ܕܐܦܣܩ ܡܫܬܡܫܢܐ ܒܟܠ ܫܥܐ ܕܐ ܫܘ ܕܒܐ ܒܙܡܢ ܡܟܠ ܕܒܪ ܡܫܡ ܕܡܐ ܕܒܐ ܕܒܐ ܕܡܐ ܕܡܐ ܕܡ

ܚܩܦܨ .. ܘܢܗ ܡܪܘܒ ܠܒ ܡܕܝ ܒܝܠܐ ܒܝܥܝܠ ܒܝܡܢ : ܠܐܗ
ܩܕܫܐ ܕܐܡܝܡܝܐ ܒܝܒܠ ܒܟܢ. ܗܠܘܐ ܡܪܒܐ ܐܒ ܐܣܝܐ
ܒܝܒܡ ܡܠܢ : ܠܡܠܐ ܒܝܨܒܐ ܗܘܝܢ (*sic*) ܡܝܟ ܡ
ܒܝܡܢ ❖

See Assemani, *B.O.* ii. 243; Payne Smith's *Catal.*, col. 641, no. 4. An Arabic note on f. 330 *b*, written by the person who supplied the missing leaves, gives the date 1884, at Mosul.

قد تممتُ هذا كان ناقصًا لاجل ربما ما يلتقى نسخة مثل
هذه فى غير وقت ومكان والحمد لله اولاً واخرا سنة فى الموصل،
١٨٨٤

Add. 2820

Paper, about 8 in. by $5\frac{1}{2}$; 158 leaves, of which the first and last are blank; 20 quires, signed with letters, of 8 leaves, except ﻫ, which has only 6; 15 lines in a full page. Written in a small Nestorian hand, and dated A.D. 1882.

Hymns and other poems by several authors.

I. Hymns for the Dominical Festivals of the whole year and other occasions, ܫܒܚܐ ܕܡܪܝܐ ܕܫܢܬܐ ܟܠܗ, f. 2 *b*.

1. The first Sunday of the Annunciation, ܒܫܡܫܐ, f. 2 *b*,

.ܡܐ ܒܝ ܡܐܘܣܦ ܫܠܝܡ . ܡܒܘܡ ܒܝܒܐ ܘܩܠ ܫܡܥ ܐ
❖ ܫܒܚܘܡ ܠܟ ܫܘܟ . ܡܘܟ ܕܐܒ ܐܡ ܫܘܒܚ ܡ

2. The second Sunday, f. 3 *b*,

.ܫܡ ܫܟܚܐ ܫܠܘܡ ܒܝ . ܒܩܝ ܕܫܘܡܠ ܫܒܘܚ ܕ

ܐܡܝܢ ܫܠܡ ܠܟ ܡܪܝܡ ܒܬܘܠܬܐ ܕܟܠ ܫܦܝܪ ܐܢܬ ❊ ܘܒܪܟ ܠܟ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢܟ ܘܐܬ ܒܪ ܐܠܗܐ ܕܚܝ ܥܡ ܐܒܘܟ ܘܥܡ ܪܘܚܐ ܕܩܘܕܫܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܣ.

Alphabetical.

3. The third Sunday, f. 6 *a*,

ܐܝܟ ܕܐܢ ܐܬ ܐܠܗܐ ܒܪ ܐܢܫܐ ܕܐܢ ܐܬ ܐܠܗܐ ܒܪ ܐܢܫܐ ܕܐܢ ܐܬ ܐܠܗܐ ܒܪ ܐܢܫܐ ܕܐܢ ܐܬ ܐܠܗܐ ܒܪ ܐܢܫܐ ܕܐܢ ܐܬ ܐܠܗܐ ܒܪ ܐܢܫܐ ❊ ܕܐܢ ܐܬ ܐܠܗܐ ܒܪ ܐܢܫܐ

Alphabetical. The *r* stanza has been omitted by the scribe, f. 7 *b*, and the end of the hymn thrown into confusion thereby.

Another, f. 7 *b*,

ܡܫܝܚܐ ܡܫܝܚܐ ܐܬܐ ܒܥܢܢܐ ܕܐܬ ܒܪ ܐܠܗܐ ܕܚܝ ܥܡ ܐܒܘܟ ❊ ܘܒܪܟ ܠܟ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢܟ ܘܐܬ ܒܪ ܐܠܗܐ ܕܚܝ ܥܡ ܐܒܘܟ

4. The fourth Sunday, f. 9 *a*,

ܐܡܝܢ ܫܠܡ ܠܟ ܡܪܝܡ ܒܬܘܠܬܐ ܕܟܠ ܫܦܝܪ ܐܢܬ ❊ ܘܒܪܟ ܠܟ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢܟ ܘܐܬ ܒܪ ܐܠܗܐ ܕܚܝ ܥܡ ܐܒܘܟ ❊ ܘܒܪܟ ܠܟ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢܟ ܘܐܬ ܒܪ ܐܠܗܐ ܕܚܝ ܥܡ ܐܒܘܟ

5. The Nativity, by Wardā, f. 10 *a*,

ܐܡܝܢ ܫܠܡ ܠܟ ܡܪܝܡ ܒܬܘܠܬܐ ❊ ܕܟܠ ܫܦܝܪ ܐܢܬ ❊ ܘܒܪܟ ܠܟ ❊ ❊ ❊

ܐܡܪ ܒܪܝܟ ܗܘ ܕܐܬܐ ܕܡܪܝ ܥܠ ܟܠ ܡܢ ܕܢܫܬܟܚ ܒܫܡܗ. ❖ ܐܡܝܢ ܣܠܐ ܟܠ ܐܬܐ

Another, f. 13 *a*,

ܐ. ܐܒܐ ܩܕܝܫܐ ܕܐܠܗܐ ܚܝܐ. ܕܐܬܐ ܠܡܫܝܚܐ ܕܢܦܩ ܠܡܥܒܕ ܫܒܝܠܐ ܕܟܠ ܥܡܡܐ. ܕܐܬܐ ܠܡܫܝܚܐ ܕܢܦܩ ܠܡܥܒܕ ܫܒܝܠܐ ܕܟܠ ܥܡܡܐ. ܐܡܪ ܠܝ ܕܐܬܐ ܕܡܫܝܚܐ. ܕܐܬܐ ܠܡܫܝܚܐ ܕܢܦܩ ܠܡܥܒܕ ܫܒܝܠܐ ܕܟܠ ܥܡܡܐ. ܐܡܪ ܠܝ ܕܐܬܐ ܕܡܫܝܚܐ. ❖ ܐܡܝܢ ܣܠܐ ܟܠ ܐܬܐ

Alphabetical.

Another, by Wardā, f. 14 *b*,

ܐ. ܐܒܐ ܩܕܝܫܐ ܕܐܠܗܐ ܚܝܐ. ❖ ܐܡܝܢ ܣܠܐ ܟܠ ܐܬܐ

Another, by Wardā, f. 15 *b*,

ܐ. ܐܒܐ ܩܕܝܫܐ ܕܐܠܗܐ ܚܝܐ. ❖ ܐܡܝܢ ܣܠܐ ܟܠ ܐܬܐ

Another, f. 16 *a*,

ܐ. ܐܒܐ ܩܕܝܫܐ ܕܐܠܗܐ ܚܝܐ. ❖ ܐܡܝܢ ܣܠܐ ܟܠ ܐܬܐ

6. The Commemoration of the Virgin Mary, f. 16 *b*,

ܕܒܝܘܡ ܫܒܬܐ ܕܒܗ ܐܝܬ ܠܢ ܙܟܘܬܐ ❖ ܕܫܪܪ ܡܪܝܡ ܥܠܡܬܐ ܕܐܠܗܐ ܘܐܡ ܕܟܠ ܥܠܡܐ.
ܘܥܠ ܟܠ ܡܕܒܚܢܐ ܕܒܟܠ ܐܬܪ ܘܐܬܪ ܡܬܩܪܒ ܠܫܡܗ ܩܕܝܫܐ. ܘܥܠ ܟܠ ܡܕܒܚܢܐ ܕܒܟܠ ܐܬܪ ܘܐܬܪ ܡܬܩܪܒ ܠܫܡܗ ܩܕܝܫܐ.
ܘܒܟܠ ܡܩܡ ܡܩܛܪ ܠܫܡܝ ❖

7. The second Sunday after the Nativity, f. 18 *a*,

❖ ܫܒܚ ܠܡܪܝܐ ܡܢ ܫܡܝܐ ܫܒܚܘ ܠܗ ܒܪܘܡܐ. ܫܒܚܘ ܠܗ ܟܠ ܡܠܐܟܘܗܝ ܫܒܚܘ ܠܗ ❖
ܟ. ❖ ܫܒܚܘ ܠܗ ܟܠ ܓܘܢܕܐ ܕܒܪܝܬܐ ܘܟܠ ܕܡܝܬ ܒܗ ܢܫܡܐ ❖

Alphabetical.

8. The Epiphany, f. 19 *b*,

ܒܗ ܒܝܘܡ ܡܘܕܥ ܐܬܪܐ ܠܟܠ ܥܡܡܐ. ܕܒܗ ܒܝܘܡ ܐܬܓܠܝ ܡܫܝܚܐ ܠܥܡܡܐ.
ܘܒܗ ܒܝܘܡ ܐܬܓܠܝ ܡܫܝܚܐ ܠܥܡܡܐ (*sic*) ܘܒܗ ܒܝܘܡ ܐܬܓܠܝ.
ܒܗ ܒܝܘܡ ܐ. ❖ ܐܬܓܠܝ ܠܟ ܡܫܝܚܐ ܠܟ ܐܬܓܠܝ ܒܗ ܒܝܘܡ ܐ.
ܒܗ ܒܝܘܡ ܡܥܡܕܐ ܠܟ ܡܫܝܚܐ. ܒܗ ܒܝܘܡ ܡܥܡܕܐ ܠܟ ܡܫܝܚܐ ܘܒܗ ܒܝܘܡ ܡܥܡܕܐ.
ܒܗ ܒܝܘܡ ܡܥܡܕܐ ❖

Alphabetical.

Another, f. 21 *b*,

ܐܠܗܐ ܕܫܡܝܐ ܐܫܪܐ ܒܥܡܡܐ. ܘܐܠܗܐ ܕܫܡܝܐ ܐܫܪܐ ܒܥܡܡܐ.
ܘܒܟܠ ܡܕܝܢܬܐ ❖ ܒܟܠ ܡܕܝܢܬܐ. ❖

Another, by the priest ʿAṭṭāyē bar ʾĀtēlī, f. 22 *a*,

ܫܡܥ ܠܟ ܐܠܗܐ ܕܫܡܝܐ ܒܥܕܢܐ ܕܡܬܩܪܒ ܐܢܐ ܥܒܕܟ ܒܟܠ ܠܒܐ.
ܕܐ ܐܠܗܝ. ❖ ܐܢ ܐܝܟ ܐܝܬ ܠܟ ܥܒܕ ܐܢܐ ܒܟܠ ܠܒܝ ܘܒܟܠ

ܗܘ ܐܠ ܐܠ ܕܒܪ ܐܢܫ ܘܠܐ ܒܪ ܐܠ ܐܢܫ ܕܢܫܬܘܩ ܠܗ ܠܐ ܐܝܬ ܠܗ ܐܠ ܐܝܬ ܠܗ ܕܢܫܬܘܩ

11. The Commemoration of the Evangelists, f. 29 *a*,

ܡܫܡܫܢܐ .. ܐܣܛܘܪܣ ܩܕܝܫܐ ܐܝܢܘܢ .. ܐܣܛܘܪܣ ܒܪ ܒܪܟܝ ܕܐ

ܐܣܛܘܪܣ .. ܒܪܟܝ ܡܫܡܫܢܐ ܕܡܫܝܚܐ ❖

12. Palm Sunday, f. 30 *a*,

ܕܡܪܝܐ ܐܟ ܒܟ ܕܐܒܐ ܒܪܟܬܐ ܒܪܟ ܒܪܟ ܕܡܪܝܐ.

ܠܒܟ ܒܠܫ ܕܡܪܝܐ. ܕܟܟ ܫܟܐ ܕܡܪܝܐ. ܕܐ ܒܪܟ ܒܪ

ܟܐ ܕܡܪܝܐ .ܕܡܪܝܐ .ܕܡܪܝܐ ܐܦ ܫܒܪܟ ܒܪܟ .ܒܟܪ

ܕܡܒܪܟ ❖

Another, f. 32 *a*,

ܕ ܒܪܟ ܐܒܐ /// ܫܒܪ .ܕܐ ܫܒܪ ܐܡܫܝܚܐ .ܒܪܟ

ܕ ܒܪ /// ܫܐܠ .ܐ ܐܦ ܒܪܟ ܒ ܒܪ ܐܠ ///. ܒ ܒܪ

ܕܡܒܪܟ ❖ ܕܡܪܝܐ .ܕܡܫܝܚܐ ܟ

Another, f. 33 *b*,

ܒ ܒ ܟ ܒܪ ///. ܒܪ ܒ ܒܪ .ܒ ܒ ܒܪ

ܐ /// .ܐܡܝ ܐ ܒ ܐ ///. ܐ ܐ ܐ ///.

ܒܪ ///. ܐ ܐ ///. ܐ ..ܐ ܐ

ܕܡܪܝܐ ❖

Another, by Khāmīs, f. 34 *b*,

ܒ ܒ .ܒ ܒ ܒ ܒ ܒ ܒ ܒ

ܐ ܒ ܒ .ܒ ܒ ܒ ܒ ܒ ❖

Another, f. 35 *a*,

ܐܬܝ ܒܗ ܡܫܟܚ ܠܡܐ ܕ

Another, f. 45 *a*, alphabetical,

ܒܪ ܫܒܚܐ ܙܟܝܐ ܕܫܒܚ ܒܫܡܝܐ ܕܒܪ̈ܟ̈ܐ. ܐܝܬ ܒܗ ܒܟ ܩܕܝܫ ܙܟܝܐ ܕܐܠ̈ܗ̈ ܚܝ̈ܐ ܘܩ̈ܝܡ̈ܐ.
ܫ̈ܘܒ̈ܚ̈ܐ ܠܟ̈ܘܢ̈ ❊ ܐ. ܒ̈ ܙ. ܒ̈ ܐ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ.
ܟ̈ ܟ. ܒ̈ ܠ. ܒ̈ ܡ. ܒ̈ ܢ. ܒ̈ ܣ. ܒ̈ ܥ. ܒ̈ ܦ. ܒ̈ ܨ. ܒ̈ ܩ. ܒ̈ ܪ. ܒ̈ ܫ. ܒ̈ ܬ.
ܒ̈ ❊ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.
ܒ̈ ܠ. ܒ̈ ܡ. ܒ̈ ܢ. ܒ̈ ܣ. ܒ̈ ܥ. ܒ̈ ܦ. ܒ̈ ܨ. ܒ̈ ܩ. ܒ̈ ܪ. ܒ̈ ܫ. ܒ̈ ܬ.

Another, f. 49 *a*,

ܕ̈ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.
ܒ̈ ❊ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.
ܒ̈ ❊ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.

Another, f. 50 *a*,

ܒ̈ ❊ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.
ܒ̈ ❊ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.

Another, f. 51 *a*, alphabetical,

ܒ̈ ❊ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.
ܒ̈ ❊ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.

Another, f. 52 *b*, alphabetical,

ܒ̈ ❊ ܒ̈ ܐ. ܒ̈ ܒ. ܒ̈ ܓ. ܒ̈ ܕ. ܒ̈ ܗ. ܒ̈ ܘ. ܒ̈ ܙ. ܒ̈ ܚ. ܒ̈ ܛ. ܒ̈ ܝ. ܒ̈ ܟ.

ܐ. ❊ ܐܙ ܐܕ ܫܠܝ ܡܕܡܐ ܕܟ. ܐܟ ܐܡܡ ܟܝ ܐܕ ❊

❊ ܫܠ ܐܟܝܐ ܐܡܐ ܡܕ ܒܝ. ܐܟ ܐܡܡ ܟܝ ܐܕ ❊

Another, f. 53 *b*,

ܐܙܐ ܕ ܐܟ ܐܡ ܐ. ܕ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ❊

ܐ ❊ ❊ ❊

16. The Ascension, f. 61 *b*,

ܒܗ ܒܪ̈ ܘܐܡ ܟܬܒ ܫܡܝܐ. ܟܕ ܐܬܝ ܡܪܢ ܘܐܬܝܒ ܥܠ ܟܘܪܣܝ ܕܝܘܕ
ܘܟܬ ܫܡܝܐ ܘܐܪܥܐ. ܘܐܡ ܠܐ ܒܗ ܠܐ ܐܬܝ ܡܪܢ ܘܐܬܝܒ ܥܠ ܟܘܪܣܝ
ܕܝܘܕ ܘܟܬ ܫܡܝܐ ܘܐܪܥܐ. ❖

17. Pentecost, f. 62 *b*,

ܒܗ ܒܫܥܬܐ ܕܩܕܡ ܨܠܘ̈ܬܐ. ܘ ܒܗ ܒܫܥܬܐ ܕܐܬܝ ܡܪܢ ܠܘܬ
ܬܠܡܝܕܘܗܝ ܟܕ ܐܬܝ ܠܗܘܢ. ܘܐܡ ܠܐ ܒܗ ܒܫܥܬܐ. ܟܕ
ܐܬܝ ܠܗܘܢ ❖

Another, by ʿAṭṭāyē bar Ātēlī, alphabetical, f. 64 *b*,

ܒܟ ܐ̈ ܒܗ ܐ̈ ܐܡ ܟܬܒ ܟ ܫܡܝܐ. ܐ ܒܗ ܐ̈ ܐܡ ܟ. ܒܗ ܐ̈ ܐܡ ܟ.
ܐ ܒܗ ܐ̈ ܐܡ ܟ. ❖ ܐ. ܒ̈ ܐ̈ ܒܗ ܐ̈ ❖

Another, f. 66 *b*,

ܕ ܐ̈ ܒ̈ ܐ̈ ❖

18. The second Sunday of the Apostles, f. 68 *b*, alphabetical,

ܕ̈ ܒ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ❖

19. Nūsardēl, f. 70 *b*,

ܒܫܒܬܐ ܕܡܘܬܒ̈ܐ ܕܐ ܒܥܝ ܒܪܝܫ ܒܪ̈ܫܝܬ̈ܐ. ܐܝܟ ܒܥܝ ܒܪ̈ܫܝܬ̈ܐ ܕܒ̈ܪܝܬ̈ܐ ܕܒ̈ܪܝܬ̈ܐ.

20. The Sunday of ܡܪܝ ܥܡܢ ܠܐ, f. 71 *a*,

ܕܫܡܥ ܥܡ ܟܠ ܡܕܝܢܬ̈ܐ. ܒܝܫ ܐܢ ܕܡ̈ܠܟ̈ܐ ܕ̈ܡܠܟ̈ܐ ܗ̈ܘ ܕܐܬ̈ܝ ܠܡ̈ܕܝܢ ܒܝ ܐܢ ܕܐ ܒ̈ܥܐ ܠܡ̈ܕܝܢ ❖ ܕܫܡܥ ܠܡ̈ܕܝܢ ܐ̈ܦ ܐ̈ܢ ܒ̈ܥܐ ܠܡ̈ܕܝܢ.

21. The Sunday of ܒ̈ܥܠ ܕ̈ܒܪ, f. 72 *a*,

ܕܡ̈ܢ ܕ̈ܒܪ̈ܐ ܕ̈ܒܪ ܕ̈ܒ̈ܥܠ. ܐ̈ܢ̈ܫ ܒ̈ܪ̈ܐ ܒ̈ܪ̈ܐ. ❖ ܒ̈ܪ̈ܐ ܒ̈ܥܠ ❖

22. The Commemoration of S. Thomas the Apostle, f. 72 *a*,

ܒ̈ܥ̈ܠ ❖ ܒ̈ܪ̈ܐ ❖ ܒ̈ܪ̈ܐ ❖ ❖ ❖

ܐ ܐ ܐ

f. Another, f. 81 *b*,

ܕܒ ܫܡܗ ܕܩܘܕܫ ܐܬܬܐ (*sic*). ܕܝܢܐ ܕܐܬܐ ܒܪ ܐܝܟ ܕܐܡܪ ❖

g. Another, f. 82 *a*,

ܐܟ ܕܝܢ ܕܐܒܗܬ ܒܪ ܐܝܟ ܕܐܡܪ ܒ. ܕܐ ܕܢ ❖

25. The Sundays of the Consecration of the Church, f. 82 *b*.

a. Alphabetical, f. 82 *b*,

ܐ ܐܡܢ ܐܟ ܕܒ ܫܡ ܕܐ ܕܐ. ܒܓ ܐܒ ܓܕ ❖

b. Another, f. 85 *a*,

ܒܟ ܐܟ ܐ ܕ ❖

c. Another, alphabetical, f. 85 *b*,

ܐ. ܐ ܐ ❖

Double stanzas from ܐ to ܟ, and a single stanza with ܒ.

d. Another, f. 86 *b*,

ܒܫܒܐ ܕܩܕܡ ܥܠ ܡܪܝ ܐܠܗܐ ܒܟܠ ܙܒܢ ܘܒܟܠ ܥܕܢ ܘܥܕ ܠܥܠܡ ܥܠܡ̈ܝܢ ܐܡܝܢ ܀

e. Another, f. 87 *a*,

ܠܟ ܠܒ ܠܟ ܠܒ ܠܟ ܠܒ ܠܟ ܠܒ ܠܟ ܠܒ ܒܝܬ ܐܠܗܐ ܕܐܒܐ ܕܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܀ ܠܒ (*sic*) ܕܒܪ̈ܟܐ ܠܡܪܝܡ ܥܠ ܟܠ ܙܒܢ ܙܒܢ̈ ܀ ܠܡܪܝܡ ܒܬܘܠܬܐ ܕܐܠܗܐ ܡܠܬܐ ܡܠܝܐ ܕܢܥܡܬ ܠܟ ܡܪܝܡ ܒܬ ܝܘܚܢܢ ܡܥܡܕܢܝ ܀

f. Another, alphabetical, f. 88 *a*,

ܐܡܪ ܠܟ ܐܡܪ ܠܟ ܐܡܪ ܠܟ ܐܡܪ ܠܟ ܐܡܪ ܐܒܓܕ ܗܘܙܚ ܛܝܟܠ ܣܥܦ ܩܪܫܬ ܐܒܓ ܕܗܘ ܙܚ ܛܝ ܟܠ ܣܥ ܦܩ ܪܫ ܬ ܀

g. Stanzas for each of the above Sundays, f. 90 *a*,

ܫܒܚ ܠܐܠܗܐ ܕܒܟܠ ܙܒܢ ܘܒܟܠ ܥܕܢ ܥܠ ܟܠ ܡܕܡ ܕܒܪܝܐ ܀ ܫܒܚ ܠܐܠܗܐ ܕܒܟܠ ܙܒܢ ܘܒܟܠ ܥܕܢ ܥܠ ܟܠ ܡܕܡ ܕܒܪܝܐ ܀ ܫܒܚ ܠܐܠܗܐ ܕܒܟܠ ܙܒܢ ܘܒܟܠ ܥܕܢ ܥܠ ܟܠ ܡܕܡ ܕܒܪܝܐ ܀ ܫܒܚ ܠܐܠܗܐ ܕܒܟܠ ܙܒܢ ܘܒܟܠ ܥܕܢ ܥܠ ܟܠ ܡܕܡ ܕܒܪܝܐ ܀

II. Poems by Khāmīs and others, f. 90 *b*,

ܒܫܡ ܕܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܗܘ ܡܪܝ ܥܠܡ̈ܝܢ ܀

1. On the maiden Māmōi (the college of Nisībis), f. 91 *a*,

ܒܬܘܠܬܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܣ ܐ ܫܪܝܪ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܒ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܓ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܕ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܗ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܘ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܙ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܚ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܛ ܐ ܕܒܝܬ ܡܐܡܘܝ ܕܢܝܣܝܒܝܣ ܝ

5. The Contest between Gold and Wheat, f. 96 *b*,

ܫܡܗ ܕܗܒ ܘܚܛܐ ܒܬ ܫܢܐ ܐܚܕ ܐܡܪ ܗܘ ܕܗܒ ܐܡܪ ܐܢܐ ܐܝܬ ܠܝ ܒܟܠ ܫܢܐ ܫܬ ܫܢܝܢ ܘܫܠܝܫ ܒܫܢܬܐ ܐܚܪ̈ܬ

ܒܫܡܐ ܕܐܠܗܐ ܐܒ ܒܪ ܕܡܝܚܐ ܫܒܚܐ. ܕܠܥܠܡ ܥ̈ ܥܠܡܝܢ ܐܡܝܢ ❊

2. Beginning, f. 101 *b*,

ܟܬܒ ܒܫܡ ܐܒ ܒܪ ܫܡܐ. ܕܚܝ ܐܝܟ ܐܡܪܗ ... ܟܬ
ܒܝܫܐ ܕܐܡܪ. ܐܢܐ ܐܦܪܝܡ ܒܚܝ ܡܚܐ. ܫܡܐ ܕܐܒܗ
ܕܐܠܗܐ ܘܡܪܝܐ. ܟܬ.

To this are added verses by Rabban Cyriacus, f. 102 *a*,

ܐܦܟ ܗܕܐ ܕܐܡܪ ܡܪܝܡ ܐܡ ܕܟ. ܐܢܐ ܒܥܐ
ܠܡܚܝܐ. ܡܪܝܡ ܐܡ ܕܐܠܗܐ. ܡܪܝܡ ܘܐܡܐ ܕܡܫܝܚܐ.
ܟܬ. (*sic*).

3. Beginning, f. 102 *b*,

ܒܫܡ ܒܫܡ ܕܒܪܝܡ. ܫܘܟ ܐܝܟ ܐܢܐ ܕܐܡܪ ܒܫܡ
ܐ̈ ܕܐܡܪ ܕܐ̈ ܐ̈ ... ܐ̈ ❊

The last stanza runs thus:

ܐ̈ ... ܐ̈ ܐ̈ ... ܐ̈ ... ܐ̈ ... ❊

4. Beginning, f. 103 *a*,

ܒܫܡ ܒܫܡ ܕܐ ܒܫܡ. ... ...
... ...

The last stanza runs, f. 104 *a*,

ܗܘ ܕܒܝܫ ܡܫܟܚ ܒܟܠ ܥܠܡܐ ܕܐܬܝ ܠܡܫܪܝ ܠܗ ܫܘܠܛܢܐ ܕܥܠܡܐ ܗܢ ܕܥܠ ܟܠ ܡܕܡ ܕܒܪܝܬ ܐܢܫ ܘܐܢ ܠܐ ܐܬܝ ܠܗ ܡܕܡ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ❖ ܫܠܡ

5. Alphabetical, beginning, f. 104 *a*,

ܫܡܥ ܒܪܝ ܡܠܬܝ ܘܐܠ ܬܫܟܚ ܠܝ ܡܕܡ ܕܐܢܐ ܐܡܪ ܠܟ ܠܐ ܐܬܝ ܠܝ ܡܕܡ ܐܦ ܗܘ ܠܐ ܢܗܘܐ (*sic*) ܐܠܐ ܐܢ ܐܡܪ ܠܟ ܒܝ ܐ. ܒܝ ܐ ❖ ܐ ܢܫܬܟܚ ܠܝ ܡܕܡ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ❖ ܒܝ ܐ ❖ ܐ ܢܫܬܟܚ ܠܝ ܡܕܡ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ❖ ܒܝ ܐ ❖

6. Alphabetical, beginning, f. 106 *a*,

ܫܡܥ ܒܪܝ ܡܠܬܝ ܘܐܠ ܬܫܟܚ ܠܝ ܡܕܡ ܕܐܢܐ ܐܡܪ ܠܟ ܠܐ ܐܬܝ ܠܝ ܡܕܡ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ❖ ܒܝ ܐ ❖ ܐ ܢܫܬܟܚ ܠܝ ܡܕܡ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ❖ ܒܝ ❖

7. Beginning, f. 107 *b*,

ܫܡܥ ܒܪܝ ܡܠܬܝ ܘܐܠ ܬܫܟܚ ܠܝ ܡܕܡ ܕܐܢܐ ܐܡܪ ܠܟ ܠܐ ܐܬܝ ܠܝ ܡܕܡ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ❖ ܫܠܡ

8. Beginning, f. 108 *a*,

ܫܡܥ ܒܪܝ ܡܠܬܝ ܘܐܠ ܬܫܟܚ ܠܝ ܡܕܡ ܕܐܢܐ ܐܡܪ ܠܟ ܠܐ ܐܬܝ ܠܝ ܡܕܡ ܐܦ ܗܘ ܠܐ ܢܗܘܐ ❖ ܒܝ ❖

ܗܘ ܕܐ ܕܝܢ ܒܝ ܡܢ ܬܡ ܬܒ. ܡܫܬܒܚ ܒܫܡܝܐ. ܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܕܡܪܝ ܥܠܡܝܢ ❖

9. Beginning, f. 109 *a*,

ܫܡܥ ܒܪܟ ܕܡܪ. ܠܡܐ ܕܐܡܪ ܐܡܪ ܠܗ ܐܠܗ ܐܒܐ. ܕܒܐ ܐܡܪ ܐܢ ܒܫܡ ܝܫܘܥ ܢܒܥ ܡܝ ܚܝܐ. ❖

10. Stanzas on love, the rose, and other subjects, of which the first is as follows, f. 110 *a*,

ܐܝ ܡܢ ܕܐܡܪ ܒܫܡ ܡܫܝܚܐ ܕܡܬܩܪܐ ܒܫܡ. ܐܝ ܡܢ ܕܐܡܪ ܐܢ ܐܡܪ ܠܐ ܐܡܪ ❖ ܐܝ ܡܢ ܕܐܡܪ ܐܢ ܐܡܪ ܠܐ ܐܡܪ. ❖

Other specimens, f. 111 *b*,

ܐܝ ܡܢ ܕܐܡܪ ܐܢ ܐܡܪ ܠܐ ܐܡܪ. ❖

And again, f. 112 *b*,

ܐܝ ܡܢ ܕܐܡܪ ܐܢ ܐܡܪ ܠܐ ܐܡܪ. ❖

11. On the wax candle, beginning, f. 114 *a*,

ܗܘ ܕܢܐ ܒܝܬ ܒܝܢܝܢ ܕܫܘܪ ܫܡܝܐ ܘܐܪܥܐ ܒܝܬ ܐܠܗܐ ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܘ

15. At a feast, on the drinking of water, beginning, f. 116 *b*,

ܕܡܥܡܐ ܕܒܟ ܡܝ ✤ ܟ ܐܢ ܒܥܐ ܒܟ ܫܬܝ ܠܐ ܫܬܝ.
ܕܡܒܟ ܕܡ ܒܟ ܙܕܒ ✤ ܕܡ ܒܟ ܙܕܒ ✤ ܕܡ ܒܟ ܙܕܒ ✤

ܕܒ ܐܝܟ ܕܢܫ ܐܢܫ ܕܟܠ ܒܢܝ ܐܕܡ ܘܐܝܟ ܕܢܫ ܐܢܫ ܐܝܟ ܕܒܪ ܐܢܫ

ܐܬܝ ܕ ܫܡܗ ܕܐܠܗܐ ܚܝܐ ܕܐܬܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܐܡܝܢ ܀ ܫܠܡ ܠܟ ܡܪܝ ܡܫܝܚܐ ܕܐܬܝܬ ܠܡܒܪܟ ܠܟ ܒܫܡܟ ܕܐܬܐ ܐܡܝܢ ܀

23. Beginning, f. 122 *b*,

ܣܝܡ ܥܠ ܠܒܟ ܘܥܠ ܒܝܬ ܐܒܝܟ ܘܐܡܟ ܘܥܠ ܟܠ ܡܠܟܘܬܟ ܘܥܠ ܟܠ ܡܕܒܪܢܘܬ ܕܐܠܗܐ ܕܐܒܗܬ ܘܐܡ ܐܢ ܐܬ ܒܢ ܐܠܗܐ ܘܐܡ ܐܢ ܐܬ ܒܢ ܐܢܫܐ ܕܢܥܒܕ ܠܗ ܢܣܝܘܢ ܘܢܫܒܚ ܠܗ ܘܢܫܒܚ ܠܫܡܗ ܕܐܠܗܐ ܚܝܐ ܕܐܬܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܐܡܝܢ ܀

24. Beginning, f. 123 *a*,

ܣܝܡ ܥܠ ܠܒܟ ܘܥܠ ܒܝܬ ܐܒܝܟ ܘܐܡܟ ܘܥܠ ܟܠ ܡܠܟܘܬܟ ܘܥܠ ܟܠ ܡܕܒܪܢܘܬ ܕܐܠܗܐ ܕܐܒܗܬ ܘܐܡ ܐܢ ܐܬ ܒܢ ܐܠܗܐ ܘܐܡ ܐܢ ܐܬ ܒܢ ܐܢܫܐ ܕܢܥܒܕ ܠܗ ܢܣܝܘܢ ܘܢܫܒܚ ܠܗ ܘܢܫܒܚ ܠܫܡܗ ܕܐܠܗܐ ܚܝܐ ܕܐܬܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܐܡܝܢ ܀

25. Alphabetical, beginning, f. 123 *b*,

ܣܝܡ ܥܠ ܠܒܟ ܘܥܠ ܒܝܬ ܐܒܝܟ ܘܐܡܟ ܘܥܠ ܟܠ ܡܠܟܘܬܟ ܘܥܠ ܟܠ ܡܕܒܪܢܘܬ ܕܐܠܗܐ ܕܐܒܗܬ ܘܐܡ ܐܢ ܐܬ ܒܢ ܐܠܗܐ ܘܐܡ ܐܢ ܐܬ ܒܢ ܐܢܫܐ ܕܢܥܒܕ ܠܗ ܢܣܝܘܢ ܘܢܫܒܚ ܠܗ ܘܢܫܒܚ ܠܫܡܗ ܕܐܠܗܐ ܚܝܐ ܕܐܬܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܐܡܝܢ ܀

26. Beginning, f. 125 *b*,

ܣܝܡ ܥܠ ܠܒܟ ܘܥܠ ܒܝܬ ܐܒܝܟ ܘܐܡܟ ܘܥܠ ܟܠ ܡܠܟܘܬܟ ܘܥܠ ܟܠ ܡܕܒܪܢܘܬ ܕܐܠܗܐ ܕܐܒܗܬ ܘܐܡ ܐܢ ܐܬ ܒܢ ܐܠܗܐ ܘܐܡ ܐܢ ܐܬ ܒܢ ܐܢܫܐ ܕܢܥܒܕ ܠܗ ܢܣܝܘܢ ܘܢܫܒܚ ܠܗ ܘܢܫܒܚ ܠܫܡܗ ܕܐܠܗܐ ܚܝܐ ܕܐܬܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܐܡܝܢ ܀

ᠳᠡᠷᠡᠨ ᠣᠨᠳᠠᠯᠠ ᠪᠤᠭᠤ ᠳᠤᠯᠪᠠᠨᠳᠤ ᠯᠢᠮᠠᠨ ᠰᠢᠳᠡᠭᠡᠨᠡ᠃ ᠵᠢᠨ ᠵᠢᠰᠤ
ᠣᠯᠠᠨ᠎ᠠ᠃ ᠣᠯᠠᠨ᠎ᠠᠷ ᠵᠤᠭᠰᠠ ᠳᠡᠷᠡ ᠪᠠᠭᠠ ᠪᠠᠢᠭᠠ᠃ ᠳᠡ ᠵᠢᠰᠤ᠎ᠠ
ᠪᠠᠶᠢᠭᠠ᠃ ❖

29. Stanzas for the Dominical Festivals in *Syriac* and *Mogul* (Tatar), beginning, f. 129 *a*,

ᠮᠣᠭᠣᠯ ᠪᠣᠯᠪᠠᠨ ᠵᠠᠷᠯᠢᠭ ᠵᠠᠰᠠᠭᠴᠢᠳ ᠳᠤᠷᠰᠢᠵᠤ ᠯᠠᠪᠳᠠᠭᠰᠠᠨ ❖ ᠬᠥᠳᠡᠯ
ᠳᠣᠭᠣᠯᠤᠨ᠎ᠠ᠃ ᠣᠨᠳᠠᠯᠠ ᠳᠣᠭᠣᠯᠠᠭᠴᠢ ❖ ᠯᠣᠪᠣᠰᠢ᠃ ᠪᠢ ᠪᠢᠴᠢᠭᠴᠢ᠃ ᠳᠡ
ᠠ᠋ᠨ᠋ᠳᠠᠳ᠃ ᠳᠡ ᠠ᠋ᠨ᠋ᠳᠠᠳ᠃ ᠳᠡ ᠽᠠᠯᠤᠭᠤ ᠪᠢᠴᠢᠭᠴᠢ ᠠ᠋ᠨ᠋ᠳᠠᠳ ❖ ᠬᠥᠳᠡᠯ
ᠳᠣᠭᠣᠯᠤᠨ᠎ᠠ᠃ ᠳᠡ ᠠ᠋ᠨ᠋ᠳᠠᠳ᠃ ᠳᠡ ᠽᠠᠯᠤᠭᠤ ᠪᠢᠴᠢᠭᠴᠢ ❖ ᠽᠠᠯᠤᠭᠤ ᠪᠢᠴᠢᠭᠴᠢ
ᠪᠠᠶᠢᠭᠠ᠃ ᠳᠣᠭᠣᠯᠤᠨ᠎ᠠ᠃ ❖ ᠽᠠᠯᠤᠭᠤ ᠯᠠ ᠳᠡ ᠠ᠋ᠨ᠋ᠳᠠᠳ᠃ ᠳᠡᠭᠡᠭᠡ ᠪᠢᠨᠠ

ܟܬܒ ܒܪܟ ܐܢܐ ܐܦܪܝܡ ܥܒܕ ܡܫܝܚܐ ܘܐܡܗ ܡܪܝܡ ܕܐܬ ܒܗ

ܗܘ ܕܒܫܡܝ ܘܒܐܪܥܐ ❊ ܕܒܪܝܫ ܒܪܝܬܐ ܒܪܐ ܐܠܗܝܡ ܐܝܬ ❊ ܗܘ ܕܒܪܝܫ ܒܪܝܬܐ ܒܪܐ ܐܠܗܝܡ ❊ ܐܝܬ ❊ ܗܘ ܕܒܪܝܫ ❊ ܒܪܝܬܐ ❊ ܐܝܬ ❊ ❊ ❊

IX. A poem by the scribe Joseph Azariah on love, f. 153 *a*,

ܗܳܐ ܡܶܠܬܳܐ ܕܶܒܪܺܝܫ ܟܽܠܗܽܘ ܫܽܘܪܳܝ̈ܐ ܕܶܒܪܺܝܫ ܫܽܘܪܳܝ̈ܐ
ܫܶܒܥ ܟܽܠ ܚܰܕ ܚܰܕ ܡܶܢ ܗܳܠܶܝܢ ܫܽܘܪܳܝ̈ܐ ܐܺܝܬ ܒܶܗ ܫܶܒܥ ܡܶܠܶܐ
ܕܰܥܒܺܝܕ ܒܶܗ ܫܽܘܪܳܝ̈ܐ. ܫܪܳܝ ܡܰܠܟ ܒܶܝ ❊

Beginning,

ܒܶܫܡܶܗ ܕܝܶܫܽܘܥ ܡܶܢ ܥܶܠ ܡܰܓܕܠܝܬ. ܐܶܡ ܕܰܚܝܬ
ܥܶܣܪܶܝܢ ܠܺܐܬ ܐܶܠܳܗ ܡܰܓܕܠܝܬ. ܫܰܒܥ ܚܰܕ ܒܶܗ ܫܽܘܪܳܝ̈ܐ
ܟ ܫܽܘܪܳܝ̈ܐ. ܩܳܕܶܡ ܡܰܓܕܠܝܬ ܗܳܐ ܒܶܫܡܶܗ ܐܰܒ
ܥܶܣܪܶܝܢ ❊

The letters at the end of each stanza give the name (*sic*) ܝܰܘܳܐܢ ܫܰܡܥܽܘܢ; and those at the beginning of each line, ܙܰܟܰܪ ܩܽܘܣܡ (*sic*) ܙܟܝܐܝܐ ܩܣܡ ܕ ܙܟܘܪ ܫܡܥ ܝܘܚܢ ܫܢܬ ܐܠܦ i.e. A.D. 1887. At the end are added these lines, f. 154 *b*,

ܐܟܬ ܕܘܟ ܫ ܡܪܝܡ ܒܪܟ. ܡ ܟܠܗ ܒܪܟ ܡܪܝܡ ܕܬܫܪ.
ܕ ܙܟܪ ܙܟܝ ܟܠ ܟܠ ܐܝܬ ܐܝܟ ܐܡܝ ❊

X. *a*. On the Prodigal Son, beginning, f. 154 *b*,

ܒܒܝܕ ܐܦܠ ܐܝܬ ❊ ܫܰܒܥ ܚܰܕ ܒܶܗ ܫܽܘܪܳܝ̈ܐ ❊ ܐܰܒ ܒܪ ܐܶܠ
ܫܡܥ ܒܪ ܫܡܥ ܐܦܠ ܒܪ ܫܡܥ ܐܦܠ ܒܪ ܫܡܥ ܐܦܠ ❊

b. The Prodigal's Reply, beginning, f. 155 *b*,

ܐܵܡܪ ܠܹܗ ܒܪܵܗ ܙܥܘܪ̈ܬܵܐ ❊ ܐܲܒܵܐ ܕܟܝ ܚܛܝܬ ܠܫܡܲܝܵܐ ܘܩܕܵܡܟ
ܠܵܐ ܐܲܬܝܬ ܒܥܹܐ ܠܡܶܗܘܹܐ (*sic*). ܘܟ ܚܛܵܬ ܒܫܘܼܡ ܐܲܒܵܐ ܘܠܵܐ
ܫܘܼܝܬ. ܐܵܢ ܫܒܩ ܠܝ ܡܪܝ ܟܠ ܙܒܢ ܕܐܬܝ ܘܐܙܠ ܒܫܠܡ.
❊ ܒܪܝܟ ܐܢܬ ܒܟܠ ܙܒܢ ܥܡܝ ܘܟܠ ܡܕܡ ܕܝܠܝ ܠܟ ܗܘ

The colophon, f. 156 *b*, states that this copy was made for one Manṣūr, and finished on the 22nd of Īlōl (A.D. 1882).

ܫܠܡ ܒܫܢܬ ܐܠܦ ܬܫܥ ܡܐܐ ܘܫܒܥܝܢ ܘܬܪܬܝܢ ܕܝܘܢ
ܐܝܠܘܠ. ܒܫܒܬܐ ܒܫܥܬܐ ܬܪܬܥܣܪ ܒܗ. ܒܝܘܡ ܫܒܬܐ ܐܝܠܘܠ.
ܒܫܥܬܐ ܬܪܬܥܣܪ ܒܗ ܒܝܘܡ ܫܒܬܐ ܐܝܠܘܠ. ܒܫܥܬܐ ܬܪܬܥܣܪ
ܒܗ ܒܝܘܡ ܫܒܬܐ ܐܝܠܘܠ. ܒܫܥܬܐ ܬܪܬܥܣܪ ܒܗ ܒܝܘܡ ܫܒܬܐ
ܐܝܠܘܠ. ❊ ܒܫܥܬܐ ܬܪܬܥܣܪ ܒܗ ܒܝܘܡ ܫܒܬܐ ܐܝܠܘܠ

The scribe has mentioned his name in several places, e.g. f. 19 *b*,

ܐܵܡܪ ܠܹܗ ܒܪܵܗ ܙܥܘܪ̈ܬܵܐ. ܒܲܐܒܵܐ ܕܒܪ ܚܛܵܬ ܫܡܲܝܵܐ. ܐܲܒܵܐ
ܟܠ ܙܒܢ ܕܐܬܝ ❊ ܘܩܕܵܡܟ ܚܛܵܬ ܠܫܡܲܝܵܐ ܘܠܵܐ ܐܲܬܝܬ ܒܥܹܐ

There are some attempts at ornament on ff. 2 *b*, 43 *a*, 73 *a*, 82 *b*, 90 *b*, 132 *a*, and 157 *a*, chiefly paintings of birds and flowers.

Add. 2821

Paper, about $6\frac{1}{4}$ in. by $4\frac{1}{4}$; 94 leaves; 10 quires, signed with letters, the first and last of 7 leaves, the rest of 10; 15 lines in a page. Written in a good, regular, Nestorian hand of the xviiith cent.

An exposition of the Aristotelian Logic, in twelve-syllable metre, entitled ܟܬܒܐ ܕܡܢܛܩܝ ܣܠܝܩܐ, comprising the *Isagoge, De Interpretatione*, and *Analytica*. Title, f. 4 *b*,

ܡܬܪܓܡ ܠܡܥܒܕ ܟܬܒܐ ܕܡܢܛܩܝ ܣܠܝܩܐ ܥܠ ܟܠ
ܡܢ ܩܕܡ ܐܝ ܕܐܝܬ ܒܗ ܐܝ ܠܐ ܡܢ ܩܕܡ ܡܐ ܕܐܝܬ
ܒܗ ܐܝ ܠܐ ܐܝ ܠܐ ܡܢ ܩܕܡ ܡܐ ܕܐܝܬ ܒܗ ܐܝ ܠܐ ܀

1. *Isagoge*, f. 4 *b*,

ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܫܐ ܐܚܕ ܐܠܗܐ ܡܪܝܐ ܟܠ ܥܠܡܝܢ ܐܡܝܢ ܀
ܗܕܐ ܣܦܪܐ ܕܡܢܛܩܝ ܣܠܝܩܐ ܐܬܝܗܒ ܠܝ ܡܢ ܒܪ ܥܡܝ ܡܪܝ ܫܡܥܘܢ ܟܗܢܐ ܀
ܕܐܬܝ ܠܗ ܒܫܠܡܐ ܘܒܛܝܒ ܠܒܒ ܘܒܥܐ ܠܡܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܡܪܝ ܣܦܪܐ ܀
ܐܝܟ ܕܐܢܬ ܡܪܝ ܣܦܪܐ ܐܝܟ ܕܐܢܬ ܡܪܝ ܣܦܪܐ ܀

The last six verses exhibit the acrostich Damianus, f. 24 *a*,

ܕ̈ܡܝܢ ܕܡܝܐ ܣ̈ ܀ ܫܡܥܘܢ ܟܗܢܐ ܩܕܝܫܐ ܐܝܬ ܠܝ ܒܪ ܥܡ ܟܠ ܐܢܫ ܕܐܬܐ
ܠܥܠܡ ܥܠܡ̈ ܀ ܐܡܝܢ ܫ̈ ܀ ܘܐܚܕ ܡܫܝܚܐ ܡܪܢ ܘܐܠܗܐ ܘܦܪܩܠܝܛܐ ܠܐ
ܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܫܐ ܐܚܕ ܐܠܗܐ ܡܪܝܐ ܟܠ ܥܠܡܝܢ ܐܡܝܢ ܀

ܕܒܟܬܐ ܕܡܢܗ ܐܢܐ ܥܒܕ ܒܗ ܫܘܠܡܐ ܕܥܠ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡ ܥܠ ܦܬܟ ܕܝܢ ܐܡܝܢ ❖ (*sic*) ܐܡܪ ܠܗ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕܟܠ ܡܕܡ ܕܐܝܬ ܠܟ ܒܗ ܐܬܪ ❖

2. *De Interpretatione*, f. 24 *a*,

ܡܫܬܠܡ ܠܡܪܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܕܐܡܪ ܒܫܘܪܝܐ ܒܣܝܪ ܒܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ❖ ܐܢܐ ܥܒܕ ܠܟ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕܐܬܐ ܠܥܠܡ ܥܠ ܦܬܟ ܕܝܢ ܐܡܝܢ. ܕܒܗ ܐܬܪ ܠܟ ܕܐܡܪ ܠܗ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ❖

At the end is the acrostich Simeon Lois or Simon Louis, f. 52 *b*,

ܫܡܥܘܢ ܠܘܝܣ ❖ ܐܢܐ ܥܒܕ ܠܟ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕܐܬܐ ܠܥܠܡ ܥܠ ܦܬܟ ܕܝܢ ❖ ܐܡܝܢ ❖

3. *Analytica*, f. 53 *a*,

ܐ ܗܢܘ ܕܟܬܒ ܦܫܩܢܐ ܕܐܓܪܬܐ ܕܢܬܐ ܕܡܪ ܐܒܪ ܐܠܦܝܢ ܐ

ܐ ܗܢܘ ܕܟܬܒ ܦܫܩܢܐ ܕܐܓܪܬܐ ܕܢܬܐ ܕܡܪ ܐܒܪ ܐܠܦܝܢ ❖

The ܫܘܬܦܐ exhibits the acrostich ܒܪܨܘܡܐ, f. 93 *a*,

ܐ ܗܢܘ ܕܟܬܒ ܦܫܩܢܐ ܕܐܓܪܬܐ ܕܢܬܐ (*sic*) ܕܡܪ ܐܒܪ ܐܠܦܝܢ ܐ

ܐ ܗܢܘ ܕܟܬܒ ܦܫܩܢܐ ܕܐܓܪܬܐ ܕܢܬܐ ܕܡܪ ܐܒܪ ܐܠܦܝܢ ❖

The names at the end of each book are probably those of the compilers of this commentary, not of scribes, for the manuscript is written by one hand from beginning to end.

Add. 2822

Paper, about 6 in. by $3\frac{7}{8}$; 134 leaves, of which the two unnumbered flyleaves, as well as ff. 1, 56, and 130—132, are blank; 14 quires, signed with letters, mostly of 10 leaves (ܐ and ܒ have 8, ܓ only 6); 15 lines in a full page. Written in a small, clear, Nestorian hand, and dated A.D. 1883.

The Acts of S. Thomas. Title, f. 2 *b*,

ܗܕܐ ܕܟܬܒ ܡܥܒܕܢܘܬ ܫܠܝܚܘܬܐ ܕܡܪ ܬܐܘܡܐ ܫܠܝܚܐ ܕܒܝܬ ܗܢܕܘ.

ܠܫܘܢܐ ܣܘܪܝܝܐ ܘܟܠܗܝܢ ܫܡܬܢܝܐ.

These Acts have been edited by Wright from Mus. Brit. Add. 14,645, which is dated A. Gr. 1247 = A.D. 936 (see his *Catal.*, p. 1111, and his *Apocryphal Acts of the Apostles*, vol. i., pp. ܥܠܐ—ܡܕܒ). The rubrics in the present manuscript are as follows.

1. *a.* Of the Bridegroom whom he converted there, ܒܕܟ ܫܪܝܪܬ ܕܒܟܪܐ ܗܘ, viz. at ܩܣܛܘܢ ܡܕܝܢܬܐ, f. 4 *b*. See Wright's ed., p. ܡܕܐ, line 12.

b. The psalm of S. Thomas, ܙܡܘܪܐ ܕܬܐܘܡܐ, f. 6 *b*. See Wright's ed., p. ܡܓܡ, line 11.

2. Of the palace that S. Thomas built in Heaven, f. 15 *b*,

ܦܬܓܡܐ ܕܟ ܒܬܟܐ ܕܒܝܬ ܐܘܣܛܐ ܕܥܒܕ ܠܗ ܡܠܟܐ ܕܐܝܬܝ ܒܫܡܝܐ (*sic*) ܘܐܦ ܐܢܫ ܠܐ ܝܕܥ ܠܗ.

See Wright's ed., p. ܡܓܕ.

3. Of the youth who was killed by a snake and whom S. Thomas restored to life, f. 26 *b*,

ܦܬܓܡܐ ܕܒܟ ܒܟܪܐ ܕܐܬܩܛܠ ܒܚܝܐ ܘܐܦ ܐܢܫ ܠܐ ܝܕܥ ܠܗ.

See Wright's ed., p. ܥܟ.

4. Of the ass that spoke, f. 38 *a*,

ܦܬܓܡܐ ܕܫܡܥܘܢ ܒܪ ܓܘܪܐ ܕܐܡܪ ܠܗ ܠܐ ܐܬܐ ܐܢܐ ܠܒܝܬ ܡܠܟܐ ܕܐܬܟܢܫ ܒܗ ܫܐܬܐ ܕܡܐ ܕܢܦܩ ܡܢ ܒܝܬܗ.

See Wright's ed., p. ܡ.

5. Of the demon whom he drove out of the woman, f. 41 *b*,

ܦܬܓܡܐ ܕܒܝ ܕܟ ܒܢܬ ܒܪܬ ܡܠܟ ܐܪܡܝ ܕܐܬܟܢܫ ܒܗ ܫܐܬܐ ܕܫܐܕ ܡܢ ܒܝܬܗ.

See Wright's ed., p. ٢٨٤. There is a lacuna here, f. 43 *b*, extending from p. ٢٨٤, line 2, to p. ٢٨٥, line 2, of Wright's ed.

6. Of the young man who had killed a girl, f. 49 *a*,

ܦܬܪܫ ܕܥܒܕ ܕܠ ܒܟܫܐ ܕܝܚܨܐ ܥ ܐܬܓܙܝܠ
ܘܫ ܕܢܦܝܒ ܒܢܝܢܘܫ. ܐܒܐ ܐܬܐܡܪ ܒܠ ܒܝܟܠ ܒܫ
ܐܢܟܪ ܥܝ ܒܟܫܐ. ܐܢܫ ܟܘ ܙܥܘܐ ܫܒܠܐ.

See Wright's ed., p. ٢٨٦. Here there is a lacuna marked at f. 55 *b*, but in reality nothing is wanting (see Wright's ed., p. ٢٨٥, line 16).

7. How he healed the wife and daughter of king Mazdai, f. 61 *a*,

ܦܬܪܫ ܕܚܛܐ ❖ ܒܠ ܙܥܘܐ ܐܬܓܒܪ ܕܚܛܐ ܥ
ܒܙܐ ܐܢܫ ܒܝܟܠ ܕܐܡܪ ܐܬܪ.

See Wright's ed., p. ٢٨٧.

8. Of Mygdonia, the wife of Kōresh (or Kĕrēsh), f. 74 *b*,

ܦܬܪܫ ܕܗܝ. ܒܠ ܐܒܒܐ ܙܥܘܐ ܐܬܪ ܕܬܪ ܕܡ
ܒܟܫ.

See Wright's ed., p. ٢٨٨.

9. How Kōresh told Mazdai about S. Thomas, f. 83 *b*,

ܦܬܪܫ ܕܡܚ : ܒܠ ܕܡܟܐ ܙܕ ܐܬܪ ܠܐܘܒ ܐܠܐ
ܒܠ ܐܬܪ.

See Wright's ed., p. ٢٩٠, line 18. The famous Gnostic hymn (Wright's ed., p. ٢٩٢) is omitted, and the following song (Wright's ed., p. ٢٩٤) is much abbreviated; see f. 90 *a*, line 9.

10. How Mygdonia went to prison, f. 91 *a*,

ܦܬܘܚܗ ܕܡܓܕܘܢܝܬܐ. ܥܠ ܕܐܙܠܬ ܠܒܝܬ ܣܗܕܐ ܕܢܨܝܒܝܢ ܠܗ

ܐܗܒܬܐ.

See Wright's ed., p. ٢٥٦, line 1.

11. How Yarḳānā (Narḳia) believed and lived, f. 98 *a*,

ܦܬܘܚܗ ܕܐܬܕܝܢܬܐ. ܥܠ ܐܬܬܐ ܕܫܡܥܘܢ ܫܡܝ.

See Wright's ed., p. ٢٦٤, line 3.

12. How S. Thomas baptized them, f. 105 *b*,

ܦܬܘܚܗ ܕܟܝܢܬܐ ܥܠ ܡܥܡܕܢܐ ܕܐܢܫܐ ܠܗ..

See Wright's ed., p. ٢٨٤, line 5.

13. Of the prison, f. 113 *a*,

ܦܬܘܚܗ ܕܐܙܕܝܢܬܐ. ܕܥܠ ܗܝ ܐܗܒܬܐ.

See Wright's ed., p. ٢٩٢, line 12.

14. Of the healing of Mĕnēshar, f. 117 *b*,

ܦܬܘܚܗ ܕܫܡܥܘܢܝܬܐ. ܥܠ ܐܣܝܐ ܕܡܢܫܐ.

See Wright's ed., p. ٣٠٠, line 10.

15. How S. Thomas departed this life, f. 123 *a*,

ܦܬܘܚܗ ܕܒܪܟܐܝܬܐ. ܕܐܙܠܬ ܢܦܫܗ ܡܢ ܥܠܡܐ.

See Wright's ed., p. ٣٠٨, line 11.

The colophon, f. 128 *b*, states that this copy was finished on the 9th of Ḥĕzīrān, A.D. 1883, at Tel-Kēphē, in the district of Mosul, the village of Mār Cyriacus the youthful martyr, near the convent of S. George. It has been left unfinished, as is

shown by the catchword ܐܒܘܒܐ and the ornamental border of f. 129 *a*.

ܐܠܗܐ ܕܟܠ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܠܡܪܝܡ ܐܡܐ ܕܐܠܗܐ ܐܒܘܢ ܕܒܫܡܝܐ
ܘܒܐܪܥܐ ܀ ܐܡܝܢ ܀ ܫܒܥ ܫܢܝ ܀ ܒܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܫܬܝܢ ܕܡܪܢ
ܝܫܘܥ ܡܫܝܚܐ ܒܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܐܪܒܥܝܢ ܘܬܫܥ ܫܢܝ ܠܡܪܝܡ
ܐܡܐ ܕܐܠܗܐ ܀ ܫܠܡ ܠܟ ܡܪܝܡ ܡܠܬܐ ܕܛܝܒܘܬܐ ܡܠܝܐ ܒܪ ܀ ܐܒܘܒܐ

1. The Ferial days ܕܒܫܒܚܐ. The titles and subscriptions are usually in Arabic, e.g. f. 10 *a*, ܩܕܣ ܠܐ ܐܠܬܫܒܝܚ ܐܠܬܐܢܝ; f. 35 *a*, ܩܕܣ ܠܐ ܐܠܬܫܒܝܚ ܐܠܬܠܬ; f. 42 *b*, ܩܕܣ ܠܐ ܐܠܬܫܒܝܚ ܐܠܐܪܒܥ.

Subscription, f. 50 *a*,

ܡܟܬܒ ܩܠܝܐ ܗܢܐ ܠܒܫܒܚܐ ܐܠܬܠܬ ܐܠܐܪܒܥ.

2. The Ferial days ܕܡܫܒܚܬܐ, f. 50 *b*,

ܐܠܐܪܒܥ ܒܢ ܐܠܩܠ ܕܗܒܐ ܒܒܗ ܕܡܫܒܚܬܐ.

3. Hymns chanted after the *mautab* (*mautĕbhā*), for each day of the week, f. 69 *a*,

ܒܫ ܒܕܗ ܒܬܐ ܐܠܡܫܐ ܐܠܒܝ ܡܘܠܐ ܒܝ ܐܠܬܠܬ.

4. The order of blessing the months, f. 75 *b*,

ܡܢ ܫܒܩ : ܡܢ ܫܒܥ ܒܗ ܐܠܐ ܒܒ ܕܗ. ܫܒܥ ܡܢ ܐܠܬܫ ܕܗ. ܫܒܥ ܡܢ ܐܠܬܫ ܕܗ. ܫܒܥ ܡܢ ܐܠܐ ܕܗ. ܫܒܥ ܡܢ ܐܠܬ ܕܗ. ܫܒܥ ܡܢ ܐܠ ܕܗ. ܫܒܥ ܡܢ ܐܠ ܕܗ. ܫܒܥ ܡܢ ܐܠ

ܕܡܟܐ ܒܝ ܒܝܘܕ ܒܕܒ ܡ : ܒ ܟܬܟܐ ܗܒ ܡܕ
ܡܘܟ. ܗܢܐ ܕܩܛ ܒܝ ܒܟܒܕ ܚܣܒܩܐ ܒܟܠܟ..

١٨٤٠

5. Psalms for Morning Prayer, f. 84 *a*,

ܐܛ ܒܫܙ ܒܚܟ ܩܒܕܡܒ ܥܟܐ ܒܟܫ.

6. The additions made to Morning Prayer on Sundays and Feasts, f. 93 *a*,

ܒܫܙ ܒܚܟ ܡܐ ܫܙ ܟܥܐ ܥܫ ܒܟܫܙ
ܡܒܟܒܐ.

7. Prefatory Hymns used at Evening Prayer on Sundays, f. 97 *b*,

ܐܛ ܒܚܟ ܒܚܙ ܒܟܡ ܡܨܐ ܥܟܐ ܙܩܕ
ܒܟܫܙ.

For seven Sundays, but imperfect.

8. Anthems for Evening Prayer on Sundays, f. 101 *b*,

ܚܙ ܙܩܕ ܒܟܫܙ.

9. Anthems for certain weeks, f. 103 *a*, ܗܩܕ ܟܡ ܚ ܚܩ ܙܟܕܡ. Annunciation to Epiphany, f. 103 *a*; the week of Epiphany, f. 103 *b*; the week of the Apostles, f. 104 *a*; the week of Summer to the festival of the Cross, f. 104 *b*; the festival of the Cross to the Consecration of the Church, f. 105 *a*, ending with the Sunday of the Consecration of the Church, f. 105 *a*, ܒܫܒܟܒ ܙܡܩܙ ܒܙܡ.

Subscription, f. 105 *b*,

ܐܠܗܝ ܕܩܘܫܛܐ ܕܒܟܝ ܕܒܬܪܟܐ ܡܠܟܐ ❖ ܚܣܠ

ܡܪ ܟܪ ܝܘܚܢ (*sic*) ܥܠܬ ܕܐܢܫܐ ܠܟܢܝܫܬܐ ܩܕܫܬܐ ::

10. Twelve hymns for the martyrs, for evening and morning prayer of the ferial days, f. 106 *b*,

ܗܘ ܕܒܟ ܠܟܠ ܫܒܝܚ ܕܩܘܫܛܐ ܕܒܟܝ ܕܫܒܬܐ.

Add. 2880 (TWO VOLUMES).

VOL. I.

Paper, about $10\frac{1}{8}$ in. by 7; 143 leaves; 23 quires, signed with letters and at the upper left-hand corner of the first page with Arabic words (see ff. 21 *a*, 69 *a*, 105 *a*), of 8 leaves, except the 4th (5 leaves), fifth (6), fifteenth (4), twentieth (6), and twenty-third (1 leaf); three quires and two leaves are wanting at the beginning, 2 leaves after f. 5, 1 leaf after f. 12, 4 leaves after f. 84, 2 after f. 123, and 1 leaf at the end; 18 lines in a page. Written in a good, regular, Malkite hand, and dated A.M. 7002 = A.D. 1494.

The *Mênaeon* for the month of Īyār (May). In this defective manuscript it begins with—

1. 6th, the commemoration of Job the just, imperfect, f. 1 *a*.

2. 7th, the Apparition of the holy Cross and the commemoration of Acacius, imperfect, f. 6 *a*.

3. 8th, the commemoration of S. John the Evangelist and of Arsenius, imperfect, f. 12 *a*.

4. 9th, the commemoration of the prophet Isaiah and of S. Christopher the martyr, f. 23 *b*,

التاسع ذكر (*sic*) اشعيا النبى ، وذكر الشاهد خريسطوفورس ،

5. 10th, the commemoration of S. Simon Zelotes, one of the Twelve, f. 33 *b*,

العاشر ذكر سمعان الغيور من الاثناعشر‘

6. 11th, the commemoration of the martyr Mucius, f. 37 *b*,

الحادى عشر ذكر الشاهد موكيوسً.

7. 12th, the commemoration of Epiphanius, metropolitan of Cyprus, and of Germanus, patriarch of Constantinople, f. 41 *b*,

الثانى عشر ذكر ابهاتنا القديسًين ابيفانيوسً مطران قبرص‘ وجرمانوسً بطريرك القسطنطينيه‘

8. 13th, the commemoration of Glyceria, f. 50 *a*,

الثلث عشر ذكر القديسًه غليكريا.

9. 14th, the commemoration of the martyr Isidore, f. 54 *b*,

الرابع عشر ذكر الشاهد ايسيدوروس‘

10. 15th, the commemoration of the blessed Virgin of the ears of corn, and of Pachomius, f. 58 *a*,

الخامسً عشر ܕܣܟܝ ܣܒܥܐ ܡܒܝ ܟܠܐ ܘܥܡܐ وذكر الاب الكبير بخوميوسً‘ يصير لهُ ترتيب الابرار الكبار مثل انطونيوسً وغيره‘

11. 16th, the commemoration of George, bishop of Mitylene, f. 68 *a*,

السًادسً عشر ذكر البار القديسً‘ جاورجيوسً اسًقف ميتيلينى‘

12. 17th, the commemoration of Andronicus, one of the Seventy, f. 72 *a*,

السًابع عشر الرسًول انذرونيقوسً الواحد من السًبعين‘

13. 18th, the commemoration of S. Peter and S. Paul, S. Andrew, Paulinus, and their companions, f. 76 *a*,

الثامن عشر ذكر الشهدا القديسّين بطرسً وبولص، اندراوس وبولينوسً، ورفقتهم،

14. 19th, the commemoration of the martyrs Patricius, Acacius, Menander and Polyaenus, imperfect, f. 80 *a*,

التاسّع عشر ذكر الشُهدا القديسّين بطريكيوسً واكاكيوسً، مننـدرلوسً (*sic*)، قيلينوسً (*sic*)،

15. 20th, the commemoration of Thalalaeus, imperfect, f. 85 *a*.

16. 21st, the commemoration of the Emperor Constantine and his mother Helena, f. 86 *a*,

الحادى وعشرين ذكر الملوك قسّطُيطين وامّه هلانـى، ان كان احد نمسّك اثنا عشر للقيامه سته والميناون سته وان كان غير الاحد فنمسّك سّته،

17. 22nd, the commemoration of the martyr Basiliscus, f. 96 *a*,

الثانى وعشرين ذكر الشاهد بسّيليسّقا،

18. 23rd, the commemoration of the martyrs Meletius, Stephen, John, and their companions, f. 100 *a*,

الثالث وعشرين ذكر الشُهدا القديسّين ملاتيوسّ واسّتفانوسّ ويوانى ورفقتهُم،

19. 24th, the commemoration of Simeon Stylites, f. 105 *b*,

الرابع وعشرين ذكر سمعان اصا ذكي صبعا معكم،

20. 25th, the Invention for the third time* of the head of S. John the Baptist, f. 114 *b*,

الخامسً وعشرين وحودً (*sic*) ثالث لهامة يوحنا المعمدان ‘

21. 26th, the commemoration of the apostle Carpus, f. 121 *a*,

السّادسً وعشرين ذكر الرسّول كربُسً ‘

22. 27th, the commemoration of Therapontus, ⲙⲁⲣⲧⲩⲣⲓⲟⲛ, imperfect, f. 124 *a*.

23. 28th, the commemoration of the martyr Helladius, f. 127 *b*,

الثامن وعشرين دكر الشهيد فى الكهنه اللاذيوسً ‘

24. 29th, the commemoration of the martyr Theodosia, f. 131 *b*,

التاسع وعشرين ذكر الشاهده ⲑⲉⲟⲇⲟⲥⲓⲁ ‘ وفى هذه الليله كانت اخدت المدينه المتملّكه يا حصرة الشوم كانت ‘

25. 30th, the commemoration of the martyr Eutychius, f. 135 *b*,

الثلاثين ذكر القديس الشاهد ايتيشيوسً.

26. 31st, the commemoration of the martyr Hermias, f. 140 *a*,

الحادى وثلثين ذكر القديسً ارميا الشاهد ‘

The Arabic colophon, f. 143 *b*, states that this *Ménaeon* for Īyār was finished on Tuesday, 22nd Nīsān, A. Adami 7002 = A.D. 1494, by the priest John, son of Ibrāhīm, son of ——, son of the deacon Rasīd (*sic*).

وكان الفراغ من نسّاخة هذا الميناون المبارك وهو شهر ايار نهار الثلثا ثانى وعشرين من شهر نيسّان المبارك سّنه سّبعه الاف

* See Payne Smith's *Catal.*, col. 348, note.

واثنين لابينا ادم عليه السَّلام، بيد العبد الخاطى الاثيم المسَّكين يوحنا باسَّم قسّ ابن القسَّ ابراهيم ابـن . . . ح ابن الشماسَّ رسَّيد وهو يسَّال كلمن تامل هذه الاسَّطر الحقيره يدعى لكاتبه بالمغفره يكون له نظير ذلك من الواعد الصادق فى مواعيده، والسَّبح لله دايما ،

On the margin of f. 1 *a* a former possessor has written اسمه فنقيس خطه سرنكالى صلوات الاحد للسريان, every item of which information is incorrect.

On the margins of ff. 52 *b* and 53 *a* is a copy of part of a letter in Arabic, of no importance whatever.

On a slip of paper, part of a letter from the Rev. Dr W. Wright, formerly missionary at Damascus, now secretary to the British and Foreign Bible Society in London, we read: "P.S. The Syriac MSS. were brought from the Deir on the mountains east of Nebk in the north of Syria. I bought them in Yabroud from Ibrahim Kataby."

VOL. II.

Paper, about $10\frac{1}{2}$ in. by $7\frac{1}{4}$; 160 leaves, some of which are injured by damp; the quires of 8 leaves were originally at least 25 in number; they are signed with Arabic words at the top of the first page (see ff. 14 *a*, 22 *a*, 30 *a*, etc.) and Syriac letters at the foot of the last; 3 quires and one leaf are now wanting at the beginning, single leaves after ff. 7 and 13, two leaves after ff. 70 and 72, single leaves after ff. 98 and 102, and at least 7 leaves at the end*; 18 lines in a page. Written in a good, regular, Malkite hand, probably in A.D. 1494.

The *Mênaeon* for the month of Tammūz (July). In this defective manuscript it begins with

1. 4th, the Commemoration of Andrew, archbishop (of Crete), f. 1 *a*.

* Seven leaves are required to complete quire ס, which was probably followed by two or three more.

2. 5th, the commemoration of Martha, the mother of Simeon Stylites, and of Basil (of Caesarea); imperfect, f. 6 *a*.

3. 6th, the commemoration of Sisois, ܣܝܨܘܝܣ, f. 16 *a*.

4. 7th, the commemoration of the martyr Cyriace, ܟܝܪܝܐܩܝܣ, f. 21 *a*.

5. 8th, the commemoration of the megalomartyr Procopius, f. 26 *a*.

6. 9th, the commemoration of Pancratius ܒܝܩܪܛܝܘܣ, f. 34 *a*.

7. 10th, the commemoration of the 45 martyrs who suffered at Constantinople, f. 39 *b*.

8. 11th, the commemoration of the martyr Euphemia of Chalcedonia, f. 45 *a*.

9. 12th, the commemoration of Hilarion and Proclus, f. 51 *a*.

10. 13th, the festival of the archangel Gabriel (see the 26th of Âdâr), and the commemoration of the Apostle Aquilas, f. 56 *a*.

11. 14th, the commemoration of Stephen, from the convent of S. Sâbâ, ܡܢ ܣܝܩ ܡܪ ܣܒܐ, f. 61 *a*.

12. 15th, the commemoration of the martyrs Cyriacus and his mother Julitta, and of Mār Āsyā, ܒܣܝܐ ܐܣܝܐ, imperfect, f. 66 *a*.

13. 16th, the commemoration of the 630 Fathers who were present at the Council of Chalcedon, imperfect, f. 73 *a*.

14. 17th, the commemoration of the martyr Marina, f. 78 *b*.

15. 18th, the commemoration of Aemilian, f. 85 *a*.

16. 19th, the commemoration of Dius and Baralâm (Barlaam), and of Macrina, the sister of Basil the Great, imperfect, f. 90 *b*.

17. 20th, the Ascension of the Prophet Elias, imperfect, f. 101 *b*.

18. 21st, the commemoration of John and Simeon Salus, الصالوص, f. 115 *a*.

19. 22nd, the commemoration of S. Mary Magdalene, f. 121 *b*.

20. 23rd, the commemoration of the Prophet Ezekiel, f. 128 *a*.

21. 24th, the commemoration of the martyr Christina, f. 131 *b*.

22. 25th, the Decease of S. Anna, the mother of the Virgin Mary, رقود القديسّة حنه, f. 138 *a*.

23. 26th, the commemoration of the martyrs Hermolaus, Hermias and Hermocrates, ذكر الشهدا أذمكلاوس وأذمكيوس (*sic*) وأذمكوسيوس, f. 144 *a*.

24. 27th, the commemoration of the megalomartyr Panteleêmon, imperfect, f. 149 *a*.

On the margin of f. 1 *a* is written (in the same hand that has made a similar entry in Vol. I.)

اخبار القديسين خطه سرنكالى

Add. 2881

Paper, about $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 435 leaves, some of which are much soiled and mutilated, especially ff. 1—5 and 434—5; 45 quires, signed with letters as far as f. 230, of 10 leaves (except the 28th, which seems to have only two, ff. 267—8); single leaves are wanting after ff. 10, 238, 277, 407 and 415; a whole quire seems to be missing after f. 266, and there is a lacuna after f. 305; number of lines in a page from 14 to 16, and occasionally as many as 20. The writing is usually an unsightly cursive *Karshūnī*, but some pages are written in a

better Egyptian Arabic hand (e.g. ff. 175 *b*, 176 *a*, 245 *a*, 247 *b* —249 *a*, 258 *b*, 281 *b*, 282 *a*, 290 *b*, 291 *a*, 299 *a*—301 *a*). The manuscript is dated A. Gr. 1795 = A.D. 1484.

The book may be divided into four parts, viz. ff. 1—238, 239—266, 267—305, and 306—435.

I. 1. History of Behnām and his sister Sārā, f. 2 *b*,

هبهرا[ح ةبهو هسمانه [حسهبو هبزة لحه]بهه
لحهبر حهم لحزح] [لحهبر حهم لحزح]
لحهبر [هاهه لحزاهد] هَانب حهبلهه [ههاذا اجهه]
اهلإ لحهلحز لحححبز [هسمانبح وا]بح هلحر لحهبهه*.

2. Acts of S. Thomas, f. 53 *b*,

هبزة لحهمل لحهبهه ٧ههذ لحهلحسس ابز ٧للهحبر
ذحذ ابههه لحهههسس ححبح حهز هلحر لحدهه
لحهذ ابهه حححبح هز بهلحر هز لحهبر حححبح ابهذ
لحهلحر هلحا حبح ابهه ذحبهههذ حححبح ابهه هلحر لحهبهه
لحهذ [altered into لحهذاهذ] ذاهذاهذ حح .†١٨١٤٣١
ابهه٧هاذه حب ٨٦١٨٦ هح هزا ٧ههذ.

* See Rosen's *Catal. Brit. Mus.*, p. 109, no. VII. 3.

† I.e., according to the الاصطرلاب الكوكبي, المنافق. Other specimens of this crypt may be found on f. 136 *b*,

هزاذه همالزلح هز بزلح لحهلح اج هبهلح ححلزه
حا لحهحهلح همالحا (*sic*) لحهبهه لحهبهه همح
هلح :٩١٤٣١٣٦٥٠٣٢١٩٣١ :٤٣٢١٤٧ حب هبهز ٤٦٦١٤
لحزاهه ٨١٣ لحب ٩٣٣٧ هحبلح حاح همابه ١٣٧ همالحلح
لحهههبب ٧٧٣٢٩ هح هاهبا لحهبه هح هاهبا لحهبه هح

3. The Testament of our Lord Jesus Christ to his Disciples on the Mount of Olives, f. 103 *b*,

ܕܝܬܝܩܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܥܠ ܛܘܪܐ ܕܙܝܬܐ

ܕܠܬܠܡܝܕܘܗܝ ܩܕܡ ܕܢܣܩ ܠܗ ܒܪ ܐܢܫܐ.

4. History of the silver which Judas received from the Jews as the price of our Lord Jesus Christ, f. 136 *b*,

ܥܠ ܙܒܢܐ ܕܟܣܦܐ ܕܩܒܠ ܝܗܘܕܐ ܡܢ ܝܗܘܕܝܐ ܕܐܝܟ

ܕܡܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܝܕ ܟܗܢܐ ܪܒܐ ܕܝܗܘܕܝܐ.

5. Anecdote beginning, f. 139 *a*,

ܥܠ ܐܚܕ ܓܒܪܐ ܕܐܬ ܠܗ ܒܢܝܢ ܡܢ ܐܢܬܬܐ

ܕܐܝܟ ܕܐܬ ܠܗ ܒܪ ܐܢܫ ܠܐ ܫܡܥ ܒܩܠܗ

ܘܐܦ ܠܐ ܚܙܐ ܦܢܝܗ ܐܠܐ ܒܚܠܡ

ܘܟܕ ܩܡ ܡܢ ܚܠܡܗ ܠܐ ܝܕܥ ܡܢ ܐܝܟ ܐܬܐ ܗܘ.

6. Anecdote beginning, f. 139 *b*,

ܥܠ ܓܒܪܐ ܕܐܬ ܠܗ ܒܪ ܡܢ ܐܢܬܬܐ

ܕܐܝܟ ܕܐܬ ܠܗ ܒܪ ܐܢܫ ܠܐ ܫܡܥ ܒܩܠܗ

ܘܐܦ ܠܐ ܚܙܐ ܦܢܝܗ ܐܠܐ ܒܚܠܡ

ܘܟܕ ܩܡ ܡܢ ܚܠܡܗ ܠܐ ܝܕܥ ܡܢ ܐܝܟ ܐܬܐ ܗܘ.

7. Story of the youth whom his parents wished to kill for the sake of the heathen king, f. 140 *b*,

and on f. 139 *a*,

ܐܝܟ ܕܐܬ ܠܗ ܒܪ ܡܢ ܐܢܬܬܐ ܕܐܝܟ ܕܐܬ ܠܗ ܒܪ ܐܢܫ ܠܐ ܫܡܥ ܒܩܠܗ

ܐܝܟ ܕܐܦ ܐܢܐ ܒܥܝܬ ܚܕ ܡܢ ܐܚܝ ܒܢܝ ܐܢܫܐ ܕܐܬ ܒܗ ܒܪ ܐܢܫܐ ܐܠܐ ܗܘ

11. Story of the death of the blessed Anbâ Kîrōs (Cyrus), written by Anbâ بعاهه (*sic*)* of Scete, f. 168 *a*,

بحذب حدم للكه ﻫﻜﻪ ﻫﺰﻟﻪ حنهب هنة بداب
الاه للعنب للهحاب انا خنهه لب هه
هنزه الاه للهابا للعنب انا بعاهه حبحا
عدال لب خقّ ﻫﻫ للهحنبه الانه احنة
للهكنز ابدم حهلاه لزه اهب ٭

12. Story of Ṣāliḥ ibn ʻAbd al-Ḳuddûs and a Chinese ascetic, f. 176 *b*,

جن واكب اح حن للعنهه هب زاهه هه نهحل
لوب.

13. Homily of John Chrysostom for Lent, f. 185 *a*,

بحذب حدم للكه حذف ﻫﻫﻫﻫ هه لبحه هه حبه
بعبا عه لبحه.

14. Homily of John Chrysostom on repentance, f. 191 *b*,

عنهز هه عه للعنب بعبا عه لبحه لكب
للاهحه.

15. The second Epistle that came down from Heaven in the city of Rome in the days of the patriarch Athanasius, f. 196 *b*,

بحذب حدم للكه ﻫﻫﻫ ﻫﻫﻫﻫ حذف نهلكة
للابنه لب بكة هه للهعا عه هزبة نهعنه
عه انه ابانهنهه للحنز.

* Elsewhere written بعا, بعبا, and بعبا.

16. On the Warfare which the Devil wages with Believers, f. 206 *b*,

ܒܛܠ ܡܢ ܡܐ ܕܒ ܟܦܝܗܡ ܥܡ ܥܠ ܟܐܠ
ܟܝܒ ܙܐܪܐ ܕܐ ܟܐܠ ܕܟܡܡܕ.

17. Homily of the patriarch Matthew on purity, f. 216 *b*,

ܡܡܠܦܐ ܡܢ ܡܐ ܐܒܐ ܟܗܢ ܟܗܢܐ ܡܐܠܐ
ܒܥ ܐܒܐ ܕܒ ܟܛܠ ܟܡܦܗ ܡܐܙܐ ܐܒܐ ܥܒ
ܥܕ ܟܟ ܟܗܐ ܥܡܐ ܟܐ ܡܡܡ ܙܟܐ
ܐܡܐ.

18. History of the Decease of the Virgin Mary, f. 223 *a*,

ܗܥ ܟܐ ܐܒ ܡܐ ܟܡܐ ܥܡܐ ܟܗ ܥ
ܗ ܟܟܡ ܡܥ ܙ ܟ ܟ. ܒܛܐ ܐܡ
ܐ ܟ ܡ ܟ ܡ ܟ ܡ

It ends on f. 266 *b*, near the beginning of the eighth question ; consequently a whole quire must have been lost here.

III. 1. Questions of Basil and Gregory, f. 268 *a*,

من مهاما ٭ حاصلكه مبسوطه ٭ لكمهلكة
الامكه مالا مبسوطه. اجتنب من لحم جمله
لحذر من هصحا لكمهلاك والذى اباك حاهد مالا
تحمد لله جهاما مه.

2. The unlucky days in each month, f. 299 *a*,

الايَّام المحضوره الرديَّه الذى اوصَى الله لموسَّى بها ان يوضّى بنى اسرايل من اجلها تشرين الاول ثلاثه فيه وعشرين فيه تشرين الثانى اول يوم فيه وعشرين يوم فيه كانون الاول ثلاثه ايام فيه وعشرين يوم فيه كانون الثانى يومين فيه ورابع عشر يوم فيه شباط خمسه ايام فيه وعشرين يوم فيه شهر اذار رابع يوم فيه وعشرين يوم فيه (f. 299 *b*) شهر نيسان ثالث يوم فيه وعشرين يوم فيه شهر ايَّار سادس يوم فيه وعشرين يوم فيه شهر حزيران ثالث يوم فيه وثمانيه عشر فيه شهر تموز سادس يوم فيه وعشرين يوم فيه شهر اب رابع يوم فيه وخامس عشر يوم فيه شهر ايلول ثالث يوم فيه وعشرين يوم فيه، هولاى الايام يجب على الانسان يحفظهم ولا يتحرك فيهم بحركة ولا يتزوج فيهم ولا ياسّس فيهم اساس ولا يتقدم الى فراشه (f. 300 *a*) فان صار فيهم ولدًا ما يعيش وان عاش نحسًا يكون ولا يلبس فيهم جديد والله اعلم واحكم بذلك،

3. A Calendar for several years, from 1794 (A.D. 1483) to 1821 (A.D. 1510), f. 300 *a*,

سنة الف وسبع مايه اربع* وتسعين [marg. كبيسه] تدخل السنه يوم الاربعا الميلاد يوم الخميس الدنح يوم الثلثا الصوم

* There must be an error in this date or in that on p. 721 line 3, probably in the former (see f. 238 *a*).

واحد فى اذار الفصح ثالث عشر فى نيسان يوم الثلثا القيامه ثمانيه عشر فى نيسان الصعود سبعه وعشرين فى ايار العنصره ستّه فى حزيران سنه الف وسبعمايه ستّه وتسعين [marg. سويه] تدخل السّنه يوم الجمعه الخ.

Imperfect at the end, f. 305 *b*.

On f. 306 *b* is a list of the days on which Easter falls, from A. Gr. 1981 (A.D. 1670) to 1999 (A.D. 1688), with a continuation from 2001 (A.D. 1690) to 2010 (A.D. 1699).

On f. 307 *a* is a similar list for the Fast of the Ninevites, from 1981 to 2000 (A.D. 1689). The column for the commencement of Lent on the same page has not been filled up.

IV. The History of the Monks in the Desert of Scete, f. 308 *a*,

اجداث الاحاديث صد حنة الاصدق.

It consists of a series of stories, originally forty in number, as appears from f. 367 *b*,

الجمع الذاهب من اخبار القديسين صد حنة الاسقيط

صمم انصدر جد،

1. Address of the pilgrim Stephen at his death to his brethren the monks in the desert of al-Faiyūm, f. 308 *a*,

الاول الذاهب صد حنة اخصلاصه صد حنة

الصمم الى ملا اهلصمه الهابس حنّ صلاة

صنة الحنة الجملة الاحاديث والاصم صدر.

2. Second story, f. 316 *a*.
3. Third story, f. 322 *a*.
4. Fourth story, f. 327 *a*.
5. Fifth story, f. 341 *a*.

6. Sixth story, f. 354 *b*.

7. Seventh story, narrated by Victor, f. 357 *a*,

ﻛﺘﺎﺏ ﺍﻟﺴﺎﺩﺱ ﻣﻤﺎ ﺭﻭﺍﻩ ﺍﻟﻘﺪﻳﺲ ﺍﺑﻬﺎ.

8. Eighth story, by the bishop Macarius, f. 365 *a*,

ﻛﺘﺎﺏ ﺍﻟﺜﺎﻣﻦ ﻟﻤﻘﺎﺭﻳﻮﺱ ﺍﻟﺠﻬﺒﺬ.

9. Ninth story, f. 367 *b*.

10. Tenth story, f. 380 *b*.

11. Eleventh story, narrated by the patriarch Anbā Benjamin, f. 393 *b*. Imperfect at the end.

12. Twelfth story, imperfect at the beginning, f. 408 *a*, and near the end, f. 415 *b*.

13. Thirteenth story, narrated by Victor, f. 416 *b*.

14. Fourteenth story, f. 428 *a*.

15. Fifteenth story, narrated by Victor, f. 431 *a*, imperfect at the end.

The remainder of the forty stories are wanting.

On f. 239 *a* is recorded the death of Khalīl ibn ʻĪsā ibn Yōḥannā, on Tuesday, 16th Tammūz, A. Gr. 1804 = A.H. 897 = A.D. 1492.

On the same page a reader has entered his name, Mūṣā ibn Zuraiḳ, A. Gr. 1830 = A.D. 1519.

On f. 239 *b* is recorded the death of the deacon Thomas, son of Ibrahim, aṣ-Ṣadadī, الصددى, A. Gr. 2079 = A.D. 1768, when there was a great famine,

وقد صار فى تلك الزمان مد القمح (*sic*) بقرش صاع وقد صار جوع عضيم حتى بتث

From the year 1830 = A.D. 1519 dates also a note on f. 267, beginning,

لما كان بتاريخ سنة ﺍﻟﻒ ﻣﺎﺋﺘﻪ ﺻﺪ ﻫﺰ ﺍﺡ

الحمد لله الذى هو الحق الحنان المنان ذى
العزة والجبروت والكبرياء والملكوت الذى
خلق الانسان من نطفة ثم هو خصيم مبين
الذى خلق الانسان من نطفة ثم هو خصيم
مبين الذى خلق الانسان من نطفة ثم هو
خصيم مبين الذى خلق الانسان من نطفة
ثم هو خصيم مبين الذى خلق الانسان من
نطفة ثم الخ،

On f. 307 *b*, at the top, a reader has recorded his name, the deacon ʻAbdallāh aṣ-Ṣadadī, شماس عبد الله الصددى من بيت ابن عبد الاحد (?), but without date.

Immediately below this is an entry by the deacon Muḥammad,

نظر فى هده الكتاب المبارك الذى هو كتاب القصص المبارك
العبد الحقير الظعيف شماس محمد يا قارى لا تتعجب ان اسمه
شماس محمد لانه من قريه مصروع (?)

His name has been scored out at its first appearance by some other reader.

The deacon Elias ibn Dā'ūd has also entered his name here, ; and likewise Ibrāhīm, son of the priest David, son of the priest Ibrāhīm, .

In the year 1983 = A.D. 1672 the book was in the hands of Yūsuf ibn Rizḳallāh, يوسف ابن رزق الله.

At the end of this volume is a modern index of its contents from I. 1 to IV. 10, ff. 438—443.

Add. 2882

Paper, about $7\frac{1}{8}$ in. by $5\frac{1}{2}$; 194 pages, some of which are soiled and others mutilated, especially ff. 19—21, which have been almost completely torn out; 25 quires, of 8 leaves, signed with Arabic words at the top of the first leaf (e.g. ff. 16, 24, 32, etc.), and having catch words at the foot of the last; single leaves are wanting after ff. 8 and 148, and two after ff. 190 and 194*; 13 to 23 lines in a page. Written in a good, clear hand, Malkite and Arabic, of the xvth century.

The first part of a selection from the *Mênaea*, being the festivals celebrated in the Church of the Virgin Mary in the town of Ḳârâ†, f. 1 *a*,

نبتدى بعون الله وحسن توفيقه نكتب الاعياد الذى (*sic*) فى السيدة فى مدينة قارا المعمورة

In these services the lessons are in Arabic.

1. The Nativity of the Virgin Mary, 8th of Īlūl, f. 1 *a*.

2. The Festival of the archangel Michael, 8th of the 2nd Teshrīn, f. 30 *b*.

3. The Entrance of the Virgin Mary into the Holy of Holies, دخول والدة الاهنا الى قدس الاقداس, 21st of the 2nd Teshrīn, f. 47 *b*.

4. The Conception of S. Anna, the mother of the Virgin Mary, حبل حنه بوالدة الاهنا, 9th of the 1st Kānūn, f. 73 *b*.

5. The Commemoration of S. Ignatius, 20th of the 1st Kānūn, f. 82 *b*.

6. The Festival of the Virgin Mary, عيد جامع لوالدة الاله, 26th of the 1st Kānūn, f. 104 *b*.

7. The Presentation of our Lord, 2nd of Shĕbāṭ, f. 127 *a*.

* Probably at least one quire is wanting at the end.

† See Wright's *Catal.*, pp. 199, 325.

8. The Annunciation of the Virgin Mary, 25th of Ādhār, f. 158 *a*.

9. The fifth Saturday of Lent, the Praises of the Virgin Mary, السبت الخامس من الصوم مدايح السيدة, f. 180 *a*.

There are some slight attempts at ornament in this volume, and green as well as red paint has been used in writing the headings.

On f. 1 *a* is written, in the same hand as in Add. 2880,

كتاب لاعياد كنيسة الروم سرنكالى وعربى

Add. 2884

Paper, about $7\frac{1}{8}$ in. by $5\frac{1}{4}$; 39 leaves, several of which are much stained by water. The quires, of 8 leaves, were signed with Arabic on the first leaf (see f. 1 *a*) and Syriac letters on the last (see f. 6 *b*), but not a single one is now complete; 5 quires are wanting at the beginning and several at the end, besides lacunae of greater or less extent after ff. 2, 4, 6, 12, 14, 16, 18, 20, 24, 30, 34, 35, 36 and 37. There are from 25 to 27 lines in a page. The Syriac portions of this MS., which seems to be of the xvth cent., are written in a small Malkite character, the Arabic portions in a good Naskhī.

The *Mênaeon* for the months of the first Teshrīn (October) and second Teshrīn (November).

1. First Teshrīn (October).

a. 11th, commemoration of the Seven Synods or Oecumenical Councils, imperfect at the beginning, f. 1 *a*. In the Arabic are mentioned S. Philip the deacon, Nestorius and other patriarchs of Constantinople, the brothers Theophanes and Theodosius, and Zenais, نياح البارّة زينايدس.

b. 12th, commemoration of Probus, Tarachus, and Andronicus, f. 2 *a*. Imperfect. In the Arabic, f. 3 *a*, are also

mentioned Anastasia, Domnina ظومنينه, Dionysius and Andromachus.

c. 13th, commemoration of Eustathius of Ḳinnesrīn and his companions, Carpus, Papylus, Agathonice and Agathodorus, f. 3 *b*. Imperfect.

d. 14th, commemoration of Nazarius, Protasius, Gerbasius and Blasius, f. 6 *b*. Imperfect. In the Arabic, f. 8 *a*, Blasius is called Gelasius كليسَيوسَ or كلاسَيوسَ, which comes nearer the Greek Κέλσιος.

e. 15th, commemoration of Lucian, f. 8 *a*. In the Arabic text, f. 10 *a*, last line, is also named the bishop Saphinus, سافينوسَ (Sabinus).

f. 16th, commemoration of the centurion Longinus, f. 10 *b*. Imperfect at the end.

g. 19th. Only a few lines of the Arabic text remain, f. 13 *a*, in which are mentioned Ṣāmūt صاموت (Sadōth or Shahdōst) and a hundred others who perished in Persia under Sapor, Mnāsūt bishop of Cyprus, and Maxistus bishop of Jerusalem.

h. 20th, commemoration of the megalomartyr Artemius, f. 13 *a*. Imperfect.

i. 22nd, commemoration of Abercius and of the Seven Youths of Ephesus, f. 15 *a*. Imperfect at the beginning and end.

j. 24th, commemoration of Aretas, أذاذا, الحارث, and his companions, in number 1250, f. 17 *a*. Imperfect at the beginning and end.

k. 25th. Only the Arabic text remains, f. 19 *a*, commemoration of Marcianus and Martyrius, of Nestor نسَطر, the friend of the martyr Demetrius, of Varus وارس and his companions, and of Valerian (Valerius), حورصافيوس (*sic*) (Chrysaphus) and Tabitha.

l. 26th, commemoration of Demetrius the megalomartyr, f. 19 *b*. Imperfect at the end.

m. 27th, commemoration of Nestor, f. 21 *a*; imperfect at the beginning. In the Arabic text, f. 22 *a*, are mentioned فاباطولينه or كابوطوليه and اروتيذى or ارونيدى, Petoline and Eroteis.

n. 28th, commemoration of Terentius, his wife Nilaea نيكلا (Neonilla), and their children Nitas, Sarbelius (Sarbilus), Photas (Photius) and Hierax, f. 22 *b*. In the Arabic, f. 24 *b*, are also mentioned Terentius the African, تارنسوس الافريقى (*sic*), Maximus, Pompeius بومينيوسَ (*sic*), and 36 others; Domninus صومنينوس (*sic*), and John, يحنا; Stephen; the soldier Sābā (Sabbas); Paul, a monk of Paneas; and the martyrs Menas and Menaeus, مينى وميناوسَ (?).

o. 29th, commemoration of Anastasia, f. 24 *b*. Imperfect.

2. Second Teshrīn (November).

a. 1st, commemoration of Cosmas and Damian, f. 25 *a*; imperfect at the beginning. In the Arabic, f. 26 *a*, are also mentioned the bishop John and the priest Jacob, who suffered under Sapor.

b. 2nd, commemoration of Acindynus and his companions under Sapor, f. 26 *b*. In the Arabic, f. 29 *a*, are also named Eudoxius, Agapius, Marinus, Phocianus and Stratius استراتيوسَ.

c. 3rd, commemoration of the bishop Acepsimas, the priest Joseph, and the deacon Aitalas (Aeithalas), who suffered under Sapor, and of the restoration of the church of S. George at Lydda, f. 29 *b*. In the Arabic is mentioned another Acepsimas, who lived in the time of Theodosius the Great, f. 31 *a*.

d. 4th, commemoration of Nicander and his companions, f. 31 *b*. In the Arabic, f. 33 *a*, are mentioned Joannicius the thaumaturg, نوانيكيوس (*sic*) العجائبى; Porphyrius; the bishop Nicander, the priest Hermaeus, and Theodore bishops of Ancyra; the martyrs Hedesius, Severus, Theodotus and others.

e. 5th, commemoration of Galaction (Galation) and his wife Episteme, f. 34 *a*. Imperfect at the end.

f. 9th, commemoration of Isaiah the prophet and of S. Christopher, a mere fragment at the end, f. 35 *a*. In the Arabic are mentioned Matrona, Eustolia اسطوليه, and Alexander.

g. 10th, commemoration of Olympas and Rhodion, ﻛﻠﺪﻭﻥ ﺍﺩﻫﺲ (*sic*), Terention (Tertius), Sosipater, ﺍﺩﻫﻢ (?), Ariston (Erastus), and others, f. 35 *b*. Imperfect. In the Arabic fragment, f. 36 *a*, is also named the martyr Antony.

h. 11th, commemoration of Menas, Victor, and their companions, f. 36 *a*. Imperfect.

i. 17th, commemoration of Gregory Thaumaturgus, f. 37 *a*. Imperfect.

j. 19th, commemoration of the prophet Obadiah, f. 38 *a*. In the Arabic, f. 39 *a*, are named Ghāzī (Ἄζης) the thaumaturg, غازى العجائبى, and [Anthimus]*, Thalalaeus, Paul, Christopher and Stephen.

k. 20th, Vigil of the Presentation of the Virgin, and commemoration of Proclus of Constantinople and Gregory of Paneas, f. 39 *b*. Imperfect.

On the margin of f. 1 *a* is written

سرنكالى وعربى لكنيسه السريان،

Add. 2885

Paper, about $8\frac{3}{4}$ in. by $6\frac{3}{8}$; 177 leaves; 19 quires, signed with Arabic words, of 10 leaves, except the first, which has only 2, and the last, which has 7; one leaf is wanting at the beginning, 4 leaves after f. 2, one after f. 12, and one after f. 34; 17 lines in a page. Written in a good, regular, Jacobite *Karshūnī*, and dated A. Gr. 2083 = A.D. 1771.

* Effaced by a waterstain.

A Collection of Lives of Saints, mainly identical with those contained in Add. 2881.

1. History of Behnām and his sister Sārā, imperfect, f. 1 *a*. Running title, ܚܝܐ ܕܒܢ ܡܢ (*sic*) ܩܕܝܫܐ.

2. History of Mār Mūsā al-Ḥabashī, son of the King of Abyssinia, p. 20 *b*,

ܫܒܚܬ ܐܠܗܐ ܕܐܒܗ ܕܐܠܗܐ ܕܫܡܝܐ ܕܐܦ ܕܐܪܥܐ
ܡܢ ܦܘܠܘܣ ܕܣܓܝܐ ܐܝ ܗܕܐ ܕܣܓܦ ܘܐܬ
ܐܠܐ.

Imperfect at the end, f. 34 *b*.

3. Acts of S. Thomas, imperfect at the beginning, f. 35 *a*.

4. Story of the Monk and the Sage, f. 66 *b*, ܕܒ ܐܚܝܐ ܕܢܣܝܐ ܘܠܚܟܝܡ (see Add. 2881, f. 139 *a*).

5. Another anecdote, f. 66 *b*, at the foot (see Add. 2881, f. 139 *b*).

6. Story of the Youth whom his parents wished to kill for the sake of the heathen king, f. 67 *b*,

ܣܘܬ ܐܘܚܕ ܐܒ ܕܒ ܙ ܒܢ ܐܚܐ ܘܐܡܐ ܩܛܠܘ
ܠܗ ܐܠܗܐ ܐܚܪܢ ܐܚܐ ܡܢ ܒܢ ܐܝ ܐܪܥܐ.

7. The Letters of Abgar, king of Edessa, and of our Lord, f. 72 *b*.

Subscription, f. 73 *b*,

سطر فى سنة الفين وثلاثة وثمانين يونانية احدى عشر يوم
من شهر كانون الاول والمجد لله دايمًا.

8. The Relation of Pontius Pilate regarding the dealings of the Jews with our Lord, f. 74 *a*,

ⲡⲓⲥ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲓⲃ ⲛⲁⲓ ⲙⲁⲣⲉϥⲥⲱⲧⲉⲙ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩ

This last clause, and the word ܥܕ above, are subsequent additions.

On f. 177 *b* is written a short eucharistic hymn, beginning,

ܪܡܠܐ ܠܠܟ ܟܡܥܒܗ. ܗܘܐ ܟܡܗܡܢ ܥܒܗ
ܐܠܐܒܗ. ܐ ܬ ܐܢܡܟܐ ∴ ܗܕܐ ܟܥܒܠ ܗܢ ܐܠܗܢܐ ܟܡܐ

ܪܥܐ: ܗܙ ܐܠܐܐ ܥܙܢܟܗܡ ܥܙ ܥܙ. ܐܠܟ.

On this page are recorded the names of an owner, Joseph, son of the priest Michael, and of a reader, Ibrāhīm, son of Jirjis Razzūḳ, of the family of Khamīs, (*sic*) نضر فى هاده (*sic*) الكتاب المبارك براهيم ابن جرجس رزوق من بيت خميس.

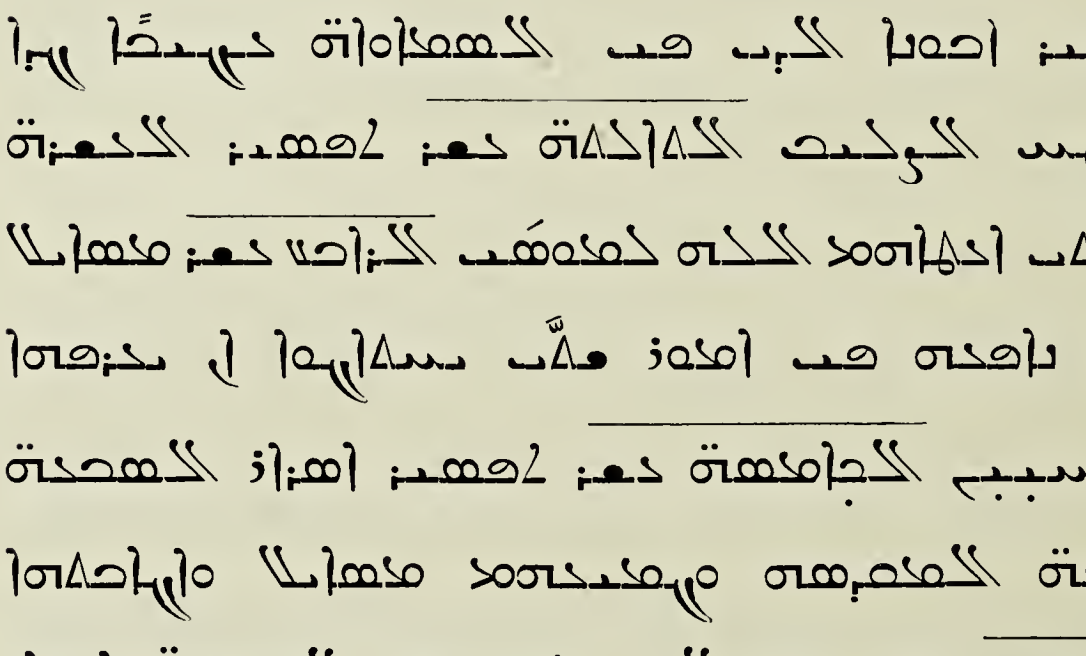
On the margin of f. 1 *a* is written كرشونى اخبار قديسين للسريان (the last two letters ان are on f. 2 *a*, owing to f. 1 having been slightly torn).

Add. 2886

Paper, about $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 202 leaves; 22 quires, signed with Arabic words or Syriac letters, of 10 leaves, except هـ, which has 8, and the last, which has now only 4; a leaf is wanting at the beginning, two after ff. 8 and 22, one after ff. 76, 122 and 182, and two after ff. 190, 198 and 200; 21 lines in a page. Written in a good, regular, Jacobite *Karshūnī*, of the latter part of the xviiith cent.

A Collection of Lives of Saints in *Arabic*.

1. The volume commences with an imperfect index, f. 1 *a*, which relates to a treatise on the sacraments of the Church.



2. Miracles of the Virgin Mary, translated from the Greek by Macarius, patriarch of Antioch, ten in number, f. 1 *b*.

a. Decease and obsequies of the holy Virgin, f. 2 *a*.

b. Second miracle, f. 3 *b*,

c. Third miracle, f. 7 *a*,

d. Fourth miracle, imperfect at the beginning, f. 9 *a*.

e. Fifth miracle, f. 10 *b*,

ܕܬܫܥ ܟܬܒ ܕܢܣ (*sic*) ܕܡܪܝ ܕܝܡܛ ܐܦ ܗܘ ܒܫܡ ܐܠܗܐ ܘܒܫܡ ܒܪܗ ܘܒܫܡ ܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

f. Sixth miracle, f. 12 *a*,

ܢܣ ܕܡܪܝ ܕܝܡܛ ܐܦ ܗܘ ܒܫܡ ܐܠܗܐ ܘܒܫܡ ܒܪܗ ܘܒܫܡ ܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

g. Seventh miracle, f. 13 *a*,

ܕܡܪܝ ܕܝܡܛ ܐܦ ܗܘ ܒܫܡ ܐܠܗܐ ܘܒܫܡ ܒܪܗ ܘܒܫܡ ܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

h. Eighth miracle, f. 14 *b*,

ܕܡܪܝ ܕܝܡܛ ܐܦ ܗܘ ܒܫܡ ܐܠܗܐ ܘܒܫܡ ܒܪܗ ܘܒܫܡ ܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

i. Ninth miracle, f. 15 *b*,

ܕܡܪܝ ܕܝܡܛ ܐܦ ܗܘ ܒܫܡ ܐܠܗܐ ܘܒܫܡ ܒܪܗ ܘܒܫܡ ܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

j. Tenth miracle, f. 19 *b*,

ܕܡܪܝ ܕܝܡܛ ܐܦ ܗܘ ܒܫܡ ܐܠܗܐ ܘܒܫܡ ܒܪܗ ܘܒܫܡ ܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

3. History of Mār Dīmeṭ, or Domitius, the physician, f. 24 *b*,

ܕܡܪܝ ܕܝܡܛ ܐܦ ܗܘ ܒܫܡ ܐܠܗܐ ܘܒܫܡ ܒܪܗ ܘܒܫܡ ܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

4. History of Joseph and his Brethren, as drawn up by Basil the Great, f. 29 *b*,

ܣܝܬ ܗܫܟ ܟܬܒܐ ܕܝ ܒܪܫ ܥܠ ܝܘܣܦ ܘܐܚܘܗܝ ܗܢܐ ܕܐ ܥܠ
ܐܝܟ ܕܐܡܪ ܘܐ ܡܠܦܢ ܒܟܠ ܥܕܢ. ܘܐܬ ܐܠܐ
ܐܝܟ ܕܫܪܟܘܗ ܒܝܕ ܐܚܪܢ ܗܫܟ ܐܝܟ ܕܐܝܬ.

5. Story of the King's daughter and the female intendant and interpreter, and how the King's son answered all their questions, etc., f. 72 *b*,

ܕܢ ܒܬ ܡܠܟܐ ܘܥܠ ܐܡܬܗ ܘܥܠ ܐܝܟ ܐܬ
ܠܡܠܟ ܚܟܡܬܗ ܗܢܐ ܟܐ ܕܐ ܥܒܕܬ ܢܣܒܘ.

Imperfect.

6. Story of the sage Ḥīḳār, the vizir of Sanḥērīb, king of Assyria, and of his nephew Nādān, f. 81 *a*,

ܕܢ ܚܟܝܡ ܒܝܫ ܐܚܝܩܪ ܙܒܐ ܕܣܢܚܪܝܒ ܡܠܟ
ܐܬܘܪ ܘܕܐܚܝܗ ܕܢܕܢ.

7. History and martyrdom of S. George, f. 106 *a*,

ܣܝܬ ܒܝܫ ܩܛܠܗ ܘܣܒܝܪ ܒܪ ܓܝܪ ܗܘ
ܕܐܡܪ ܘܐܬ ܗܘ ܒܣܒܪ (*sic*).

Imperfect.

8. History of John, the possessor of the Golden Gospel, from the city of Rome, f. 135 *a*,

ܣܝܬ ܒܝܫ ܡܢ ܪܘܡܐ ܘܐܬ ܐܝܟ ܒܪ
ܥܠ ܥܒܕܬ ܢܣܒܘ ܒܟܬܒ (*sic*).

9. History of Susanna and the Elders, f. 153 *b*,

ܣܝܬ ܒܬܠܟ ܫܡܠ ܗܢܐ ܟܬܒ ܐܟ ܫܡ ܫܡܝ ܕܕ

اهنابيلا معه هذا مرمي هد حدف الخلاص
الكهنوتي.

10. History of Job the just, f. 162 *b*,

صورة انه الكوبص معا انعطلا على الكهنوتي.

Imperfect, breaking off abruptly at the foot of f. 175 *b*.

11. History of the Captivity of the Children of Israel, how they were carried away to Babylon by Nebuchadnezzar in the days of Jeremiah the prophet, f. 176 *a*,

صورة هذه حدث اهنابيلا الى حالا دلك م
حبلوز الكهنوتي هد اباه انعما الكتب.

Imperfect.

The imperfect colophon, f. 200 *b*, states that this volume was written by rabban ʿAbdallāh (see also f. 200 *a*, last line) of Ṣadad, son of the deacon Nāmūsī, son of Tilījān (?), of the family of Abū Thābit, a monk of the convent of Mār Mūsā al-Ḥabashī on the hill of الكهنوتي to the east of the town of an-Nabk, in the time of Mār Ignatius George patriarch of Antioch, the maphriān Shukr-allāh (*margin*, Mār Basil George the maphriān), Mār Gregory George metropolitan of Jerusalem, Mār Gregory John metropolitan of Damascus, and Mār Dioscorus Ṣārūkhān bishop of the convent of Mār Mūsā.

لم يكن الكتاب الكهنوتي حتى اكمل لم
(erased) دلك م اسفر حاز الكتاب واذبكتب هذه نحل
في الكتاب نحو (interlined in a different hand) هذا حاز
معاهدته في لكسرى في سنة اثنتين وثمانين
ابن نحل بن الغريب من هذه السعيد حبالا
الكهنوتي وعند عزة الدير هد اهل احتاجوا

A note on f. 202 *b* gives the date A. Gr. 2094, which is = A.D. 1783. The writer has added "in the year 1194," which must be intended for the Muḥammadan year, but A.D. 1783 = A.H. 1197.

وجه تحرير الحروف هو انه حين تاريخه كان قد توفا ابونا المرحوم مار اغناطيوس الباتريرك اى باتريرك دير الزعفران وكان قد راح المغضوب ميخو الحلبى يقول حتى يعمل باتريرك على السريان فقام كاتب الى باب الاعلا حتى يجيه (*sic*) خط شريف فما طلع فى يده طلعة البراه الى ابينا الباتريرك منى وحرق روح الحروه (*sic*) العتيقه وهو فى سنة ١١٩٤ سنة

On the margin of f. 1 *a* is written كرشونى اخبار القديسين.

Ff. 203—205 are a modern index to the contents of the volume in Arabic.

Add. 2887

Paper, about $13\frac{3}{8}$ in. by $9\frac{1}{8}$; 188 leaves, of which the first two and the last five are blank; 19 quires, unsigned, 18 of ten leaves and one of eight; 26 lines in a page. Written in a good, regular, Jacobite hand, with many vowels, in A.D. 1843.

Thirty-eight Anaphories or Liturgies of the Jacobite Church in Syria.

1. Introductory service, f. 4 *b*,

ܐܠܗܐ ܕܐܒܗ ܡܫܝܚܐ ܒܪ̈ܟ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ.

See Renaudot, *Liturg. Orient. Collectio*, t. ii. p. 12.

2. The shorter liturgy of S. James, the brother of our Lord, arranged by Gregory Barhebraeus, maphriān of the East, among the mountains of Armenia, when he was very ill, f. 11 *a*,

ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ

ܘܠܐ ܡܬ̈ܐ ܕܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ ܐܢ̈ܬ ܗܘ̈ ܕܒܪ̈ܝܫ ܒܪ̈ܝܬ̈ܐ ܐܠܗ̈ܐ.

ܬܫܥܝܬܐ ܕܩܘܕܫܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܗܘ ܐܠܗܐ ܡܫܝܚܐ ܕܐܬܝܠܕ ܡܢ ܡܪܝܡ ܥܡܗ ܕܐܠܗܐ ܘܐܬܥܒܕ ܒܫܒܝܐ ܘܩܡ ܡܢ ܒܝܬ ܡܘܬܐ ܒܝܘܡ ܬܠܬܝܐ ܟܐ ܕܟܬܝܒ ܒܟܬܒܐ ܕܝܠܗ ܕܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܕܐܚܘܗܝ ܐܢܕܪܐܘܣ ܘܦܝܠܦܘܣ ܒܪ ܒܪܬܠܡܝ ܘܬܐܕܘܣ ܘܫܡܥܘܢ ܩܢܝܢܝܐ ܘܝܘܚܢܢ ܘܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܝ ܘܡܬܝ ܗܘ ܕܐܬܩܪܝ ܠܘܩܐ ܘܟܠܗܘܢ ܫܠܝܚܐ ܕܡܪܢ ܥܡ ܫܒܥܝܢ ܬܠܡܝܕܘܗܝ

ܩܠܝܠ ܕܥܡ ܡܪܢ ܒܪܟ ܐܒܐ. ܘܡܟܝܠ ܒܫܘܬܦܐ (*sic*).
ܠܟܠܗܘܢ ܩܕܝܫܝ ܥܠܝܢ. ܘܐܫܬܐܠ ܠ ܒܥܐ ܟܕ ܡܛܠ
ܕܡܫܬܟܚ ܐܢܐ ܗܘ ܕܐܡܪ ܠܗ ܠܐܠܗܐ.

See Renaudot, ii. 347, and compare Rosen's *Catal. Brit. Mus.*, p. 58, no. 7.

6. The liturgy of John bishop of Ḥarrān, f. 25 *b*,

ܐܬܩܕܫ ܫܡܟ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܩܘܠ
ܕܡܪܢ ܒܪܟ ܐܒܐ ܘܐܡ ܕܠܐ ܐܫܬܟܚ ܐܢܐ ܗܘ ܐܡܪ
ܠܗ ܠܐܠܗܐ. ܘܡܛܠ ܕܐܢܐ ܒܥܐ ܟܕ ܡܛܠ
ܠܐܠܗܐ ܕܥܒܕ ܥܡ ܩܕܝܫܝ. ܩܘܠ ܕܡܪܢ ܒܪܟ ܐܒܐ

See Renaudot, ii. 256.

7. The liturgy of Philoxenus of Baghdād, Lazarus bar Sābhĕthā, f. 27 *a*,

ܐܬܩܕܫ ܫܡܟ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܩܘܠ
ܕܡܪܢ ܒܪܟ ܐܒܐ ܘܐܡ ܕܠܐ ܐܫܬܟܚ ܐܢܐ ܗܘ ܐܡܪ
ܠܗ ܠܐܠܗܐ ܘܡܛܠ ܕܐܢܐ ܒܥܐ ܟܕ ܡܛܠ (*sic*) ܕܐ
ܠܐܠܗܐ ܕܥܒܕ ܥܡ ܩܕܝܫܝ. ܘܐܫܬܐܠ ܠ ܒܥܐ ܟܕ ܡ
ܛܠ ܕܡܫܬܟܚ ܐܢܐ ܗܘ ܐܡܪ ܠܗ ܠܐ. ܐ.

See Renaudot, ii. 399.

8. The liturgy of Jacob of Edessa, f. 31 *a*,

ܐܬܩܕܫ ܫܡܟ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܩܘܠ
ܕܡܪܢ ܒܪܟ ܐܒܐ ܘܐܡ ܕܠܐ ܐܫܬܟܚ ܐܢܐ ܗܘ ܐܡܪ

ܠܡ ܐܒܗܝ ܠܡ ܐܒܝܘܢ ܕܝܘܢ ܗܘ ܕܒܪ ܐܠܗܐ

12. The liturgy of S. Mark, f. 44 *b*,

ابتدا القداس الذي صنعه القديس مرقس الرسول

وهو الذي ابتدا فيه بالقول في اول القداس. ف.

See Renaudot, ii. 176, and compare Assemani, *Catal. Bibl. Vatic.*, ii. 215, no. 19.

13. The liturgy of Dionysius the Areopagite, f. 47 *b*,

ابتدا القداس الذي صنعه ذيونسيوس الذي نشا في

ايام بطرس الرسول وهو القداس الذي يقال فيه

ف.

See Renaudot, ii. 202.

14. The liturgy of Basil, maphriān of the East, ʻAbd al-Ghanī, son of Stephen, from the town of al-Manṣūrīya, f. 53 *a*,

ابتدا القداس الذي صنعه القديس باسيليوس

في ايام البطريرك مار ديونيسيوس (*sic*) بن قرياقوس

ف.

15. The liturgy of Gregory Theologus, f. 70 *b*,

ܐܬܚܙܝ ܕܒܥܐ ܕܫܘܒܚܐ ܕܐܠܗܐ ܘܕܫܘܒܚܐ ܕܐܠܗܐ
ܕܒܪ ܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ ܗܘ ܐܠܗܐ ܚܕ ܗܘ ܒܬܠܬܗܘܢ.
ܐܬܟܬܒ ܠ ܐܬܩܪܝ ܟܝ. ܩܕܡ ܡܪܢ ܐܝܟ ܕܐܬܟܬܒ ܒ
ܐܘܡ ܐܝܟ ܐܢܐ ܒܟܬ ܫܡܥ ܡܢ ܩܕܡ ܐܒܐ ܘܐܡܐ
ܒܪ ܟܠ ܡܕ ܕܐܝܬ ܒܗ ܢܫܡܬܐ ܕܚܝܐ. ܘܐܦ ܐܢܐ
ܒܥܒܕ ܚܛܝܬܐ ܕܣܓܝܐܬ ܠ ܐܦ ܒܥܠ ܐܢ ܕܐܝܬ
ܒܝ ܡܢ ܫܘܒܚܐ ܕܐܠܗܐ. ܘܠܟ ܐܒܐ ܘܪܘܚܐ
ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܡܫܒܚ ܘܡܗܠܠ ܠܥܠܡܝܢ ܥ.

16. The liturgy of Basil of Caesarea, f. 76 *a*,

ܐܬܚܙܝ ܕܒܥܐ ܕܫܘܒܚܐ ܕܐܠܗܐ ܕܐܝܬ ܒܗ ܢܫܡܬܐ
ܕܒܪ ܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܡܫܒܚ ܘܡܗܠܠ
ܠܥܠܡܝܢ. ܐܡܝܢ ܥ.

See Renaudot, ii. 548.

17. The liturgy of John, bishop of al-Baṣra, f. 82 *a*,

ܐܬܚܙܝ ܕܒܥܐ ܕܫܘܒܚܐ ܕܐܠܗܐ ܕܐܝܬ ܒܗ ܢܫܡܬܐ
ܕܒܪ ܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ ܡܫܒܚ ܘܡܗܠܠ
ܠܥܠܡܝܢ. ܐܡܝܢ ܥ.

See Renaudot, ii. 421.

18. The liturgy of Abraham the hunter, or warrior, f. 89 *a*,

ⲁⲃⲣⲁⲁⲙ ⲡⲓⲥⲕⲁⲧⲱⲣ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ

ⲛⲁⲓ ⲉⲧⲣⲉ ⲡⲓⲥⲁⲃⲉⲉ ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ

ⲡⲓⲙⲁⲣⲉϥⲣⲁⲛ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲙⲁⲣⲉϥⲣⲁⲛ ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ

ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ

ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ

ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ

ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ

ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ

ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲛⲉⲙⲁ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲓⲙ ⲛⲉⲙⲁ

ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲓⲣⲱⲙⲓ

22. The liturgy of Eustathius, patriarch of Antioch, f. 104 *a*,

ܬܘܕܝܣ ܩܕܝܫܐ ܐܦ ܥܠ ܐܝܠܝܐ ܕܐܢܛܝܟ ܣܒ

ܒܫܡܗ ܕܡܪܝ ܐܠܗܐ ܟܠ ܒܪܝܬ ܐܠܦ (*sic*) ܫܒܥܡܐ

ܐܝܬ ܠܢ ܒܪ ܚܫ ܐܝܬ ܠܢ ܚܫ ܕܢܚܬ ܠܢ ܐܝ ܕܢ

ܐܝ ܕܢ. ܐܠ ܐܠ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ.

See Renaudot, ii. 235.

23. The liturgy of Dioscorus, bishop of Jazîrat Ibn 'Omar, f. 106 *b*,

ܬܘܕܣ ܩܕܝܫܐ ܐܦ ܥܠ ܕܝܣܩܘܪܘܣ ܐܦ

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ. ܐܠ ܐܠ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ. (f. 108 *a*)

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ ܐܝ ܕܢ. ܐܠ ܐܠ ܐܝ ܕܢ.

See Renaudot, ii. 492. It is preceded by a proœmium and sedrā.

24. The liturgy of John, patriarch of Antioch, Īshō' the scribe Bar-Shūshan, f. 115 *b*,

ܬܘܕܣ ܩܕܝܫܐ ܐܦ ܥܠ ܝܘܚܢܢ ܦܛܪܝܪܟ ܐܢܛܝܟ

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ ܐܝ ܕܢ

ܟܬܒ ܐܢܐ ܒܟ ܐܚܐ ܝܘܚܢܢ ܡܢ ܟܦܪ ܫܝܐ ܒܪ ܐܬܬ

28. The liturgy of Jacob Baradaeus, f. 126 *a*,

ܩܘܕܫܐ ܕܝܥܩܘܒ ܡܦܪ̈ܝܢܐ ܕܐܬܝܗ ܥܠ ܟܠ ܙܒܢ̈ܐ ܘܙܒܢ̈ܐ ܕܙܒܢ̈ܐ ܐܡܝܢ ܀

See Renaudot, ii. 333.

29. The liturgy of John bar Ma'danī, patriarch of Antioch, f. 130 *a*,

ܩܘܕܫܐ ܕܝܘܚܢܢ ܡܦܪ̈ܝܢܐ ܕܐܬܝܗ ܥܠ ܟܠ ܙܒܢ̈ܐ ܘܙܒܢ̈ܐ ܕܙܒܢ̈ܐ ܐܡܝܢ ܀

See Renaudot, ii. 512.

30. The liturgy of S. Ignatius, f. 136 *b*,

ܩܘܕܫܐ ܕܝܘܚܢܢ ܡܦܪ̈ܝܢܐ ܕܐܬܝܗ ܥܠ ܟܠ ܙܒܢ̈ܐ ܘܙܒܢ̈ܐ ܕܙܒܢ̈ܐ ܐܡܝܢ ܀

See Renaudot, ii. 215.

31. The liturgy of Ignatius bar Wahîb, Bedar Zākhē, patriarch of Mārdīn, f. 141 *b*,

ܩܘܕܫܐ ܕܝܘܚܢܢ ܡܦܪ̈ܝܢܐ ܕܐܬܝܗ ܥܠ ܟܠ ܙܒܢ̈ܐ ܘܙܒܢ̈ܐ ܕܙܒܢ̈ܐ ܐܡܝܢ ܀ ... (f. 142 *b*) ... ܐܡܝܢ ܀

ܐܬܝܗܒ ܠܗ ܡܪܝ ܫܘܪܝܐ ܕܐܬܪ ܥܠ ܟܠ ܡܕܝܢܬܐ. ܘܐܬܝܗܒ ܠܗ ܚܝ ܠܥܠܡ ܥܠ ܟܠ ܡܕܝܢܬܐ.
ܕܐܦ ܒܫܡܗ ܐܬܝܗܒ ܠܗ ܡܠܟܘܬܐ. ܐܝ ܕܚܫ ܐܢܫ ܒܗ ܠܐ ܢܫܬܘܕܥ ܡܢ ܐܝܟ ܡܐ ܕܐܬ
ܐܝ ܒܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܘܕܝܡܐ ܘܕܟܠ ܡܐ ܕܒܝܡ ܒܚܪ ܒܟܠ ܡܕܝܢܬܐ.

35. The liturgy of Cyriacus of Taghrīth, patriarch of Antioch, f. 165 *b*,

ܬܘܡܐ ܩܕܝܫܐ ܕܥܠ ܐܒܗ ܕܟܠ ܚܝܐ ܩܘܪܝܩܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܟ ܝܬ ܐܝܟ ܕܟܬܝܒ ܒܣܦܪ ܚܝܐ ܕܐܒܗ ܩܕܝܫܐ ܕܥܠ ܐܒܗ ܟܠ ܚܝ

ܗܘ ܒܝܥ ܠܗ .ܡܪܘܠܝ ܐܝܣܕ ܥܒܕ ܟܬܒ ܐܒܓܪ ܐܒܓܪ ܗܒܪ
ܥܒܕ ܦܪܫ ܒܝ ܐܦ .(*sic*) ܐܝ ܟܕ ܗܘ ܒܝܬ ܚܐ. ܢܦܩ
ܟܬܒ ܐܝܬ ܠܗ ܠܐ ܐܬܐ· ܥܒܕ ܒܗ ܐܝܬ ܠܗ ܐܝܬ
ܐܡܪ ܐܒܐ ܐ̄ ܐܦ ܟܕ ܥܒܕ ܡܬܝܒ. ܡܫܟܚ
ܥ̄ ܥܒ.

This is not the liturgy of Gregory Barhebraeus given by Renaudot, ii. 456.

38. The liturgy of Philoxenus of Mabbōgh (Manbij), f. 177 *a*,

ܥܒ ܐܦܠ ܩܕܫ ܫܪܒܬ ܐܫܬܘܕܥ ܠ ܐ
ܥܠܐ ܐܡܪ ܐ̄ ܐܦ ܠܐ ܐܡܪ ܠܗ ܐ ܐ̄ ܐܡܪ
ܐ̄ ܥ .ܡܫܟܚ ܥ̄ ܥ .ܐ

See Renaudot, ii. 301.

39. The liturgy of Celestinus, bishop of Rome, f. 179 *b*,

ܥ ܐ ܐ ܐ

Add. 2888

Paper, about 6 in. by 4; 70 leaves, of which the first two and the last three are blank; 9 quires, unsigned, of 10 and 6 leaves alternately, the last having 6; 16 lines in a page. Written in a good Nestorian hand of the xixth cent.

The contents are chiefly Glosses on words and phrases in the Scriptures of the Old Testament.

1. The Prophets, f. 3 *b*, ܒܚܐܘ ܒܟܒܟ ܢܚܨܕ ܡܢ ܕܐܕ ; viz. Isaiah, f. 3 *b*; Amos, f. 6 *b*; Nahum, f. 7 *a*; Habakkuk, f. 8 *b*; Zechariah, *ib.*; Jeremiah, f. 9 *b*; Ezekiel, f. 11 *b*; Daniel, f. 15 *a*. These end on f. 16 *b*; and are followed by

2. Glosses on the difficult words in some unnamed book, f. 16 *b*.

3. Similar Glosses on *Khāmīs*, ܡܢ ܢܚܨܕ ܕܐܕ ܕܒܚܡܝ, f. 18 *a*.

a. A hymn of which the beginning is not given, f. 18 *a*.

b. The hymns beginning ܡܕܒܟܣܒܒ, f. 19 *b*.

c. „ „ „ ܡܐܣܕܒ, f. 20 *a*.

d. „ „ „ ܚܒܩܐ ܒܟܒܐ, f. 22 *b*.

e. „ „ „ ܚܒܟ ܟܣܒ, f. 24 *a*.

f. „ „ „ ܚܒܐ ܣܕܒܟ, f. 24 *b*.

g. „ „ „ ܒ̈ ܒ̈ ܒ̈, f. 27 *b*.

h. „ „ „ ܐ̈ ܟ̈ ܟ̈, f. 28 *a*.

4. Glosses on various Biblical Books, f. 32 *b*.

a. The Pentateuch, f. 32 *b*.

b. Proverbs, f. 41 *b*.

c. The Song of Songs, f. 45 *b*.

d. The Pentateuch, f. 47 *a*.

e. The *Bēth Mautĕbhē*, f. 48 *a*.

f. Proverbs, f. 50 *a*.

g. Koheleth, f. 51 *b*.

h. Wisdom, f. 53 *a*.

i. Job, f. 53 *b*.

k. The Prophets; viz. Isaiah, f. 55 *a*; Hosea, f. 57 *a*; Joel, f. 57 *b*; Amos, Jonah, Micah, f. 58 *a*; Habakkuk, Nahum, f. 58 *b*; Zephaniah, f. 59 *a*; Zechariah, f. 59 *b*; Jeremiah, Ezekiel, f. 60 *a*; Daniel, f. 62 *a*.

l. Job, f. 62 *a*.

m. Samuel, f. 63 *a*.

5. Chronological sections, frequently synchronisms, f. 63 *a*.

a. Of Peleg, Reu, Nahor and Terah, f. 63 *a*,

ܗܒܠܒܝܐ ܡܫܡܫܢܐ ܕܦܠܓ ܪܥܘ ܘܣܪܓ ܘܬܪܚ.

b. Of the times of the Judges, ܗܒܠܒܝܐ ܫܦܛܐ, f. 64 *a*. The Moabites, ܡܘܐܒ, f. 64 *a*; Tola the son of Puah, and Elon the Zebulonite, f. 64 *b*.

c. Of Manasseh, f. 65 *a*, ܗܒܠܒܝܐ ܫܦܛܐ ܕܡܢܫܐ, f. 65 *a*.

d. Jewish Chronology from the burning of the Temple by Nebuchadnezzar to the destruction of Jerusalem by Vespasian, f. 65 *a*,

ܗܒܠܒܝܐ ܡܫܡܫܢܐ ܕܐܒܕܢ ܒܝܬܐ : ܫܢ ܥܕܢ ܒܢܝܢ

ܒܝܬ ܡܩܕܫܐ ܒܝܬ ܐܠܗܐ ܕܝܢ ܘܒܢܝܗ ܟܠܗܘܢ ܚܘܒܠ

ܒܝܬ ܐܠܗܐ.

Here are named: Xerxes, ܐܲܚܫܘܪܫ ܕܡܲܠܟܐ ܪܒܐ, f. 65 *b*; Artabanus, ܐܲܪܬܲܒܢ, *ib.*; Artaxerxes Longimanus, ܐܲܪܬܚܫܫܬܐ ܕܓܘܪܡܐ ܐܲܪܟܐ, *ib.*; Artaxerxes Ochus, ܐܪܬܚܫܫܬ ܐܘܟܘܣ, f. 66 *a*; Alexander the Great, *ib.*; Ptolemy Dionysus, ܦܛܠܡܝܘܣ ܕܝܢܝܣܝܘܣ, f. 66 *b*; Ptolemy Cleopatra, ܦܛܠܡܝܣ ܩܠܘܦܛܪܐ, *ib.*; Augustus Caesar, ܐܲܓܘܣܛܘܣ ܩܲܝܣܲܪ, f. 67 *a*; Gaius (Caligula), ܓܵܝܘܣ ܩܲܝܣܲܪ, *ib.*; Vespasian, ܩܲܝܣܲܪ ܐܘܣܦܣܝܢܘܣ, *ib.*

From Dr Badger's collection.

Add. 2889

Paper, about $12\frac{1}{4}$ in. by $7\frac{7}{8}$; 367 leaves, of which ff. 56 and 57 are a modern supply; 39 quires, signed with Syriac letters, of 10 leaves, except ܒ, ܓ, ܗ (the lettering should be on ff. 183 *a* and 190 *b*), ܗ, ܚ, ܟ, ܠ, ܣ, which have 8 leaves, ܙ, which has 6, and ܟܐ, which has 7; there are other signatures with Arabic arithmetical figures in the middle of each quire; 25 lines in a full page. Written in a neat, regular, Nestorian hand, fully pointed, and dated A. Gr. 2041 = A.D. 1730.

A historical work in *Arabic*, commonly called ܟܬܒ ܐܠܬܘܪܝܚ or "the Book of Dates," but more correctly ܣܦܪ ܐܠܐܣܪܪ, i.e. أَسْفَارُ الأَسْرار or "the Books of Secrets," compiled by the priest Ṣelībhā ibn Yōḥannā, of Mosul, in the year 1643 = A.D. 1332*.

* Assemani ascribes the whole work to 'Amr ibn Mattā, and speaks of his manuscript as containing only the second part of the *Kitāb al-Majdal*; see

Title and preface, f. 1 *b*,

ܟܬܒ ܡܓܕܠܐ ܕܫܡܥܘܢ ܒܪ ܨܠܝܒܝ ܕܒܪ ܡܪܝ ܕܐܬܐ ܡܢ ܒܝܬ ܪܒܢ ܐܝܠܝܐ ܘܫܠܝܚ ܥܠ ܟܠ ܒܝܬ ܥܕܬܐ ܕܡܫܝܚܐ ܘܫܠܝܛ ܒܟܠ ܐܪܥܐ ܕܒܒܠ ܘܐܬܘܪ ܘܐܪܡܝܐ ܘܒܝܬ ܢܗܪܝܢ ܘܒܟܠ ܐܬܪ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܥܕܬܐ ܕܡܫܝܚܐ

ܗܘ ܕܬܘܒ ܐܝܟ ܕܐܡܪ ܠܗ ܠܐ ܬܫܬܘܩ ܠܡܝܬ ܐܠܐ ܒܫܠܡܐ ܘܒܫܘܠܡܐ ܕ

ܐܠܐ ܕܐܝܟ ܕܐܡܪ ܡܪܝ ܫܘܥܐ ܠܬܠܡܝܕܘܗܝ ܐܝ ܐܢ ܐܝܬ ܠܟܘܢ ܚܕ ܡܢ ܐܚܝ
ܕܐܝ ܠܐ ܬܗܘܘܢ ܠܟܘܢ ܐܠܐ ܐܚ ܐܚ ܘܟܠ ܐܚ ܐܚ ܕܐܝ ܠܐ ܬܗܘܘܢ ܠܟܘܢ
ܐܠܐ ܐܚ ܐܚ ܘܟܠ ܐܚ ܐܚ ܕܐܝ ܠܐ ܬܗܘܘܢ ܠܟܘܢ ܐܠܐ ܐܚ ܐܚ ܘܟܠ ܐܚ ܐܚ ܕܐܝ
ܠܐ ܬܗܘܘܢ ܠܟܘܢ ܐܠܐ ܐܚ ܐܚ ܘܟܠ ܐܚ ܐܚ ܕܐܝ ܠܐ ܬܗܘܘܢ ܠܟܘܢ ܐܠܐ ܐܚ ܐܚ
ܘܟܠ ܐܚ ܐܚ ܕܐܝ ܠܐ ܬܗܘܘܢ ܠܟܘܢ ܐܠܐ ܐܚ ܐܚ ܘܟܠ ܐܚ ܐܚ ܕܐܝ ܠܐ ܬܗܘܘܢ
ܠܟܘܢ ܐܠܐ ܐܚ ܐܚ ܘܟܠ ܐܚ ܐܚ ܕܐܝ ܠܐ ܬܗܘܘܢ ܠܟܘܢ ܐܠܐ ܐܚ ܐܚ ܘܟܠ ܐܚ ܐܚ
ܕܐܝ ܠܐ ܬܗܘܘܢ ܠܟܘܢ ܐܠܐ ܐܚ ܐܚ ܘܟܠ ܐܚ ܐܚ ܕܐܝ ܠܐ ܬܗܘܘܢ ܠܟܘܢ ܐܠܐ ܐܚ
ܐܚ

5. The fifth section, on the terms 'union' and 'sonship,' f. 17 *a*,

ܟܬܒܐ ܕܚܘܫܒܐ ܘܟܝܢܘܬܐ ❖ ܒܗ ܡܡܪ ܥܡ ܫܘܠܡܗ ܕܟܢܘܫܝܐ
ܘܟܝܢܘܬܐ ܩܕܡ ܐܝܠܝ.

II. The second book in nine sections.

1. The superiority of the East over all other regions, f. 19 *a*,

ܟܬܒܐ ܕܢܗܪ ܡܢ ܟܠܗܝܕ ܟܬܒܐ ❖ ܒܗ ܡܫܟܚ ܐ̈
ܕܡܥܠܝܐ ܥܠ ܟܠ ܫܪܝܪܐ. ܘܐ̈ ܟܠ ܫܘܒܚܐ ܕܒܫܡܐ
ܘܐ̈ܫܬܠܝܐ ܡܢ ܟܢܝܫܬ ܟܝܢܐ.

2. F. 20 *b*,

ܟܬܒܐ ܕܬܪܬܝ ܡܢ ܗܠܗܝܕ ܟܬܒܐ ❖ ܒܗ ܐ̈ ܡܚܟܐ
ܟܝܢܐ ܒܬܪ ܕ̈ ܒܟܠ ܕ̈ ܫܪܝܪܐ. ܘܡܢ ܕ̈ ܒܫܡܐ
ܕܐ̈ ܒܗ ܫܘܝܐ ܟܝܢܐ ܕ̈ ܐ̈ ܘܡܢ ܕ̈ ܒܝܡܐ
ܕ̈ ܐ̈ ܘܡܢ ܕ̈ ܒܝܡܐ ܕ̈ ܐ̈ ܘܡܢ ܕ̈ ܒܝܡܐ ܕ̈ ܐ̈.

3. F. 21 *a*,

ܟܬܒܐ ܕܫܠܫܐ ܡܢ ܗܠܗܝܕ ❖ ܒܗ ܟܠ ܐ̈
ܕܡܫܟܚ ܘܐ̈ ܟܠ ܐ̈ ❖

The nations sprung from Shem, Ham and Japheth are enumerated thus, f. 22 *a*,

ܟܬܒܐ ܕܫܡ ܐ̈ ܘܚܡ ܐ̈ ܘܝܦܬ ܐ̈ ܘܐ̈ ܕ̈ ܐ̈ ܒ̈ ܐ̈.
ܘܐ̈ ܕ̈ ܐ̈ ܒ̈ ܐ̈ ܘܐ̈ ܕ̈ ܐ̈ ܒ̈ ܐ̈ ܘܐ̈ ܕ̈ ܐ̈ ܒ̈ ܐ̈.
ܘܐ̈ ܕ̈ ܐ̈ ܒ̈ ܐ̈ ܘܐ̈ ܕ̈ ܐ̈ ܒ̈ ܐ̈ ܘܐ̈ ܕ̈ ܐ̈ ܒ̈ ܐ̈.

ܐܪܡܝܐ ܘܐܝܠܢܐ ܘܐܝܠ ܕܒܪ ܐܝܠ ܘܐܝܠ ܕܒܪ ܐܝܠ ܘܐܝܠ ܕܒܪ ܐܝܠ

ܗܘܦܟܣܝ. ܡܠܟܐ ܕܐܠܟܣܢܕܪܘܣ ܥܡ ܐܪܣܛܘ ܫܠܝܚܐ. ܡܢܗ. ܐܓܪܬܐ.
ܕܒܪ ܟܠܗܝܢ. ܗܕܐ ܣܦܪܐ. ܗܘ ܕܐܫܬܟܚ ܒܗ ❖

4. F. 22 *b*,

ܟܬܒ ܐܠܟܣܢܕܪܘܣ ܥܡ ܐܪܣܛܘ ❖ ܡܢ ܒܪ ܐ
ܐܘܠ ܡܠܟ ܒܪ ܐܠܟܣܢܕܪܘܣ ܕܒ ܐܠܟܣܢ ܗܘ ܕܐܫܬܟܚ ܐܬܬ
ܒ ܐ ܥܡ ܐܠܟܣܢܕܪܘܣ.

5. F. 23 *b*,

ܐܠܟܣܢܕܪܘܣ ܐܠܓܡܝܣ ܥܡ ܐܠܦܝܠܘܣ ❖ ܒ ܒܪ ܐ
ܐܝܟ ܐܠܟܣܢܕܪܘܣ ܐܠܦܠܐܛܘܢ ܒܪ ܢܝܩ ܥܡ ܐܠܐ ܐܬܬ
ܗܘ ܐܘܠ ܥܡ ܐܠܦܝܠܘܣ ܕܒ ܐܠܦܝܠܘܣ ܐܠ ܐܠܟܣ
ܐܠܦܣ.

Here are cited a work entitled ܐܠܟܣܢܕܪܘܣ ܕܒ ܐܠܦܝܠ
ܐܠ ܐܠܟܣ [read ܒ] ܒ, f. 23 *b*; the epistle of Alexander to Aristotle, f. 23 *b*; the reply of Aristotle, f. 24 *b*; and another extract from the same, f. 25 *a* sqq.

6. F. 29 *b*,

ܐܠܟܣ ܐܠܦܐ ܥܡ ܐܠܦܝܠ ܐܠ. ܒ ܒ ܐ
ܐܠ ܐܠ ܐܘܠ ܒ ܒ ܐ ܐܠ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܥܡ ܐ.

Here is cited the Testament of Adam, f. 30 *a*; ܒ ܐ
ܐ, f. 32 *a*.

7. F. 34 *b*,

ܙܟܝܐ ܕܡܪܝ ܐܠܗܐ ܥܠ ܟܠ ܒܢܝ ܐܢܫܐ ܘܥܠ ܟܠ ܒܥܝܪ̈ܐ ܕܒܝܬ ܐܠܗܝ ܘܥܠ ܟܠ ܒܥܝܪ̈ܐ ܕܒܝܬ ܐܠܗܝ

8. F. 36 *b*,

ﻟﻠﻔﻘﺮ ﻟﻠﻌﺎﻣﺮ ﻣﻦ ﻟﻠﺼﻔﺔ ﻟﻠﻐﺮﺏ. ﻓﻲ ﺟﻬﺔ
ﻟﻠﻐﻠﺔ ﻟﻠﺼﻬﻞ ﻟﻠﻴﻬﻮﺩﺓ ﻟﻠﻌﻨﺐ ﻟﻠﺠﺒﻞ ﻟﻠﻌﻤﻴﺮﺓ.

The distribution is thus recorded, f. 37 *a*,

ﻗﺒﻞ ﻣﻦ ﺫﻟﻚ ﻟﻠﻤﺤﻤﺪﻳﺔ ﻟﻠﻤﺤﺮﻭﻡ. ﻟﻠﺒﺎ
ﻟﻤﻦ ﻟﻬﺎ ﻟﻠﻤﺴﺎﻓﺮ ﻟﻠﻤﻘﻴﻢ ﻟﻠﻐﺮﻳﺐ ﻟﻠﻤﺴﺘﻮﻃﻦ.
ﻟﻠﻤﺎﺭ ﻣﻦ ﻏﻴﺮ ﻟﻠﻤﺴﺘﻮﻃﻦ. ﻟﻠﻐﺮﻳﺐ ﻟﻠﻤﺎﺭ. ﻟﻠﻤﻘﺎﻡ
ﻟﻠﻤﻘﺼﻮﺭ ﻓﻲ ﻟﻠﻤﺴﺠﺪ. ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﺎﺭ ﻣﻦ ﻏﻴﺮ ﻟﻠﻤﻘﺼﻮﺭ
ﻓﻲ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﻘﺼﻮﺭ ﻓﻲ ﻟﻠﻤﺴﺠﺪ ﻣﻦ ﻏﻴﺮ ﻟﻠﻤﺎﺭ ﻟﻠﻤﻘﺼﻮﺭ
ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﺎﺭ ﻓﻲ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﻘﺼﻮﺭ ﻣﻦ ﻏﻴﺮ ﻟﻠﻤﺎﺭ
ﻟﻠﻤﻘﺼﻮﺭ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﺎﺭ ﻓﻲ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﻘﺼﻮﺭ ﻣﻦ ﻏﻴﺮ
ﻟﻠﻤﺎﺭ ﻟﻠﻤﻘﺼﻮﺭ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﺎﺭ ﻓﻲ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﻘﺼﻮﺭ
ﻣﻦ ﻏﻴﺮ ﻟﻠﻤﺎﺭ ﻟﻠﻤﻘﺼﻮﺭ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﺎﺭ ﻓﻲ ﻟﻠﻤﺴﺠﺪ
ﻟﻠﻤﻘﺼﻮﺭ ﻣﻦ ﻏﻴﺮ ﻟﻠﻤﺎﺭ ﻟﻠﻤﻘﺼﻮﺭ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﺎﺭ ﻓﻲ
ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﻘﺼﻮﺭ ﻣﻦ ﻏﻴﺮ ﻟﻠﻤﺎﺭ ﻟﻠﻤﻘﺼﻮﺭ ﻟﻠﻤﺴﺠﺪ
ﻟﻠﻤﺎﺭ ﻓﻲ ﻟﻠﻤﺴﺠﺪ ﻟﻠﻤﻘﺼﻮﺭ

ܕܫܠܝܚܐ ܕܥܠ ܐܪܥܐ ܘܒܣܦܪܕ ܘܒܓܙܪ̈ܬܐ (f. 37 *b*) ❖ ܗܘ ܣܝܡ ܠܟܠ ܡܕ
ܕܐܝܬ ܒܗ ܠܡܫܝܚܐ ܕܒܥܠ (*sic*) ܡܢ ܫܘܪ̈ܝ ܕܥܡܐ ܕܐܝܬ ܒܗ
ܟܠ ܚܕ ܡܢ ܐܠܝܢ ܫܘܪ̈ܝ ܕܥܡܐ ܕܐܝܬ ܒܗ ܟܠ ܚܕ ܡܢ ܐܠܝܢ
ܕܐܝܬ ܒܗ ܟܠ ܚܕ ❖ ܗܘ ܣܝܡ ܠܫܡܫܐ ܕܒܫܡܝ ܫܡܝܐ ܘܠܐܪܥܐ
ܕܫܠܝܚ ܒܗ ܟܠ ܡܕ ܕܐܝܬ ܒܗ ܒܫܡܝ ܫܡܝܐ ܘܒܐܪܥܐ ❖ ܗܘ ܣܝܡ
ܠܫܡܫܐ ܕܫܠܝܚ ܒܗ ܟܠ ܡܕ ܕܐܝܬ ܒܗ ܒܫܡܝ ܫܡܝܐ ܘܒܐܪܥܐ
ܕܫܠܝܚ ܒܗ ܟܠ ܡܕ ❖ ܗܘ ܣܝܡ ܠܫܡܫܐ ܕܫܠܝܚ ܒܗ ܟܠ ܡܕ ❖ ܗܘ
ܣܝܡ ܠܫܡܫܐ ❖ ❖ ❖

9. F. 39 *b*, the Creed of the Easterns,

ⲡⲗⲉⲓⲥ ⲛⲓⲙⲁⲑⲏⲥ ⲙ̀ⲡⲓⲥⲧⲉⲩⲙⲁ ⲛⲓⲁⲅⲓⲟⲛ. ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲓⲁⲅⲓⲁ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲟⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲙⲉⲧⲣⲟⲡⲟⲗⲓⲧⲏⲥ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ ⲉⲧⲃⲉ ⲡⲓⲡⲁⲡⲁ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ ⲉⲧⲃⲉ ⲡⲓⲡⲁⲡⲁ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ ⲉⲧⲃⲉ ⲡⲓⲡⲁⲡⲁ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ ⲉⲧⲃⲉ ⲡⲓⲡⲁⲡⲁ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ

III. The third book in seven sections.

1. F. 41 *a*,

ⲡⲗⲉⲓⲥ ⲛⲓⲙⲁⲑⲏⲥ ⲙ̀ⲡⲓⲥⲧⲉⲩⲙⲁ ⲛⲓⲁⲅⲓⲟⲛ. ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲛ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲟⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲙⲉⲧⲣⲟⲡⲟⲗⲓⲧⲏⲥ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ.

2. Of the patriarchs or popes of Rome down to the Council of Nicaea, f. 41 *b*,

ⲡⲗⲉⲓⲥ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲓⲥⲧⲉⲩⲙⲁ ⲛⲓⲁⲅⲓⲟⲛ. ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲛ ⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲑⲟⲗⲓⲕⲟⲥ ⲙ̀ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ ⲉⲧⲃⲉ ⲡⲓⲡⲁⲡⲁ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ.

3. Of the patriarchs of Alexandria down to the Council of Nicaea, f. 42 *a*,

ⲡⲗⲉⲓⲥ ⲛⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ⲡⲓⲥⲧⲉⲩⲙⲁ ⲛⲓⲁⲅⲓⲟⲛ. ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲛ ⲛⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛ̀ⲧⲉ ⲣⲱⲙⲏ ⲉⲧⲃⲉ ⲡⲓⲡⲁⲡⲁ ⲛ̀ⲧⲉ ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ.

4. Of the patriarchs of Antioch down to the Council of Nicaea, f. 43 *a*,

ⲡⲗⲉⲓⲥ ⲛⲓⲁⲛⲧⲓⲟⲭⲉⲩⲥ ⲙ̀ⲡⲓⲥⲧⲉⲩⲙⲁ ⲛⲓⲁⲅⲓⲟⲛ. ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲛ

فصل من اخبار اساقفة اورشليم الى مجمع نيقية

5. Of the bishops of Jerusalem down to the Council of Nicaea, f. 44 *a*,

الفصل الخامس من اخبار اساقفة اورشليم. في ذكر
اساقفة اورشليم الذين تولوا بعد يعقوب الذي
اقيم اسقفا.

6. Of the heathen emperors of Rome down to Constantine, f. 45 *a*,

الفصل السادس من اخبار اساقفة اورشليم. في ذكر
الملوك الذين ملكوا من بعد اغسطس الى ملك
قسطنطين ٭ وكم سنة ملك كل واحد منهم ٭
والسنة التي فيها ابتدأ قسطنطين بملكه. وكم
الفترة التي بين ملكه. وكم سنة ملك.
٭ والسنة التي فيها ابتدأ ٭

7. Of the Council of Nicaea, f. 48 *a*,

الفصل السابع من اخبار اساقفة اورشليم. في ذكر
الاساقفة الذين حضروا مجمع نيقية.

With the passage quoted by Assemani *B.O.* iii. 1, 587, col. 2, compare f. 50 *a*,

ܬܫܥ ܡܐܐ ܕܒ ܐܒܓ ܒܫ ܐܘܗ ܕܐ ܐܝ ܕܐ ܕܐ ܐܝ ܐܝ ܐܝ

The first Invention of the Cross, f. 51 *b*; the second Invention, f. 52 *a*; the empress Helena, f. 55 *a*; how the pretended Jewish converts were found out by compelling them to eat hog's flesh, جحذ زخل كسم زلجنّاوبذ, f. 55 *b*. The history is brought down to the reign of Theophilus the son of Michael, f. 84 *b*,

ملصد حد ، فب هزّة صّديخم مجصصهة مزّدحب
للكيجذة (*sic*). هلم حك زلذمط هزةقبل زخ صبجّيل
يخ هزةقبل زلمزلم. مزؤّل زلصه ، مزلييزة مي زلجنّيهم.
مزسزة مجهذزة. عد.

IV. The fourth book in seven sections, f. 88 *a*,

زلهفذ زلدزخد مي يهصّدة نكهصّدة فب دحة زلمكل
مزلنكل (*sic*) مزكزة مزلييدهّدزة. مبجّة زلمجّدمد
مبعهّيل حك هزّيد فيمل.

1. Of the Jews, f. 88 *a*,

زلفيل زكمل مي زلهفذ زلدزخد. فب دحة زلمكلة
زلنسمجة مزلييخّ مزلمكمهم جحكصّداً مهلبو.

2. Of the Samaritans, f. 94 *b*,

زلفيل زلهزب مي زلهفذ زلدزخد فب دحة زلمكلة
زلصّدمجّة مسم قدصّة مي قدّص زلنسمجة.

3. Of the heathen Philosophers before Christianity, f. 95 *a*,

زلفيل زلهزلم مي زلهفذ زلدزخد فب دحة زلدزذ

ܟܬܒ ܡܪܝ ܫܡܥܘܢ ܕܟܠ ܡܢ ܕܡܫܬܟܚ ܒܗ ܢܗܘܐ ܐܒܕ ܘܠܐ ܢܬܟܠ ܥܠ ܡܕܡ ܕܒܥܠܡ ܗܕܐ ܐܠܐ ܥܠ ܡܪܝ ܒܠܚܕ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܟܠ ܡܢ ܕܠܐ ܢܗܝܡܢ ܒܗ ܢܗܘܐ ܐܒܕ ܘܠܐ ܢܬܟܠ ܥܠ ܡܕܡ ܕܒܥܠܡ ܗܕܐ ܐܠܐ ܥܠ ܡܪܝ ܒܠܚܕ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܟܠ ܡܢ ܕܠܐ ܢܗܝܡܢ ܒܗ

4. Of the Christian heresies, f. 99 *b*,

ܟܬܒ ܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܕܟܠ ܡܢ ܕܡܫܬܟܚ ܒܗ ܢܗܘܐ ܐܒܕ ܘܠܐ ܢܬܟܠ ܥܠ ܡܕܡ ܕܒܥܠܡ ܗܕܐ ܐܠܐ ܥܠ ܡܪܝ ܒܠܚܕ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܟܠ ܡܢ ܕܠܐ ܢܗܝܡܢ ܒܗ ܢܗܘܐ ܐܒܕ ܘܠܐ ܢܬܟܠ ܥܠ ܡܕܡ ܕܒܥܠܡ ܗܕܐ ܐܠܐ ܥܠ ܡܪܝ ܒܠܚܕ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܟܠ ܡܢ ܕܠܐ ܢܗܝܡܢ ܒܗ

The list begins with Simon Magus, and ends with Mārōn, of whom it is written, f. 113 *b*,

ܟܬܒ ܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܕܟܠ ܡܢ ܕܡܫܬܟܚ ܒܗ ܢܗܘܐ ܐܒܕ ܘܠܐ ܢܬܟܠ ܥܠ ܡܕܡ ܕܒܥܠܡ ܗܕܐ ܐܠܐ ܥܠ ܡܪܝ ܒܠܚܕ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܟܠ ܡܢ ܕܠܐ ܢܗܝܡܢ ܒܗ ܢܗܘܐ ܐܒܕ ܘܠܐ ܢܬܟܠ ܥܠ ܡܕܡ ܕܒܥܠܡ ܗܕܐ ܐܠܐ ܥܠ ܡܪܝ ܒܠܚܕ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܟܠ ܡܢ ܕܠܐ ܢܗܝܡܢ ܒܗ ✧

5. Extract from Anbā Eutychius Sa'īd ibn Baṭrīḳ the Malakite, patriarch of Alexandria, on the church of S. Michael in that city, which was formerly a temple of Saturn (زحل), f. 113 *b*,

الكلام في خبر كنيسة ميخائيل التي كانت هيكل زحل
في الاسكندرية وسبب بنائها هيكلا لزحل وسبب
تحويلها كنيسة لميخائيل.

6. Of the fourteen Councils of the Church, f. 114 *a*,

الكلام في خبر المجامع الاربعة عشر التي كانت
في الكنيسة وعددها.

These are: Ancyra, Neocaesarea, Nicaea, Gangra, Antioch, Laodicea, Sardice, Constantinople I., Ephesus I., Ephesus II., Chalcedon, Constantinople II., III. and IV.

7. Showing why the Easterns had had no occasion for a council since they received the faith, f. 116 *b*,

الكلام في خبر المجامع التي كانت في الكنيسة.
وسبب ما كان عند المشارقة من الاستغناء
عن المجامع.

Besides the canons of the Apostles, they have the following collections of canons, f. 117 *b*,

وهذه جملة ما عند المشارقة في قوانين
الرسل ❊ وهذه جملة ما عند الملكية
في قوانين الرسل ❊ وهذه جملة ما عند
اليعقوبية في قوانين الرسل ❊

ܕܫܠܝܡ ܘܐܡܪ ܠܗ ܐܝܟ ܐܬ ܗܘܝܬ ܒܗ ܒܥܠ ܡܠܬܐ ❊ ܐܡܪ ܠܗ ܐܝܟ ܐܬ ܗܘܝܬ

4. S. Andrew, ܐܰܢܕܪܐܘܣ ܫܠܺܝܚܐ ܕܡܫܺܝܚܐ, f. 121 *a*.

5. S. James, the son of Zebedee, ܝܰܥܩܘܒ ܒܪ ܙܒܕܝ, f. 121 *b*.

6. S. John the Evangelist, ܝܘܚܢܢ ܫܠܺܝܚܐ ܘܐܶܘܰܢܓܶܠܺܝܣܛܳܐ, f. 121 *b*.

7. S. Philip, ܦܺܝܠܺܝܦܘܣ, f. 123 *a*.

8. Nathanael or Bartholomew, ܢܰܬܰܢܐܝܶܠ ܡܶܢ ܟܰܦܪ ܢܰܚܠܳܐ, f. 123 *a*.

9. S. Matthew the Evangelist, ܡܰܬܝ ܫܠܺܝܚܐ ܘܐܶܘܰܢܓܶܠܺܝܣܛܳܐ, f. 123 *b*.

10. S. Thomas, ܬܳܐܳܡܐ, f. 124 *a*.

11. S. James the son of Alphaeus, ܝܰܥܩܘܒ ܒܪ ܚܠܦܝ, f. 125 *b*.

12. S. Jude the son of James, ܬܰܕܝ ܒܪ ܝܰܥܩܘܒ, f. 125 *b*.

13. S. Simeon the Ḳananite, ܫܡܥܘܢ ܩܢܢܝܐ, f. 126 *a*.

14. Judas Iscariot, ܝܗܘܕܐ ܣܟܪܝܘܛܐ ܐܺܝܫ ܩܪܝܘܬ, f. 126 *a*.

15. S. Matthias, ܡܰܬܝ, f. 126 *a*.

16. S. Paul, ܦܘܠܘܣ, f. 126 *b*.

17. S. Mark the Evangelist, ܡܰܪܩܘܣ ܫܠܺܝܚܐ ܘܐܶܘܰܢܓܶܠܺܝܣܛܳܐ, f. 127 *b*.

18. S. Luke the Evangelist, ܠܘܩܐ ܫܠܺܝܚܐ ܘܐܶܘܰܢܓܶܠܺܝܣܛܳܐ, f. 128 *a*.

19. Addai, ܐܰܕܰܝ ܫܠܺܝܚܐ ܕܡܫܺܝܚܐ, f. 128 *b*.

20. Mārī, ܡܳܪܝ ܬܠܡܺܝܕ, f. 128 *b*; the letters of king Abgar, ܐܰܓܰܪ, and our Lord, f. 129 *a*; extract from the chronicle of Yaḥyā ibn Sa'īd, A. Gr. 1343 = A.D. 1032, f. 129 *b*.

B. The second section, f. 130 *b*.

1. The Catholic Patriarchs of the East, f. 130 *b*,

ܕܟܦܝܠ ܕܢܝܗܠ. ܩܒ ܒܝܕ ܦܗܪܣܬܐ ܕܗܘ ܕܡܥܝܪ ܕܡܫܝܚܐ ܥܡ ܒܝܬ ܠܟܝܢ.

(1) Mārī, ܡܪܝ ܫܠܝܚ, f. 130 *b*.

(2) Abrīs, ܐܒܪܝܫ, f. 131 *a*.

(3) Abraham I., ܐܒܪܗܡ, f. 131 *b*.

(4) Jacob I., ܝܥܩܘܒ, f. 132 *b*.

(5) Aḥā dh'Abū(hī), ܐܚܐ ܕܐܒܘܗܝ, f. 133 *a*; ܒܗܬܬ ܠܡܒܝܥ ܕܡܫܟܚ ܐܠܗܐ ܕܡܬܟܢܫ ܒܪ ܐܠܗܐ ܕܐܒ ܕܟܠ ܕܡܒܪܟ ܦܗܪܣܬܐ ܕܢܝܗܠ ܕܒܝܬ ܟܠܝܢ. ܠܟܝܢ ܕܡܫܝܚܐ, f. 133 *b*.

(6) Shaḥlūphā, ܫܚܠܘܦܐ, f. 137 *a*.

(7) Pāpā, ܦܦܐ ܒܪ ܩܘܪܒܐ, f. 137 *b*.

(8) Simeon bar Ṣabbā'ē, ܫܡܥܘܢ ܒܪ ܨܒܥܐ, f. 138 *b*.

(9) Shāhdōst, ܫܗܕܘܣܛ, f. 141 *a*.

(10) Barba'shmīn, ܒܪܒܫܡܝܢ, f. 141 *a*.

(11) Tūmarṣā, ܬܘܡܪܨܐ, f. 141 *b*.

(12) Ḳāyōmā, ܩܝܡܐ, f. 142 *b*.

(13) Isaac, ܐܝܣܚܩ, f. 143 *a*.

(14) Aḥī, ܐܚܝ, f. 144 *b*.

(15) Yabh-alāhā I., ܝܒܚܠܗܐ, f. 145 *a*.

(16) Ma'nā, ܡܢܐ, f. 145 *b*. Margin, ܫܢܝܐ.

(17) Ḳarābakht, ܒܪܒܟܬ, f. 145 *b*. Margin, ܫܢܝܐ.

(18) Dadh-īshō', ܕܕܝܫܘܥ, f. 146 *a*.

(19) Bābōi, ܒܒܘܝ, f. 146 *b*.

(20) Acacius, ܐܩܩܝ, f. 149 *b*.

(21) Bābai, ܒܒܝ, f. 150 *a*.

(22) Shīlā, ܫܝܠܐ, f. 151 *a*.

(23) Narsai, ܢܪܣܝ, f. 151 *b*. Margin, ܫܢܝܐ.

(24) Elisha, ܐܠܝܫܥ, f. 151 *b*. Margin, ܫܢܝܐ.

(25) Paul, ܦܘܠܣ, f. 152 *a*.

(26) Mār(ī) Abhā, ܡܪܝ ܐܒܐ, f. 152 *a*.

(27) Joseph, ܝܘܣܦ, f. 153 *b*. Margin, ܫܢܝܐ.

(28) Ezekiel, ܚܙܩܝܠ, f. 154 *a*.

(29) Īshō'-yabh I., of Arzan, ܝܫܘܥܝܒ ܐܪܙܢܝ, f. 155 *a*.

(30) Sabhr-īshō' I., ܣܒܪܝܫܘܥ, f. 158 *a*.

(31) Gregory, ܓܪܝܓܘܪ, f. 159 *a*.

(32) Īshō'-yabh II., of Judhāl, ܝܫܘܥܝܒ ܓܕܝܐܠܝ, f. 159 *b*.

(33) Mār(ī)-emmēh, ܡܪܝ ܡܐ, f. 161 *b*.

(34) Īshō'-yabh III., of Ḥazza, ܝܫܘܥܝܒ ܚܙܝܐ, f. 161 *b*.

(35) George I., ܓܝܘܪܓܝ, f. 162 *a*.

(36) John I., the son of Mārtā, ܝܘܚܢܢ ܒܪ ܡܪܬܐ, f. 162 *b*.

(37) Ḥĕnān-īshō‘ I., ܚܢܝܢܐ, f. 163 *a*.

(38) John II., the Leper, ܝܘܚܢܢ ܓܠܝܐ, f. 164 *a*. Margin, ساقط.

(39) Ṣĕlībhā-zĕkhā, ܨܠܝܒܐ ܙܟܝ, f. 164 *a*.

(40) Pethion, ܦܬܝܘܢ, f. 164 *b*.

(41) Mār-Abhā ibn Bĕrīkh-ṣebhyānā (*sic*), ܡܪܝ ܐܒܐ ܒܪ ܒܪܝܟ ܨܒܝܐ, f. 165 *a*.

(42) Sūrīn, ܣܘܪܝܢ, f. 165 *b*. Margin, ܣܪܓ.

(43) Jacob II., ܝܥܩܘܒ, f. 165 *b*.

(44) Ḥĕnān-īshō‘ II., ܚܢܝܢܐ, f. 166 *a*.

(45) Timothy I., ܛܝܡܬܐܘܣ, f. 166 *a*.

(46) Īshō‘ bar Nōn, ܐܝܫܘܥ ܒܪ ܢܘܢ, f. 167 *b*.

(47) George II., ܓܝܘܪܓܝܣ, f. 168 *b*.

(48) Sabhr-īshō‘ II., ܣܒܪܝܫܘܥ, f. 169 *a*.

(49) Abraham II., ܐܒܪܗܡ ܙܟܝ, f. 169 *b*.

(50) Theodosius, ܬܐܘܕܘܣܝܣ, f. 170 *b*.

(51) Sergius, ܣܪܓܝܣ, f. 171 *a*.

(52) Ānōsh, ܐܢܘܫ, f. 171 *b*.

(53) John III., the son of Narsai, f. 172 *a*.

(54) John IV., ܝܘܚܢܢ, f. 175 *b*.

(55) John V., the son of al-A‘raj, ܝܘܚܢܢ ܒܪ ܐܥܪܓ, f. 175 *b*.

(56) Abraham III., Ibrāzā, ܐܒܪܗܡ ܙܟܝ ܐܒܪܙܐ, f. 177 *a*.

(57) Emmanuel, ܥܡܡܘܐܝܠ, f. 178 *a*.

(58) Bar-Badmeh, ܒܪ ܒܕܡܐ, f. 178 *a*.

(59) Israel, ܐܝܣܪܝܠ, f. 181 *b*.

(60) ʿAbhd-īshōʿ I., ܥܒܕܝܫܘܥ, f. 182 *b*.

(61) Mārī ibn Ṭūbī, ܡܪܝ ܒܪ ܛܘܒܐ, f. 183 *a*.

(62) John VI., ܝܘܚܢܢ, f. 183 *b*.

(63) John VII., ibn Nāzūk, ܝܘܚܢܢ ܒܪ ܢܙܘܩ, f. 184 *a*.

(64) Īshōʿ-yabh IV., ibn Ezekiel, ܝܫܘܥܝܒ ܒܪ ܚܙܩܝܐܝܠ ܡܘܨܠܝ, f. 184 *b*.

(65) Elias I., ܐܝܠܝܐ ܐܒܘܗ, f. 185 *a*.

(66) John VIII., ܝܘܚܢܢ, f. 186 *a*.

(67) Sabhr-īshōʿ III., ܣܒܪܝܫܘܥ, f. 186 *b*.

(68) ʿAbhd-īshōʿ II., ܥܒܕܝܫܘܥ, f. 187 *a*.

(69) Makkīkhā I., ܡܟܝܟܐ, f. 187 *b*.

(70) Elias II., ܐܝܠܝܐ ܐܒܘܗܝ, f. 188 *a*.

(71) Bar-Ṣauma, ܒܪ ܨܘܡܐ, f. 188 *b*.

(72) ʿAbhd-īshōʿ III., ܥܒܕܝܫܘܥ, f. 189 *a*.

(73) Īshōʿ-yabh V., ܝܫܘܥܝܒ, f. 189 *b*.

(74) Elias III., Abū Ḥalīm, ܐܝܠܝܐ ܐܒܘ ܚܠܝܡ, f. 192 *a*.

(75) Yabh-alāhā II., ܝܘܗܒ ܐܠܗܐ, f. 194 *b*.

(76) Sabhr-īshōʿ IV., ܣܒܪܝܫܘܥ, f. 195 *a*.

(77) Sabhr-īshō‘ V., ibn al-Masīḥī, ܨܒܪ ܝܫܘܥ ܒܪ ܡܫܝܚܐ, f. 195 *b*.

(78) Makkīkhā II., ܡܟܝܟܐ, f. 197 *a*.

(79) Denḥā, ܕܢܚܐ, f. 198 *a*.

(80) Yabh-alāhā III., ܝܘܒܐܠܗܐ ܬܠܝܬܝܐ, f. 199 *a*, who died A. Gr. 1629 = A.D. 1317. After his decease the see remained vacant for 3 months and 8 days. In all 72 (read 73) patriarchs, besides 7 who were deposed. The successor of Yabh-alāhā III. was Timothy II., ܬܝܡܬܐܘܣ, f. 200 *b*, margin.

List of the metropolitans under the patriarch of the East (compare Assemani, *B.O.* ii. 458), f. 200 *b*.

ܡܛܪܦܘܠܝܛܐ ܕܒܝܬ ܦܪܣ ܘܟܠ ܡܕܝܢܬܐ ܕܒܝܬ ܡܪܢ ܒܛܪܪܟܐ ܕܡܕܝܢܚ ܐܪܡܐ ܘܒܝܬ ܫܒܝܪ ܘܒܝܬ ܓܕܝ ܘܒܝܬ ܐܪܒܝܐ ܘܒܝܬ ܒܐܪ ܙܒ

ܐܬܝ ܐ ܕ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ܐ ❖ ܐ ❖

The seven metropolitans who elect and consecrate the patriarch, f. 200 *b*,

ܐ ❖ ܐ ❖ ܐ ❖ ܐ ❖ ܐ ❖ ܐ ❖ ܐ ❖ ܐ ❖ ❖ ❖

ﻟﻠﻤﺴﻴﺢ ﻛﻠﻪ ﻳﺴﻮﻉ ﺍﻟﻠﻪ ﺍﻟﻜﻠﻤﺔ. ﻓﻲ ﺍﻟﺠﻠﺪ ﺍﻟﺴﺎﺩﺱ ﻣﻦ ﺍﻟﻤﺠﻤﻮﻉ ﺍﻟﻤﺴﻤﻰ ﺍﻟﺒﺮﻫﺎﻥ ﺍﻟﺬﻱ ﻳﺸﻬﺪ ﺑﺎﻟﺤﻖ ﺍﻟﺪﻳﻦ ﺍﻟﻘﻮﻳﻢ ﻟﻠﻤﻄﺮﺍﻥ ﻣﺎﺭ ﺍﻟﻴﺎ ﻣﻄﺮﺍﻥ ﻧﺼﻴﺒﻴﻦ.

4. From the same, proofs of the Human Nature of our Lord, f. 207 *a*,

ﺍﻟﻜﻠﻤﺔ ﺍﻟﺬﻱ ﻣﻦ ﺍﻟﻜﻞ ﺍﻟﻌﻠﻲ. ﻛﻠﻪ ﻳﺴﻮﻉ ﻓﻲ ﺍﻟﻨﺎﺳﻮﺗﻴﺔ ﺑﺬﻛﺮ ﺍﻟﻤﺴﻴﺢ.

5. From the same, proofs of the Divine Nature of our Lord, f. 207 *b*,

ﺍﻟﻜﻠﻤﺔ ﺍﻟﺠﻮﻫﺮ ﻣﻦ ﺍﻟﻜﻞ ﺍﻟﻌﻠﻲ. ﻛﻠﻪ ﻳﺴﻮﻉ ﺍﻟﻠﻪ ﻓﻲ ﺍﻟﻨﺎﺳﻮﺗﻴﺔ ﺑﺬﻛﺮ ﺍﻟﻤﺴﻴﺢ.

6. Extracts from the first section of a work by Mār Elias, metropolitan of Nisībis, entitled *Kitāb al-Burhān fī Taṣḥīḥ al-Īmān**, f. 209 *a*,

ﺍﻟﻜﻠﻤﺔ ﺍﻟﺠﻮﻫﺮ ﻣﻦ ﺍﻟﻜﻞ ﺍﻟﻌﻠﻲ. ﺍﻟﺬﻱ ﻓﻲ ﺟﻮﻫﺮﻩ ﻛﺎﻣﻞ ﻣﻦ ﺍﻟﻜﻤﺎﻻﺕ ﺍﻟﺘﻲ ﻓﻲ ﺍﻟﻜﻞ ﺍﻟﺬﻱ ﻫﻮ ﺍﻟﻠﻪ ﺍﻟﻤﺘﻌﺎﻟﻲ ﻭﻫﻮ ﻛﻤﺎ ﻗﻠﻨﺎ ﻓﻲ ﺍﻟﻨﺎﺳﻮﺗﻴﺔ ﺍﻟﺘﻲ ﻫﻲ ﺍﻟﺠﺴﺪ ﺍﻟﺬﻱ ﺍﺗﺤﺪ ﺑﻪ ﺍﻟﻜﻠﻤﺔ ﺍﻟﺬﻱ ﻫﻮ ﺍﻟﻠﻪ ﺍﻟﻜﻠﻤﺔ ﻭﻫﻲ ﺍﻟﺘﻲ ﺍﺗﺤﺪﺕ ﺑﺎﻟﻜﻠﻤﺔ ﺍﻟﺬﻱ ﻫﻮ ﺍﻟﻠﻪ ﻛﻠﻪ ﻳﺴﻮﻉ ﺍﻟﻠﻪ ﺍﻟﻜﻠﻤﺔ.

* See *B.O.* iii. 1. 270, col. 2, no. iv.; Horst, *des Metrop. Elias von Nisibis Buch vom Beweis der Wahrheit des Glaubens.*

7. Extract from a treatise by Mār George, metropolitan of Mosul, on the Faith of the Eastern Christians*, f. 211 *a*,

الكفر الحاضر الذي هو (*sic*) من الذين الحاضر. فيه ابتدا
مصالحة الذين اعتزلوا عند حدوثه الحادث. الكنيسة.
في امه الذين الكنيسة جامعة كاثوليكية هي.

8. A treatise by Mār Makkīkhā the patriarch on the Fatherhood and the Sonship†, f. 213 *b*,

الكفر الحاضر من من الذين الحاضر. فيه ابتدا مصالحة
الذين اعتزلوا الذين الحادث الذين عند
محبة الابالسة فحاد الكنيسة فيه الله ذميم
عد. صلى مجيء في الكنيسة. بكل مدينة
في الكنيسة. الحاضر الشعب الذي. فيه الذين
الحاضر اعتزلوا الذين في الجاثليق. الذين
عند اجتمع اعتزلوا من هاك. الذين جامعة الذين
في الذين الجاثليق الجاثليق الجاثليق جامعة
الكنيسة.

9. The Confession of Faith of Mār Michael, bishop of Āmid and Maiyāfāriḳīn, translated from Syriac into Arabic by Ṣĕlībhā‡, f. 216 *a*,

الكفر الحاضر من من الذين الحاضر. ابتدا فيه ابتدا
اعتزلوا الذين عند حدوث الحادث الذين

* See *B.O.* iii. 1. 540.
† See *B.O.* iii. 1. 552, *oratio de Incarnatione*.
‡ See *B.O.* iii. 1. 558.

ܡܦܘܕܐ ܕܐܝܬ ܒܗ ܬܪܝܢ ܟܝܢܐ ܘܬܠܬ ܩܢܘܡܐ ܒܚܕ ܐܝܬ ܒܗ ܬܠܬ ܩܢܘܡܐ ܘܬܪܝܢ ܟܝܢܐ ... ܐܝܟ ܕܐܡܪ ܐܢܐ ܒܟܬܒܝ ܒܕܪܫܐ ܩܕܡܝܐ ܕܟܬܒ ܒܗ ܡܪ ܐܒܗ ܕܟܠ ܒܪܝܬܐ ܘ

ﻣﺎﺭﻱ ﺍﻟﻤﺴﻴﺢ. ﺍﻟﺒﺎﺭ ﺍ ﻣﻦ ﻣﺴﻴﺢ. ﺍﻟﺒﺎﺭ ﺍ ﻓﻲ ﺍ ﺍﻟﺰﻣﺎﻥ ﺍﻟﺰﻣﺎﻥ

ﺍﻟﺰﻣﺎﻥ. ﻭﻫﻜﺬﺍ ﻳﺘﻜﻠﻢ ﺍﻟﻤﺴﻴﺢ ﻋﻦ ﻧﻔﺴﻪ. ﺍﻟﺰﻣﺎﻥ ﺍ ﻓﻲ

ﺍﻟﻌﺎﻟﻢ ﻓﻲ ﻣﺪﺓ ﺍﻟﻤﺴﻴﺢ ﻋﻠﻰ ﺍﻟﺠﺴﺪ. ﺍﻟﺠﺴﺪ ﻓﻲ ﺍ

ﻣﺪﺓ ﺍﻟﻤﺴﻴﺢ ﻫﻮ. ﻭﻫﻜﺬﺍ ﻳﺘﻜﻠﻢ ﺍﻟﻤﺴﻴﺢ ﻋﻦ ﻧﻔﺴﻪ

ﻭﻋﻦ ﺍﻟﺠﺴﺪ ﺍﻟﺬﻱ ﻫﻮ ﻛﻨﻴﺴﺘﻪ ﺍﻟﻤﻘﺪﺳﺔ ﺍﻟﺘﻲ

ﺍﺳﺘﺤﻘﻬﺎ ﺑﺪﻣﻪ. ﺍﻟﻜﻨﻴﺴﺔ ﺍﻟﺘﻲ ﻫﻲ ﺟﺴﺪ ﺍﻟﻤﺴﻴﺢ

ﻭﻣﻠﺌﻪ ﺍﻟﻜﻞ ﻓﻲ ﻛﻞ ﺷﻲﺀ. ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺘﺤﺪ ﺑﺮﺃﺳﻬﺎ

ﺍﻟﺬﻱ ﻫﻮ ﺍﻟﻤﺴﻴﺢ ﻭﺗﺘﺤﺪ ﺑﻪ ﻛﻤﺎ ﺍﻟﻌﺮﻭﺱ ﺑﺎﻟﻌﺮﻳﺲ.

ﻭﻫﻲ ﺗﺘﺤﺪ ﺑﻪ ﻛﻤﺎ ﺍﻟﺠﺴﺪ ﺑﺎﻟﺮﺃﺱ. ﻭﻫﻲ ﺗﺘﺤﺪ ﺑﻪ

ﻛﻤﺎ ﺍﻟﻌﺮﻭﺱ ﺑﺎﻟﻌﺮﻳﺲ. ﻭﻫﻲ ﺗﺘﺤﺪ ﺑﻪ ﻛﻤﺎ ﺍﻟﺠﺴﺪ ﺑﺎﻟﺮﺃﺱ.

11. Another extract from the same work, f. 222 *a*,

ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺘﺤﺪ ﺑﻪ ﻛﻤﺎ ﺍﻟﻌﺮﻭﺱ ﺑﺎﻟﻌﺮﻳﺲ. ﻭﻫﻲ ﺍﻟﺘﻲ

ﺍﺳﺘﺤﻘﻬﺎ ﺑﺪﻣﻪ. ﻭﻫﻲ ﺍﻟﻜﻨﻴﺴﺔ ﺍﻟﻤﻘﺪﺳﺔ ﺍﻟﺬﻱ ﻫﻮ

ﻣﻠﺌﻪ ﺍﻟﻜﻞ ﻓﻲ ﻛﻞ ﺷﻲﺀ. ﻭﺑﻬﺬﺍ ﻳﺘﻜﻠﻢ ﺍﻟﻤﺴﻴﺢ ﻋﻦ

ﻧﻔﺴﻪ ﻭﻋﻦ ﺍﻟﺠﺴﺪ ﺍﻟﺬﻱ ﻫﻮ ﻛﻨﻴﺴﺘﻪ ﺍﻟﻤﻘﺪﺳﺔ ﺍﻟﺘﻲ

ﺍﺳﺘﺤﻘﻬﺎ ﺑﺪﻣﻪ. ﻭﻫﻲ ﺍﻟﻜﻨﻴﺴﺔ ﺍﻟﺘﻲ ﻫﻲ ﺟﺴﺪ ﺍﻟﻤﺴﻴﺢ

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13. The Confession of Faith of Mār Īshōʿ-yabh ibn Malkōn*, f. 227 *b*,

الفصل الثالث عشر من كلام الجاثليق. في وحدانية الله الواحد الذي لا يتجزأ ولا يتغير. من أحد الذي هو واحد بالطبيعة ومثلث الأقانيم ومتحد بالمشيئة.

14. Letter of Mār Makkīkhā the patriarch, written when he was metropolitan of Mosul and Arbel, to a Christian noble in Ispahān, on the Faith†, f. 228 *b*,

الفصل (*sic*) الرّابع عشر من كلام الجاثليق. تجدّد في نصرة الدين الحق الذي هو واحد بالطبيعة ومثلث الأقانيم. وهو ثلاثة بالأسماء وواحد بالجوهر. وهو الذي تجسّد وصار انسانا. وهو الذي صلب ومات وقام وصعد الى السماء. وهو الذي يأتي ليدين الأحياء والأموات. وهو الذي يعطي كل واحد بحسب أعماله. وهو الذي يجعل الصالحين في الحياة الدائمة. والخاطئين في النار الأبدية. وهو الذي يعطي الجميع بحسب ما يستحقون. ٥٢.

* See *B.O.* iii. 1. 295, note 2.

† See *B.O.* iii. 1. 552.

C. The third section, f. 236 *b*.

1. Introductory, f. 236 *b*,

الفصل الاول من الكتاب الثاني. في اعداد الكتب القانونية
والكتب التي هي خارجة عن القانون والكتب المنحولة
في كل واحد منها.

2. Of the object of the Incarnation, f. 237 *b*,

الفصل الثاني من الكتاب الثاني. في ان سبب التجسد
الالهي كان واحدا.

3. Of the points wherein the Christian sects, Nestorians, Malakites and Jacobites, agree regarding the Union (of the two Natures in our Lord), f. 248 *a*,

الفصل الثالث من الكتاب الثاني. في ما يتفق فيه
النساطرة والملكية واليعقوبية في الاتحاد.

4. Of the points wherein they differ in regard to the Union, f. 248 *b*,

الفصل الرابع من الكتاب الثاني. في ما يختلف فيه
النساطرة والملكية واليعقوبية في الاتحاد.

The doctrines of the three sects are thus stated, f. 249 *b*,

النساطرة يقولون ان الكلمة اتحد بالانسان اتحادا
شخصيا. والملكية يقولون ان الكلمة اتحد بالانسان
اتحادا طبيعيا. واليعقوبية يقولون ان الكلمة اتحد
بالانسان اتحادا اقنوميا.

בְּרֵאשִׁית ׀ הַמְּרִיבִים בִּי הַנְּאוֹל הַיְּתוֹמָה הַמְּשִׁיב
פְּנֵי הַנְּבִיא. אֵת הַמְּלֵאכָה הַזֹּאת בְּרֵאשִׁית בִּי הַנְּבִיא.
שֵׁם יְדֵי הַפְּשִׁיטִים הַלֹּא הַמְּלֵכִים בְּיוֹתֵר הַמְּזִבֵּחַ.
הַלְּבָנִי יִהְיֶה׀ בִּי הַפְּשִׁיטִים לְזֹאת בְּיוֹתֵר הַלֹּא פְּנִינִים
וְהַבְּרִיחַ הַמְּזִבֵּחַ הַמְּזִבֵּחַ בְּנֵי הַמְּזִבֵּחַ׃ ❖ הַפְּנִים הַמַּלְכָּה.
הַמְּזִבֵּחַ הַנְּחֹשֶׁת הַמְּזִבֵּחַ. הַמְּזִבֵּחַ הַמִּשְׁכָּן וְיִהְיֶה ׀
הַמְּלֵאכָה יִהְיֶה הַנְּבִיא׀ הַמְּזִבֵּחַ. הַמְּזִבֵּחַ בְּנֵי בְּרֵאשִׁית
הַנְּחֹשֶׁת הַנְּאוֹל הַיְתוֹמָה׀ הַמְּשִׁיב׀. הַנְּבִיא. בְּנֵי הַמְּזִבֵּחַ
פְּנֵי פְּנִינָה בְּרֵאשִׁית בְּרוֹת הַמְּזִבֵּחַ (sic). הַוְּהוֹל נְחֹשֶׁת הַיְּתוֹמָה בִּי
הַפְּנִינָה הַבְּרִיחַ הַנְּאוֹלָה הָיְתָה הַבְּרִיחַ הַמִּזְבֵּחַ׀ הַמְּזִבֵּחַ
הַפְּנִים הַנְּאוֹל הַיְתוֹמָה׀ הַמְּשִׁיב׀. הַנְּבִיא. בְּנֵי הַמְּזִבֵּחַ.
הַפְּנִים הַנְּאוֹל הַיְתוֹמָה׀ הַמְּשִׁיב׀. הַנְּבִיא. בְּנֵי הַמְּזִבֵּחַ.
הַפְּנִים הַנְּאוֹל הַיְתוֹמָה׀ הַמְּשִׁיב׀. הַנְּבִיא. בְּנֵי הַמְּזִבֵּחַ. ❖
הַנְּחֹשֶׁת הַנְּאוֹל הַיְתוֹמָה׀ הַמְּשִׁיב׀. הַנְּבִיא. בְּנֵי הַמְּזִבֵּחַ׃

ܡܫܬܘܬܐ ܕܡܢ ܐܝܟ ܕܐܡܪ ܠܗ ܠܢܣܛܘܪܝܘܣ ܕܬܪܝܢ ܐܢܢܘܢ ܒܪ̈ܝ̈ܐ ܠܬܫܝܬܐ ܡܫܬܘܬܐ ܕܬܪ̈ܝ̈ܢ ܒܪ̈ܝ̈ܐ ❖

5. Proofs and arguments in favour of the Nestorian doctrine, f. 250 *b*,

ܠܟܠ ܡܐ ܕܐܝܬ ܠܗ ܒܪ ܐܢܫ ܠܡܐ ܕܐܝܬ ܠܗ ܐܒ ܒܫܡܝܐ. ܒܗ ܕܟܬܝܒ ܒܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ ܐܢ ܐܢܐ ܥܡ̈ܟ ܟܠ ܝܘܡܐ ܥܕ ܣܘܦܐ ܕܥܠܡܐ. ❖

The first question begins on f. 256 *a*.

6. Canon regarding the Union, f. 260 *a*,

الفصل السادس ܒܪ ܐܢܫ ܠܡܐ ܕܐܝܬ ܠܗ. ܒܗ ܕܟܬܝܒ ܒܣܝܡܘܢ ܟܐܦܐ ܕܐܡܪ ܠܗ ܐܢ ܐܢܬ ܒܪ ܝܘܢܐ ܐܘ ܒܪ ܝܘܚܢܢ ܐܡܪ ܠܗ ܠܐ ❖

7. Reply to the objection that the Nestorians add a fourth Person to the Trinity, f. 262 *a*,

الفصل السابع ܡܢ ܐܢܫ ܠܡܐ ܕܐܝܬ ܠܗ. ܒܗ ܕܟܬܝܒ ܐܢ ܐܢܐ ܐܡܪ ܠܟ ܠܐ ܐܠܗܐ ܐܚܪܢܐ ܐܠܐ ܐܚܕ. ❖

8. Reply to the objection that they believe in two Sons, f. 263 *b*,

الفصل الثامن من كلام النصارى . في الرد على من قال بتجسد الكلمة .

9. Of the doctrines of the Jacobites, with refutations, f. 267 *a*,

كلام النصارى الذي هو من كلام النصارى . الرد على من قال بتجسد الكلمة . وذلك ان الكلمة هي عند النصارى ابن الله الذي هو من ذاته قبل الدهور . والمتجسد في بطن مريم هو يسوع المسيح الذي هو ابن الله .

a. Extracts from the dissertation of Severus ibn al-Muḳaffa', Jacobite bishop of Ashmūnain in Egypt, f. 267 *a*,

ابن المقفع اسقف مدينة اشمونين من كورة مصر (so everywhere) النصارى . وهذا ما نقل من كلامه . الرد على من قال بتجسد الكلمة . وذلك ان الكلمة .

b. Extract from the epistle of Jacob, the Jacobite bishop of Edessa, to the Malakites of Ḥarrān, showing that he believed the human nature of our Lord to have descended from Heaven, f. 272 *b*,

في ان المسيح انما اخذ جسده من السماء لا من مريم في رسالة [illegible] الى الملكية . في [illegible] من كلام يعقوب .

c. Another extract from the same epistle to the Malakites of Ḥarrān, in which Jacob of Edessa admits the mortality of God, f. 273 *a*,

ܦܝܫܐ ܕܐܠܗܐ ܕܐܬܡܪ ܒܗ ܡܠܐ ܕܐܬܟܬܒ ܒ
ܣܦܪܐ ܕܝܘܚܢܢ ܫܠܝܚܐ ܕܐܡܪ ܒܫܘܪܝܐ ܕܐܢܐ ܐܡܪ ܠܟܘܢ ܕܐܠܗܐ ܡܝܬ ܗܘ ܒܦܫܝܛܘܬܐ.
ܘܠܐ ܐܝܬ ܠܗ ܠܐ ܫܘܪܝܐ ܘܠܐ ܣܦܪܐ ܕܐܠܗܐ ܗܘ ܕܐܡܪ ܗܟܢܐ.

d. The Confession of Faith of the Jacobite patriarch Ignatius (II.), after the European monk Fra Andrea (?) had visited him, f. 273 *b*,

ܦܝܫܐ ܕܐܢܐ ܐܝܓܢܛܝܘܣ ܒܛܪܝܪܟܐ ܕܐܬܐ ܠܘܬ ܐܢܕܪܐ ܦܪܐ ܡܢ ܦܪܢܓܐ
ܘܫܐܠ ܠܝ ܒܫܐܠܬܐ ܕܐܡܢܬ ܐܢܐ ܒܗ ܒܟܠ ܠܒܐ ܘܒܟܠ ܢܦܫܝ ܘܒܟܠ ܚܝܠܝ.
ܘܐܡܪ ܠܝ ܐܢܐ ܐܝܟ ܕܐܡܪ ܐܢܬ ܐܠܐ ܐܝܟ ܕܐܡܪ ܐܒܝ ܐܠܐ ܐܝܟ ܕܐܡܪ ܐܒܝ.

e. The Confession of Faith of the Jacobite patriarch John bar Ma'danī, when visited by the same monk, f. 274 *b*,

ܦܝܫܐ ܕܐܢܐ ܝܘܚܢܢ ܒܪ ܡܕܢܝ ܛܒܝܬܐ ܕܐܬܐ ܠܘܬ ܐܢܕܪܐ ܦܪܐ ܡܢ ܦܪܢܓܐ
ܘܫܐܠ ܠܝ ܒܫܐܠܬܐ ܕܐܡܢܬ ܐܢܐ ܒܗ ܒܟܠ ܠܒܐ ܘܒܟܠ ܢܦܫܝ ܘܒܟܠ ܚܝܠܝ (*sic*)
ܘܐܡܪ ܠܝ ܐܢܐ ܐܝܟ ܕܐܡܪ ܐܢܬ ܐܠܐ ܐܝܟ ܕܐܡܪ ܐܒܝ ܐܠܐ ܐܝܟ ܕܐܡܪ ܐܒܝ.

D. The fourth section, f. 276 *a*.

1. Disputation between the priest Sabhr-īshō' ibn Paulus of Mosul and a Jewish rabbi*, f. 276 *a*,

ܒܫܐܠܬܐ ܕܐܡܪ ܟܗܢܐ ܕܐܬܐ ܡܢ ܡܘܨܠ ܠܐ ܕܐܬܐ ܠܘܬ ܐܢܕܪܐ ܕܝܗܘܕܝ.

* See *B.O.* iii. 1, 541 sqq.

مد ﻟﻠﺬﻳﻦ ﻟﻠﺒﺸﺮ ﻫﺠﺬﻳﺎﻥ ﻳﺦ ﻗﻮﻟﻪ ﻟﻠﻤﻴﻠﺪ ﻣﺪ
ﺟﺪﻳﺪ ﻳﻜﻮﻥ ﻟﻨﺎ ﻣﻨﻪ. ﻓﻲ ﻟﻠﺒﺸﺮ ﻣﻴﻠﻴﻮ ﻣﻴﻠﺪ ﻟﻜﻢ.

2. To prove that Mary gave birth to the Christ, with refutation of Severus ibn al-Muḳaffaʿ the Jacobite, f. 278 *b*,

ﻟﻠﻜﻞ ﻟﻠﻨﺎﺱ ﻣﻦ ﻟﻜﻲ ﻟﻠﺬﺕ. ﻓﻲ ﻟﻨﺎ ﻫﻮ
ﻣﺬﻫﺐ ﻣﻠﺔ ﻟﻠﺒﺸﺮ. ﻣﻠﺬ ﻟﻜﻞ ﻫﻨﺬﻫﺐ ﻳﺦ
ﻟﻠﻤﻔﺴﺪ. ﻳﻬﻮﻑ ﻟﻴﺴﻮﻋﻲ ﻟﻠﺒﺼﺮﻱ ﺑﻴﺤﺬﻭ ﻟﻜﻞ.
ﺩﻣﻴﻠﻮ. ﻣﻠﺬ ﻟﻜﻞ ﻣﻦ ﻟﻞ ﻣﻴﻠﻮ ﻣﺬﻫﺐ ﻣﻠﺔ
ﻟﻠﻮ.

3. Extract from a treatise by Īshōʿ-yabh [bar Malkōn], metropolitan of Nisībis, in refutation of the same*, f. 279 *b*,

ﻣﻨﻪ ﻫﺬﺍ. ﻟﻠﺬﺕ ﻟﻜﻲ ﻣﻦ ﻟﻠﺬﺕ ﻟﻠﻜﻞ
ﻣﻦ ﻟﻠﻤﻔﺴﺪ ﻳﻬﻮﻑ ﻟﻴﺴﻮﻋﻲ. ﺑﻴﺤﺬﻭ
ﻟﻜﻞ ﻩﻠﻴﻮ.

4. Refutation of the chief argument of the Jacobites, f. 282 *b*,

ﻟﻠﻜﻞ ﻟﻠﺬﺕ ﻣﻦ ﻟﻜﻲ ﻟﻠﺬﺕ. ﻓﻲ ﻫﺬﺍ ﻟﻠﻤﻠﺔ
ﻟﻠﻲ ﻳﺴﻮﻉ. ﺩﻣ ﻣﺬﻫﺐ. ﻟﻜﻞ ﻫﺬﺍ ﻟﻠﺬﺕ.

* See *B.O.* iii. 1, 295.

Six questions addressed by the author to the Jacobites, f. 283 *a*; a story narrated by him, f. 286 *b*,

ﻣﺴﺎﺋﻞ ﺳﺄﻟﻬﺎ ﻛﺎﺗﺐ ﻫﺬﻩ ﺍﻟﻤﻘﺎﻟﺔ ﻟﻠﻴﻌﺎﻗﺒﺔ ﻭﻗﺼﺔ ﺣﻜﺎﻫﺎ ﻓﻲ ﺍﺛﻨﺎﺀ ﻣﺴﺎﺋﻠﻪ ﻟﻬﻢ ﻓﻲ ﺍﻟﻮﺭﻕ ٢٨٣ ﻉ ﻭﺍﻟﻘﺼﺔ ﻓﻲ ﺍﻟﻮﺭﻕ ٢٨٦ ﺏ. ﻭﻫﺬﻩ ﺍﻟﻤﺴﺎﺋﻞ ﻫﻲ ﺳﺖ ﻭﺍﻟﻘﺼﺔ ﻫﻲ ﻭﺍﺣﺪﺓ. ﻭﻫﺬﻩ ﺍﻟﻤﺴﺎﺋﻞ ﻫﻲ ﻣﻦ ﺍﻟﻮﺭﻕ ٢٨٣ ﻉ ﺳﻄﺮ ١٠ ﺍﻟﻰ ﺍﻟﻮﺭﻕ ٢٨٤ ﺍ ﺳﻄﺮ ٢. ﻭﺍﻟﻘﺼﺔ ﻣﻦ ﺍﻟﻮﺭﻕ ٢٨٦ ﺏ ﺳﻄﺮ ١٠ ﺍﻟﻰ ﺍﻟﻮﺭﻕ ٢٨٧ ﺍ ﺳﻄﺮ ٢

ܫܡܫܐ ܒܬܪܐ ܕܒܗ ܐܬܐ ܕܒܗ ܒܬܪ ܐܬܐ ܕܒܗ ܒܬܪ ܐܬܐ ܕܒܗ ܒܬܪ

ﻣﻘﺎﻟﺔ ﻓﻲ ﺭﺩ ﻋﻠﻰ ﻳﻮﺣﻨﺎ ﺍﻟﺪﻣﺸﻘﻲ ﻭﻋﻠﻰ ﺍﻟﻤﻠﻜﺎﻧﻴﻴﻦ ﻭﺍﻟﻴﻌﺎﻗﺒﺔ.

1. Extracts from a work of John of Damascus, f. 299 *b*,

المقالة الاولى في رد على يوحنا الدمشقي وعلى الملكانيين واليعاقبة.

2. Extracts from Sa'īd ibn Baṭrīḳ the Malakite against the Nestorians and Jacobites, f. 302 *b*,

المقالة الثانية من الكرسي الصحيح. ﻣﻦ ﺍﻟﻜﺮﺳﻲ ﺍﻟﺼﺤﻴﺢ ﻭﻫﻲ ﻣﻘﺎﻟﺔ ﻓﻲ ﺭﺩ ﻋﻠﻰ ﻧﺴﻄﻮﺭ ﺍﺑﻦ ﺍﻟﻤﻘﻔﻊ ﻭﺍﺑﻦ ﺍﻟﺒﻄﺮﻳﻖ ﺍﻟﻤﻠﻜﺎﻧﻴﻴﻦ ﻭﺍﻟﻴﻌﺎﻗﺒﺔ.

G. The seventh section, f. 315 *b*.

1. Introduction, ﺍﻟﻤﻘﺪﻣﺔ, f. 315 *b*.

2. Refutation of Ibn al-Baṭrīḳ, f. 316 *b*, الكفر الذي من ابن البطريق. في الذب عن الكنيسة من, in four sections, but the beginnings of the other three are not clearly indicated.

3. Conclusion, on the Union (of the two Natures), against Severus ibn al-Muḳaffa' and Ibn al-Baṭrīḳ, f. 345 *a*,

الخاتمة في الاتحاد على ما شرحنا في الكتاب. ﻣﻦ ﺍﻟﺬﻱ ﺳﻤﻲ ﻛﺘﺎﺏ ﺍﻟﺘﻮﺍﺭﻳﺦ ﻓﻲ ﺍﻟﻴﻮﻡ ﺍﻟﺴﺎﺩﺱ ﻋﺸﺮ ﻣﻦ ﺷﻬﺮ ﻛﺎﻧﻮﻥ ﺍﻟﺜﺎﻧﻲ.

The colophon, f. 366 *a*, states that this book, known as "the Book of Dates," was finished on the 27th of the second Kānūn,

A. Gr. 2041 = A.D. 1730, when Mār Elias was patriarch, at Mosul, by the deacon Johannān, son of the deacon Hōrmizd, son of the deacon Gabriel, of Alḳōsh.

ܕܟܬܒ ܐܦܣܩܘܦܐ ܕܒܝܬ ܡܪܝ ܐܠܝܐ ܒܡܘܨܠ ܥܠ ܝܕ ܫܡܫܐ ܝܘܚܢܢ ܒܪ ܫܡܫܐ ܗܘܪܡܙܕ ܒܪ ܫܡܫܐ ܓܒܪܐܝܠ ܕܐܠܩܘܫ ܐܬܬܝܗܒ ܠܗ ܡܢ ܩܕܡ ܡܪܝ ܡܪܝ ܕܝ ܢܬܪܚܡ ܒܗ ܘܢܫܬܒܚ ܒܫܡܝ ܐܡܝܢ ܣ̈ ܘ̈ ܫ̈ ܐ̈ ܘ̈ ܥ̈ ܒ̈ ܐ̈ ܘ̈ ܫ̈ ܢ̈ ܐ̈ ܘ̈ ܬ̈ ܫ̈ ܥ̈ ܐ̈ ܘ̈ ܫ̈ ܠ̈ ܐ̈ ܘ̈ ܫ̈ ܠ̈ ܐ̈ ܘ̈ ܫ̈ ܠ

Add. 2917

Paper, about $8\frac{1}{4}$ in. by $5\frac{7}{8}$; 126 leaves; made up of two manuscripts.

I. Ff. 9—86, of which the first is mutilated, and others slightly waterstained; 7 quires, signed with Arabic words at the upper left-hand corner of the first leaf of each (e.g. f. 38 *a*, كراسه رابعه), of 10 leaves, except the first, which has only 8; leaves are wanting after ff. 17, 58 and 68, the two latter lacunae being supplied by a modern hand; 17 lines in the first quire, 14 in the rest. Written on thick, coarse paper, in a large, regular, Jacobite hand of the xvith cent., with many vowels of both kinds.

A collection of Anaphoras or Liturgies of the Jacobite Church in Syria, f. 9 *b*,

ܗܕܐ ܣܕܪܐ ܕܩܘܕܫܐ ܕܥܡܐ ܕܐܬܝܢ ܒܫܠܡܐ ܕܐܬܩܪܒ ܠܗ ܒܟܠ ܙܒܢ ܘܥܕܡܢ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ.

1. The Epistle, Gospel, prooemium and sedrā, f. 9 *b*,

ܩܕܝܫ ܐܝܟ ܕܐܬܐ ܡܫܝܚܐ ܒܥܠܡܐ. ܒܫܘܪܝܐ ܒܫܘܪܝܐ

c. F. 15 *b*,

ܫܘܟܠ ܫܡܟܝܐ ܩܕ̈ (*sic*) ܐܬܝܐ ܟܝܢ ܫܒܚ ܩܕ̈

.(Hebr. ii. 14 sqq.) ܒܪ̈ܝܬ ܠܟ̈ ܒܟ̈ ܐ̈ܝܠ ܥ̈ܠ

The sedrā is imperfect at the end, f. 17 *b*.

2. The liturgy of S. James, the brother of our Lord, as arranged by Jacob of Edessa, f. 18 *a*,

ܫܒܟܠ ܩܩܩܐ (*sic*) ܒ̈ܟ̈ ܥܒ̈ܝ ܐ̈ܘܩ̈ܐ ܩܕ̈

ܫܥܩ̈ ܬ̈ ܠ̈ ܬ̈ܟ̈ ܒ̈ ܫܬ̈ܝ ܟ̈ ܫܬ̈ ܒ̈ ܫܬ̈ ܐ̈ ܒ̈ ܫ̈ ܐ̈ ܒ̈ ܫ̈ ܐ̈ ܒ̈ ܫ

ܐܬܪܐ ܕܡܫܝܚܐ ܐܬܪܐ ܕܩܒܪ ܡܪܝܡ ܐܡܐ ܕܐܠܗܐ . ܐܬܪܐ ܕܫܠܝܚܐ ܐܬܪܐ ܕܩܒܪ ܡܪܝ ܟܠ ܫܠܝܚܐ . ܒܗܢܐ

1. Common order of the liturgy, beginning, f. 1 *b*,

(*sic*) ܕܟܝ ܐܠܗܐ ܕܟ ܡܕܒܚܢ ܕܟ ܩܘܪܒܢ ܥܠ ܟܠ ܩܕܡ ܐܠܗ ܐܒ̈ܐ ܘܒܢ̈ܝ ܐܠ̈ܗ̈ܐ ܕܐ̈ܡ̈ܪ̈ܝ ܐ̈ܢ̈ܐ ܐ̈ܡ̈ܪ̈ܝ ܠ̈ܟ̈ܘܢ ܐ̈

d. F. 8 *a*,

ܕܫܘܥ ܒܪ̈ܝܫܐ ܕܒܪ̈ܝܫܐ (*sic*). ܫܒܥܬ ܡܫܒ̈ܚܐ ܕܟܠ

ܫܢ̈ܬ̈ܐ (1 Corinth. xii. 28 sqq.).

The sedrā ends on f. 9 *a*, at the foot of which is written in Arabic, وكمالة باقى الجمعه فى اخر هذا الكتاب يوم الجمعه ويوم السّبت, by which we are referred to f. 123 *a*.

3. Supplement to the collection of Anaphoras; viz.

a. Continuation of the liturgy of S. John the Evangelist, f. 87 *a*.

b. The liturgy of the Twelve Apostles, arranged by S. Luke, f. 91 *b*,

ܠܥܠ ܐܢܫܬܗ ܕܡܪ̈ܝܡ ܥܡ ܫܒ̈ܥܬ ܫ̈ܠܝ̈ܚܐ ܕܥܒ̈ܕ

ܫ̈ܠܝ̈ܚܐ (*sic*) ܕܡܫܝܚܐ ܘܥܠ ܟܠ ܫ̈ܠܝ̈ܚܐ.

See Add. 2887, no. 4.

c. The liturgy of Mārūthā of Taghrīth (Tekrīt), f. 96 *b*,

ܠܥܠ ܐܢܫܬܗ ܕܩ̈ܕܝ̈ܫܐ ܒ̈ܢ̈ܝ ܩ̈ܕ̈ܝ̈ܫܐ ܕܥܠ ܐ̈ܪ̈ܥܐ

ܕܡ̈ܫܝ̈ܚܐ ܕܡ̈ܫܝ̈ܚܐ.

See Add. 2887, no. 32.

d. The liturgy of S. James, the brother of our Lord, as arranged by Barhebraeus, f. 105 *a*,

ܐܢܫܬܗ ܕܩ̈ܕܝ̈ܫܐ ܒ̈ܢ̈ܝ ܩ̈ܕ̈ܝ̈ܫ (*sic*) ܫ̈ܠܝ̈ܚܐ ܕܡ̈ܫܝ̈ܚܐ.

ܕܐ̈ܠ̈ܗ̈ܐ ܒ̈ܢ̈ܝ ܐ̈ܠ̈ܗ̈ܐ. ܘܐ̈ܡ̈ܪ̈ ܠܐ ܢ̈ܫ̈ܬ̈ܐ ܒ̈ܢ̈ܝ ܐ̈ܢ̈ܫ̈ܐ

ܕ̈ܡ̈ܫ̈ܝ̈ܚܐ ܫ̈ܠ̈ܝ̈ܚܐ ܘ̈ܐ̈ܡ̈ܝ̈ܢ̈.

e. The liturgy of Matthew the Shepherd, f. 112 *a*,

ܐܢܫܬܗ ܕܩ̈ܕܝ̈ܫܐ ܒ̈ܢ̈ܝ ܐ̈ܠ̈ܗ̈ܐ ܕ̈ܢ̈ܫ̈ܬ̈ܐ.

See Add. 2887, no. 5.

f. ܡܐܡܪ̈ܐ or dimissory hymns, in the metre of Jacob of Batnae, viz.

(1) F. 116 *a*,

ܡܐܡܪ̈ܐ ܕܝܥܩܘܒ ܒܪ ܥܘܢܐ ܕܒܬܢܝ. ܐܒܐ ܡܪܝ ܥܠ ܟܠ ܡܕܡ ܕܐܬ ܒܗ ܒܥܘܬ ܡܫܝܚܐ ܘܒܥܘܬ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܘܒܥܘܬ ܟܠ ܩܕܝܫܐ ܕܒܫܡܝܐ ܘܒܥܪܥܐ ܐܡܝܢ ׃

(2) F. 117 *b*,

ܡܐܡܪ̈ܐ ܕܝܥܩܘܒ ܒܪ ܥܘܢܐ ܕܒܬܢܝ. ܐܝܬ ܠܝ ܚܕ ܡܐܡܪ ܕܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܬ ܒܗ ܥܠ ܟܠ ܡܕܡ ܕܒܥܝ (*sic*). ܒܗ ܐܫܬܘܕܥ ܠܝ ܡܢ ܩܕܡ ׃ (*sic*) ܕܐܠܗܐ

(3) F. 118 *b*, alphabetical,

ܡܐܡܪ̈ܐ ܕܝܥܩܘܒ ܒܪ ܥܘܢܐ ܕܒܬܢܝ (*sic*). ܐܝܬ ܠܝ ܚܕ ܡܐܡܪ ܕܐܠܗܐ ܒܟܠ ܙܒܢ ܕܐܬ ܒܗ ܥܠ ܟܠ ܡܕܡ ܕܒܥܝ. ܐܫܬܘܕܥ ܠܝ ܡܢ ܩܕܡ ׃

g. The liturgy of Dionysius or Jacob bar Ṣalībī, f. 120 *a*,

ܐܢܬܗܘܕܝ ܕܥܒܕ ܡܢ ܕܣܝܡܘܣ ܡܫܡܫܢܐ ܕܡܫܚܐ ܘܕܐܦ ܕܝܥܩܘܒ ܒܪ ܨܠܝܒܝ ܕܥܒܕ ܠܗ ܠܐܠܗܐ ܐܒܐ ܡܪܝ ܘܠܟܢܝܫܬܗ ܩܕܝܫܬܐ ܕܐܦܣܘܣ.

See Add. 2887, no. 27.

4. Continuation of no. 2 above, from f. 9 *a*, وهذا كمالة الفولاصات والاناجيل والحسّايات, viz.

a. F. 123 *a*,

ܒܫܡ ܟܬܒܐ ܕܐܠܗܐ ܡܦܫܩ ܒܗܝܟܠܗ ܕܡܫܝܚܐ (*sic*). ܐܠ ܡܠܐ ܕܐܠܗܐ ܕܐܬ ܒܗ ܥܠ ܟܠ ܡܕܡ ܕܒܥܝ ܒܟܠ ܙܒܢ ܕܐܬ ܒܗ ܥܠ ܟܠ ܡܕܡ ܕܒܥܝ. ܐܫܬܘܕܥ ܠܝ ܡܢ ܩܕܡ ׃ (Hebrews xi. 32 sqq.).

b. F. 124 *b*,

ܒܫܘܚܐ ܥܠ ܟܠ ܫܒܚܐ ܕܐܠܗܐ ܗܘ ܕܡܫܒܚ ܒܟܠ ܫܒܚܬܐ

.(2 Corinth. v. 1 sqq.)

5. Another ܡܐܡܪܐ ܕܫܘܕܝܬܐ or dimissory hymn, beginning, f. 126 *a*,

ܠܐ ܐܬܟܠ ܫܘܝܬܐ ܕܥܠܡ ܒܥܠܡ ܐܠܐ ܕܫܘܝ ܐܢܐ

ܕܐܦܣܩܢܝ. ܗܘ ܒܥܐ ܕ ܟܦܟܦܠ ܕܐ ܐܦ ܠܐ ܐܬ

ܕܫܒܝܠ ܗܘ ܕܠܐ ܫܠܝ ܒܬܪܐ. ܐܡ.

The scribe's name was Ibrāhīmshā, f. 126 *b*,

وترحموا على هاذى النافوره والمهتمّ فيهم وفى كمالتها وهو
عبدًا خاطى مملوا خطايا وهو برشم قسّيسّ ابراهيمشا وكل من
ذكرهُ بشىءٍ لهُ اظعاف ما يقول الخ،

On f. 1 *a* are extracts in Arabic from the Ethics of Bar-hebraeus, viz.

سّوال من قول ابن العبرى مار ايغناطيوسّ (*stc*) من الاثيقون
فى الاداب تحريص (*sic*) للسان

and

الفصل فى اصناف المصايب،

On the inside of the right-hand cover is an index to the anaphorae contained in this volume.

Presented by the Rev. G. Phillips, D.D., President of Queens' College.

Add. 2918

Paper, about $10\frac{1}{8}$ in. by $6\frac{5}{8}$; 278 leaves, of which ff. 1—6 and 274—278 are European, of the xviith or xviiith cent.; ff. 7—20 and 235—273 are more or less stained with water; 27 quires, signed with letters, of 10 leaves, except ܙ, which has 8 (ff. 7—14), and ܟܐ, which has 9 (a leaf having been cut out after f. 273); 17 to 21 lines. Written in a good, regular, Jacobite hand, and dated A. Gr. 1529 = A.D. 1218.

The Homilies or Dissertations of Moses bar Kēphā on the Principal Festivals of the Church, with some other discourses by the same writer*,

ܚܕܐ ܕܡܪܝܐ ܒܪ ܟܐܦܐ ܒܬܫܥ ܡܐܡܪ̈ܐ ܥܠ ܥܕܬܐ ܕܡܪܝ ܘܥܠ ܫܪܒܐ ܕܥܠ ܥܕܬܐ ܕܡܪܝ.

1. On the Annunciation of Zacharias, ܒܫܪܐ ܕܙܟܪܝܐ ܟܗܢܐ, f. 7 *b*. Subscription, f. 16 *a*,

ܗ ܐܦܣܩ ܫܡܥ ܕܒܫܪܐ ܕܙܟܪܝܐ ܟܗܢܐ. ܘܒܫܪܐ ܕܡܪܝ ܐܡ ܝܫܘܥ ܡܫܝܚܐ. ܘܒܫܪܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ ܒܪ ܙܟܪܝܐ.

2. On the Nativity of the Virgin Mary, in five chapters, ܒܝܠܕܬ ܡܪܝܡ ܐܡܗ, f. 16 *b*.

3. On the Visit of Mary to Elisabeth, f. 19 *b*,

ܒܐܙܠܗ ܕܡܪܝܡ ܠܘܬ ܐܠܝܫܒܥ ܐܡܗ ܕܝܘܚܢܢ ܡܥܡܕܢܐ.

4. On the Birth of S. John the Baptist, f. 21 *b*, ܕܐܬܝܠܕ ܠܝܘܚܢܢ ܡܥܡܕܢܐ, in seven chapters.

* See Assemani, *B.O.* ii. 131, no. 9; Zotenberg, *Catal.*, nos. 206 and 207; Wright, *Catal. Brit. Mus.*, p. 621.

5. On the Nativity of our Lord, f. 27 *a*, ܡܐܡܪܐ ܕܝܠܕܬܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ, in two parts, viz. (1) ܡܐܡܪ ܩܕܡܝܐ ܕܥܠ ܝܠܕܬܐ, f. 27 *a*, and (2) ܡܐܡܪ ܬܢܝܢܐ ܕܥܠ (*sic*) ܝܠܕܬܐ, f. 32 *b*.

6. Eighteen chapters on the Feast of the Nativity, f. 34 *a*,

ܥܣܪܣܪ ܦܨܠܐ. ܥܠ ܡܐܡܪ ܡܫܬܐ ܕܝܠܕܬܐ ܕܡܪܢ.

7. On the Visit of the Magi, in twelve chapters, f. 42 *a*,

ܥܠ ܐܬܬܐ ܕܡܓܘܣܝܐ ܘܣܓܕܘ ܠܗ.

Their names, f. 43 *a*,

ܡܟܟܐ ܒܪ ܐܢ. ܡܠܟܝܢ ܕܪܦܚܙ. ܘܐ ܥܩܒܐ ܕ ܙܪܕܘܢ. ܚܝܪܐ ܕ ܙܪܘܢ. ܐܓܪ ܕ ܡܠܟ. ܐܣܦܠ ܕ ܣܒܐ. ܐܪܒ ܕ ܡܠܟ. ܐܬܪ ܕ ܡܠܟ

11. On the Epiphany, in seventeen chapters, f. 67 *b*,

ܩܛܠܐ ܐܚܕ ܬܪܥ ܒܟܬܒܐ ܟܠܗܐ ܕ ܕܐ. ܒܠ

ܕܐ ܥܒܪ ܒܣܬܐ ܐܚܕ ܚܕ ܒܪ.

12. On the Circumcision of our Lord, in fourteen chapters, f. 80 *a*,

ܩܛܠܐ ܒܠ ܡܪܝܢ ܒܟ.

13. On the Temptation of our Lord, in ten chapters, f. 88 *a*,

ܩܛܠܐ ܒܠ ܢܣܝܘܢ ܒܟ.

14. On Lent, in twenty chapters, f. 92 *a*,

ܡܐܡܪܐ ܒܠ ܥܡܐ ܥܒܪ ܕܬܪܥ ܡܚܬܐ ܒܟܬܒ ܐܘ

ܒܟܪܐ ܟܠܗܐ ܕ ܕܐ ܢܒܐ ܒܚܕ ܙܡܢ. ܥܡܐ ܚܕ ܒܪ

ܒܟ ܒܡܐܡܪܐ.

It concludes with a short exhortation suitable for the end of any discourse, f. 101 *b*,

ܡܟܪܙܢܐ ܒܢܫܐ ܠܠ ܡܟܡ ܡܐܡܪܐ ܐ ܡܒܠ

ܒܡܠܐ.

15. On the Leper, in six chapters, f. 102 *a*,

ܕܒܐ ܒܠ ܡܨܪܥ ܐ.

16. On the Woman that had the issue of blood, f. 104 *b*,

ܡܒܐ ܡܠ ܒ ܐܙܐ ܡܟܣܐ.

17. On the Words of our Lord in S. Matthew viii. 22, f. 105 *a*,

ܗܘܐ ܒܡܒܐ ܐܒ ܡܠ ܒܚܚ ܩܒܐ ܡܒ

ܡܬܐ.

18. On the Widow's Son, f. 107 *a*,

ܡܡܪ ܒܫܠ ܒܪܡܐ ܕܠ ܐܡܪ ܒܗ ܒܢܝܫܠܡ.

At the end is a spiritual exposition of the passage, ܐܡܪ ܐܫܬܐ, f. 108 *b*.

19. Exposition of the parable of the Good Samaritan, f. 108 *b*,

ܡܡܪ ܒܫܠ ܒܪܡܐ ܕܠ ܐܡܪ ܒܗ ܒܢܝ ܐܢܫ ܐܚܕ ܡܢ ܐܢܫܟܡ ܕܢܚܬ ܠܐܪܝܫܠܡ.

20. On the story of Lazarus, in seven sections, f. 115 *a*,

ܡܫܡܫܐ ܕܩܛܠܐ ܡܢ ܒܝܬ ܒܕܪ. ܐܡܪ ܒܪ ܫܡܫܐ ܕܡܪ ܝܘܚܢܢ ܒܪ ܙܒܕܝ.

21. On Palm Sunday, f. 120 *a*,

ܡܫܡܫܐ ܕܠ ܐܡܪ ܒܥܐ ܐܢܫ ܐܚܕ ܡܢ ܐܢܫܟܡ ܕܢܚܬ ܠܐܪܝܫܠܡ. ܡܡܪ ܒܫܠ ܒܪܡܐ ܕܠ ܐܡܪ ܒܗ ܒܢܝ ܐܢܫ ܐܚܕ ܐܬܐ ܠܗ.

There is a concluding admonition, f. 134 *a*,

ܡܙܕܗܪ ܒܢܝ ܐܢܫ ܕܠ ܐܬܐ.

Subscription, f. 134 *b*,

ܡܟܡ ܡܫܡܫܐ ܐܢܫ ܐܚܕ ܡܢ ܐܢܫܟܡ ܕܢܚܬ ܠܐܪܝܫܠܡ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܣܢܝܢ ܒܝܘܢ ܐܬܐ ܕܡܪ ܝܘܚܢܢ ܒܪ ܙܒܕܝ. ܡܢ ܒܝܬ ܡܫܡܫܐ ܕܡܪ ܝܥܩܘܒ ܐܚܘ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܠܥܠܡ ܥܠܡܝܢ.

22. On the Consecration of the Chrism, in fifty chapters, f. 135 *a*,

ܡܐܡܪܐ ܕܠܐ ܥܒܕ ܥܠܘܡ. ܬܫܥܐ ܡܢ ܟܠܗ. ܘ̄ ܕܒܐ

ܡܕܒܪܢܐ ܡܥܦܪܢܐ.

23. On the Feast of the Resurrection, in thirty chapters f. 162 *a*,

ܡܐܡܪܐ ܕܠܐ ܕܐ ܒܛܠ ܒܟܒ ܕܒ ܕܒ ܟܫܐ

ܡܢ ܥܡ ܒ ܕܐ ܡܪܡܪܐ ܕܐܒ ܒܕܒ ܒܡܐܡܪܐ.

24. On the Confessors who rose on the Friday of the Crucifixion, in six chapters, f. 178 *a*,

ܒܕܒ ܒܒ ܕܐ ܩܛܠ ܡܟܐ ܠܐ ܡܩܒܐ ܒܥܡ

ܡܢܥܐ.

25. On Easter Sunday, consisting of an introduction and seven chapters, f. 183 *a*,

ܡܐܡܪܐ ܕܠܐ ܒܪ ܥܐ ܒܪܐ: ܘ̄ ܕܐ.

26. On the words of our Lord, S. John xx. 17, in eight chapters, f. 190 *a*,

ܡܐܡܪܐ ܕܠ ܐܒܐ ܒܒ ܐܐ ܒܒ ܩܒ ܐܩ ܠܐ

ܒ ܒ ܐ ܕܐ ܐ ܐ. ܒ ܒ ܒ

Of chapter 19 only the title is given, f. 228 *a*,

ܟܬܒ ܣܗ ܕܠܐ ܐܝܟ ܐܢܐ ܠܐ ܡܟܬܒ ܠܟ ܣܝ ܒܗ ܐܦ ܐܢܐ ܡܫܬܘܕܥ ܠܟ ܒܗ ܐܠܐ ܒܣܦܪ ܕܡܪ ܒܪ ܐܬܘ ܕ

ܒܟܐ ܕ ܒܟ ܕ ܟܬܒܐ ܕܒܝܬ ܣܟ ܐܒܟܐ ܕ ܡܣܟܬ ܡܠܐ ܥܒܝܕ ܒܬ

ܕ ܐܬܐ ܐܚܪ ܡܝܡܪ ܒܙܡܐ ܡܣܟܬܐ ܕ ١٢ ܒܢ ١٢٥١ ܠ

ܡ.

and the latter, f. 251 *a*,

ܠ١٢٥١ ܥܬ ܐܢ ܠܟ ܡ ܐܒܐ ܐܟ. ܡܟ ܐܬ ܠ١٢٥١

ܒܣܟ ܣܢܟ .ܒ١٢ ١٨ܟܣܟ ܐ ܣܥ ܟ .ܒ١٢٥ ١٢٥١

ܡ. ܒ١٢ ١٨ ܟ ٢٥ ܒ١٢ ܒ ܐ ١٨ ܟ ٢٥ ܒ١٢ ܒ ܐ ١٨ ٢٥ ١٢٥١

34. On the Tonsure of Monks, in ten chapters, f. 252 *a*,

ܠ ܡܡܐ ܒ١٢ ܒ١٢ ܒ١٢ ܒ١٢.

35. Exposition of the Mysteries of the Consecration of bishops, priests and deacons, in ten sections, f. 256 *a*,

ܒ١٢ ١٢٥١ ١٨ ١٢ ١٢ ١٢

f. 268 *a*, ; and notes by Rabban David bar Paul *, f. 268 *b*,

39. Of certain unwritten Mysteries in the Church, f. 269 *a*,

40. Other Mysteries of the same kind, f. 269 *a*,

41. Of certain marvellous Births, f. 269 *b*,

42. Of the various kinds of Death, f. 270 *a*,

43. Of those who say that there is no Resurrection of the Body, f. 271 *a*,

44. How many Seas there are, f. 271 *a*,

45. A life of Moses bar Kēphā, f. 272 *b*,

It is similar to the life published by Assemani in the *B.O.* ii. 218, note 1, but rather shorter.

* See *B.O.* ii. 243.

The colophon, f. 273 *a*, states that this manuscript was finished on the 15th of Tammūz in the year 1529 = A.D. 1218, when Mār John, otherwise called Yēshū‘ the scribe, was patriarch*, and Ignatius II. maphriān†. The scribe's name was ‘Īsā bar Mas‘ūd, who wrote it for Rabban Thomas bar Sulaimān bar Mār Daniel.

ܐܗܘܟܕ ܕܗܠ ܣܦܪ ܗܘ ܕܥܒܕ ܠܟ
ܒܝܕ . ܫܡܫܐ ܙܟܝ ܥܩܒ . ܫܩܠ ܒܪ ܟܠ
ܫܢܐ ܕܡܪܝ ܬܐܘܡܐ . ܗܠܝܢ ܒܫܢ ܐܝܬ
ܟܠ ܢܝܢ ܕܐܝܬ ܠܗ ܐܬ ܐܠ ܡܥܒܪ ܠܗ
ܗܘ ..... ܕ ܡܪܝ ܒܝܕ ܡ ܕܗܠ ܫܢ
ܠܐ . ܡܘ .

The name of the scribe is also given in several of the subscriptions, viz. ff. 62 *a*, 189 *b*, and 234 *b*.

On f. 119 *a* is a *waḳf*, the third line of which is mutilated at the beginning and hard to decipher

اوقف هذا الكتاب المبارك القسّ
ابراهيم بن حُطَام على كنيسَّة الملك
. . . . . ع من بعض

On f. 141 *a* is recorded the name of an owner, the deacon Abraham, son of the priest معلل, son of Mūsā, etc.

On f. 183 *b*, at the foot, is noted in Arabic the decease of Maryam, the daughter of the priest ——, on the 30th of the 1st Kānūn, A. Gr. 1675 = A.D. 1364; and on f. 184 *a* that of her brother Jirjis on the 13th of the 2nd Kānūn, A. Gr. 1676 = A.D. 1365.

* See *B.O.* ii. 370, no. 49.
† See *B.O.* ii. 454, no. xxxvi.

لما كان بتاريخ نهار السبت كمال ثلثين نهار مضت من شهر كانون الاول سنة خمسة وسبعين (*sic*) الف وستة ماية وخمسة وسبعين توفت (*sic*) مريم بنت القس بعاسو (?) الى رحمة الله تعالى رحم الله من قرا فى هذا التذكار وقال رحمها الله يكون اجره على الله وترحم والديه امين، وكذلك اخوها جرجس كانت وفاته نهار السبت ثلثة عشر نهار مضت من كانون الاخر سنة الف وستة ماية وستة وسبعين رحمهم الله تعلى الخ،

On f. 234 *b* is a mutilated note with the date A. Gr. 1574 = A.D. 1263, written in the convent of Mār Bar-ṣaumā.

[. . . . .] صعدا

.امحوزه صمعصا

F. 273 *b* is partly covered with an unpointed scrawl in Syriac, beginning:

F. 6 *a* contains an index to the contents of the volume, صهزهة الكحلاء, in a modern hand. On the same page is the impression of a seal, and above it a note in three lines, two of which have been blotted out, dated A.D. 1730.

. . . . . .

[الف] . . . . . .

وسبعماية وثلاثين

On f. 7 *a* is pasted a leaf from an Arabic manuscript of the *Acts of the Apostles*, written in Egypt, in the xivth cent.

Diacritical points are sparingly added. It contains Acts vii. 2 (end)—14.

Presented by the Rev. George Phillips, D.D., President of Queens' College, A.D. 1888.

Add. 2919—3269

[See Appendix.]

Add. 3275

Paper, about $8\frac{7}{8}$ in. by $6\frac{1}{8}$; 123 leaves; quires (unsigned) of 8 and 12 leaves alternately; 2 leaves are wanting after f. 6; 20 or 21 lines in each page. This volume, which is written in a fair Jacobite serṭā and dated A. Gr. 2062 = A.D. 1751 (water-mark, 3 crescents), contains

The *Kĕthābhā dhĕ-Zalgē* of Gregory Barhebraeus, translated into Arabic by Gregory John, bishop of Damascus (f. 122 *b*). It begins, f. 1 *b*:

صعد الى حاله ملكوت الله اما ايضا ان
الله ابن الانسان الذي هو في السماء ∴ اعلم يقينا
ان هذه الاخبار التي اتى (*sic*) بها لوقا البشير
في الفصل الذي يليه هذا. وهذه الاخبار
ملخصة ومختصرة. وقد اتى (*sic*) بها
ان ما احصى عددا من كثير الّا من شاء الله.
واما متى فانه لم يذكر ملكوت الله.

1. Preface, ⟨illegible⟩, f. 1 *b*.

2. First discourse, f. 1 *b*:

⟨illegible⟩

3. Second discourse, f. 24 *a*:

⟨illegible⟩

4. Third discourse, f. 33 *b*:

⟨illegible⟩

5. Fourth discourse, f. 44 *b*:

⟨illegible⟩

6. Fifth discourse, f. 50 *a*:

⟨illegible⟩

7. Sixth discourse, f. 53 *a*:

⟨illegible⟩

8. Seventh discourse, f. 65 *b*:

ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲁⲛⲇⲣⲉⲁⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲁⲛⲇⲣⲉⲁⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ

9. Eighth discourse, f. 75 *a*:

ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ

10. Ninth discourse, f. 96 *b*:

ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲗⲟⲩⲕⲁⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲗⲟⲩⲕⲁⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ

11. Tenth discourse, f. 108 *b*:

ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ.

12. Conclusion, f. 121 *b*:

ⲧⲉⲗⲉⲩⲧⲏ ⲙⲡⲁⲣⲁⲇⲟⲥⲓⲥ (*sic*): ⲁⲛⲁ ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲭ̀ⲥ ⲉⲧⲃⲉ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲁⲛⲇⲣⲉⲁⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̀ⲡⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲁⲑⲟⲥ. ⲙⲡⲉⲛⲧⲁⲩ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲣⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̀ⲥ ⲡⲓⲭ̀ⲥ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̀ⲥ ⲡⲓⲭ̀ⲥ. ⲛⲓⲙ ⲉⲧⲣⲉ

= A.D. 1751, when Ignatius George was patriarch of Antioch, Basil ʿĀzār maphriān, and Cyril Rizḳ-Allāh bishop (of Damascus).

Add. 3276

Paper, about $12\frac{1}{2}$ in. by $8\frac{5}{8}$; 156 leaves, the first of which is blank; 16 quires, signed with letters, 15 of 10 leaves and the last of 5; 2 columns of 32 lines. Written in a good, regular, Jacobite serṭā of the first half of the xviiith cent. (watermark, 3 crescents). This volume contains

The *Kitāb al-Hadāyā** (ܟܬܒ ܗܕܝܐ) or Nomocanon of Gregory Barhebraeus, translated into Arabic by Yōḥannā ibn Jarīr az-Zirbābī (in Zotenberg's *Catal.*, no. 227, p. 176). F. 2 *a*:

كتاب يشتمل على الاصول الفقهية والقوانين
الكنسية. هو الهداية الجديدة
والتحفة الوحيدة. وهما يحتويان الكلام
على الاحوال الدينية والمدنية المختصة
بالشريعة. تصدى لكتابته وتسهيل صعوبته واقدم

Introduction and index, f. 2 *a*; ch. 1, f. 2 *b*; ch. 2, f. 6 *b*; ch. 3, f. 9 *a*; ch. 4, f. 11 *a*; ch. 5, f. 15 *b*; ch. 6, f. 20 *b*; ch. 7, f. 22 *a*; ch. 8, f. 33 *a*; ch. 9, f. 43 *a*; ch. 10, f. 45 *a*; ch. 11, f. 48 *a*; ch. 12, f. 55 *a*; ch. 13, f. 57 *b*; ch. 14, f. 59 *b*; ch. 15, f. 61 *b*; ch. 16, f. 64 *a*; ch. 17, f. 65 *a*; ch. 18, f. 66 *b*; ch. 19, f. 68 *a*; ch. 20, f. 74 *a*; ch. 21, f. 77 *a*; ch. 22, f. 80 *a*; ch. 23, f. 81 *b*; ch. 24, f. 82 *b*; ch. 25, f. 85 *a*; ch. 26, f. 88 *a*; ch. 27, f. 92 *a*; ch. 28, f. 93 *b*; ch. 29, f. 96 *a*; ch. 30, f. 103 *b*; ch. 31, f. 104 *b*; ch. 32, f. 106 *a*; ch. 33, f. 108 *a*; ch. 34, f. 111 *b*; ch. 35, f. 120 *a*;

* So written in this MS. and in Zotenberg's *Catal.*, no. 228; but Zotenberg's no. 227 has more correctly ܟܬܒ ܗܕܝܐ, *Kitāb al-Hidāyah*.

ch. 36, f. 122 *b*; ch. 37, f. 124 *a*; ch. 38, f. 126 *a*; ch. 39, f. 131 *b*; ch. 40, f. 136 *b*.

The Nomocanon is followed by

1. An account of the principal Councils of the Church, and of the Monophysite schism, f. 142 *b*:

ܢܚܐܨ ܕܝ ܟܬܒܐ ܕܡ ܕܝ ܒ ܟܬܒ ܕܡ
ܐ ܡܒܐ ܘܐ ܐܬܐ ܕܡ ܟܠ ܐܢ ܕܡ ܐ
ܕܝ ܡܟܟܒ ܟܬܒ ܟܬ ܒ.

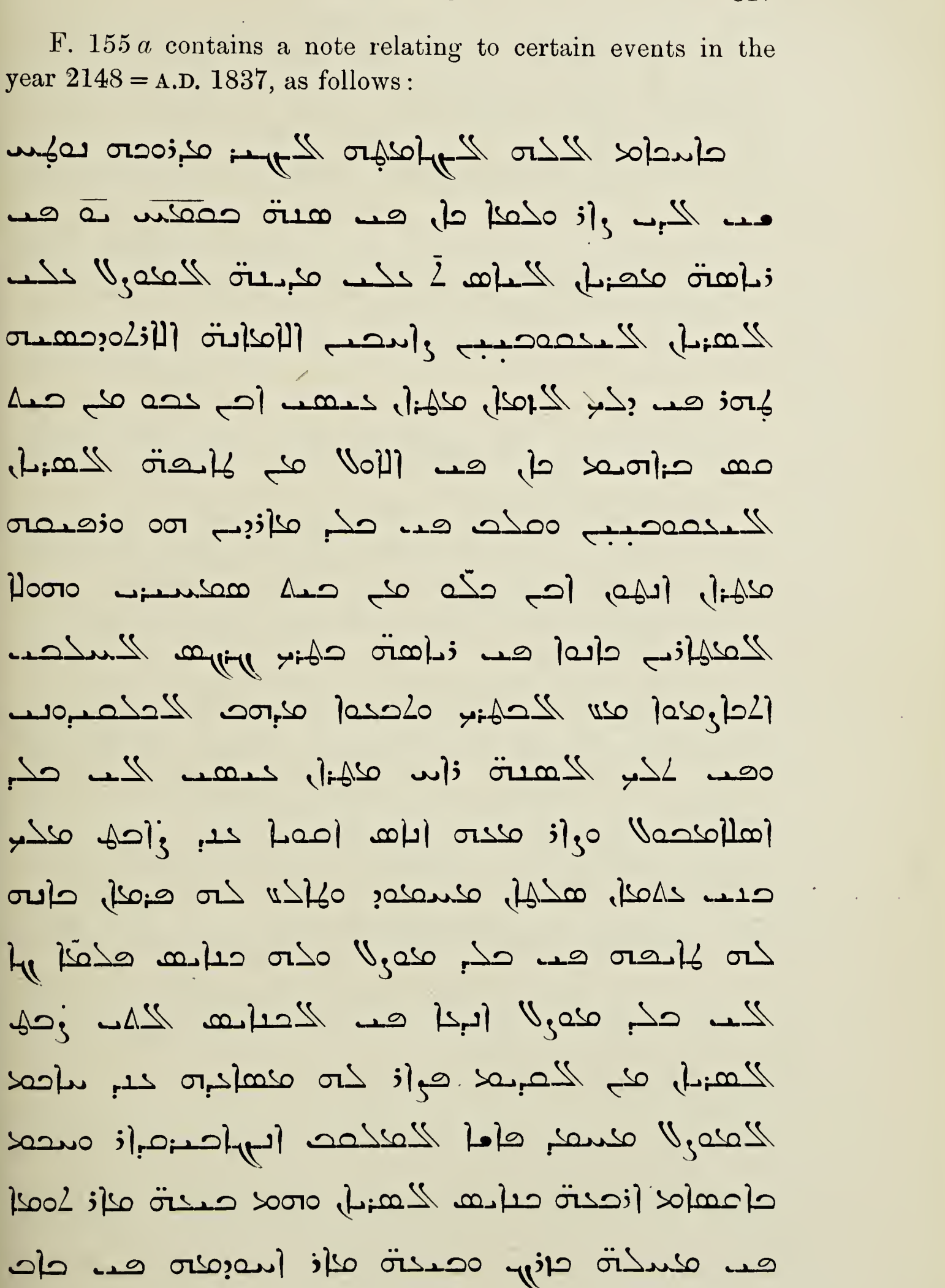
2. Teachings of the Fathers before the schism, and historical notices of what befel the true believers (the Monophysites or Jacobites) after the schism in various places, f. 148 *b*:

ܢܚܐܨ ܟܐ ܐܬ (*sic*) ܐ ܟ ܒ
ܟ ܐ ܟ ܐ ܐ ܟ ܐ ܐ ܟ ܐ
ܟ ܐ

4. Creed or Confession of Faith, f. 154 *a*:

ܗܳܐ ܗܰܝܡܢܘܬܐ ܕܰܐܒܳܗ̈ ܩܕܺܝܫ̈ܶܐ ܕܰܥܡܳܐ ܩܬܳܠܺܝܟܳܝܳܐ ܕܫܪܺܝܪܳܐ
ܘܰܫܠܺܝܡܳܐ ܘܰܐܦ̈ܘܳܣܬܳܝܳܐ. ܐܰܦ̈ܘܳܣܬܳܝܳܐ ܕܫܪܺܝܪܳܐ
ܘܰܫܠܺܝܡܳܐ ܘܰܐܦ̈ܘܳܣܬܳܝܳܐ ܕܰܐܒܳܗ̈ ܩܕܺܝܫ̈ܶܐ ܕܰܥܡܳܐ
ܩܬܳܠܺܝܟܳܝܳܐ ܘܰܫܠܺܝܡܳܐ ܘܰܐܦ̈ܘܳܣܬܳܝܳܐ ܕܫܪܺܝܪܳܐ
ܗܰܝܡܢܘܬܳܐ (*sic*). ܐ ܠ ܠ ܟ ܐ ܐ ܐ ܡ. ܠ ܥܺܕ ܡ ܠ
ܕ ܒ ܠ ܡ. ܠ ܒ ܐ ܟ ܕ ܐ ܡ. ܠ ܒ ܐ ܟ ܕ ܐ ܡ. ܠ ܒ ܐ ܟ ܕ ܐ ܡ.
ܐ

F. 155 *a* contains a note relating to certain events in the year 2148 = A.D. 1837, as follows:



الكتاب صدقة منهم الذين هم مسكة الكيان
صدقة منهم الذين لب هم ذاهو الاذعان
مفاحكة حاد الحقاب معهما صدة ماز لعما
مهنا سعلا (*sic*).

Ff. 155 *b* and 156 *a* are covered with rudely drawn crosses.

Add. 3277

Paper, about 12½ in. by 8⅞; 262 leaves, of which the first and last are blank; 25 quires of 10 leaves and one of 12; 2 columns of from 27 to 29 lines; written in a good Jacobite serṭā, and dated A. Gr. 2102 = A.D. 1790 (watermark, 3 crescents). The volume contains

The *Mĕnārath Ḳudhshē* of Gregory Barhebraeus, translated into Arabic, under the title of *Manārat al-Aḳdās* مَنارَة الأَقْداس, by the deacon Sergius ibn Yōḥannā ad-Dimashkī az-Zirbābī (see Zotenberg's *Catal.*, no. 211, p. 164). F. 2 *b*:

ابده لاهداك يحصب لاحلاص حلاص مداوة الاصراه (*sic*)
لاكسف منب ببيهوسهه اح الحدب الكعصيل. بقز
الكه بنسة حاكسعة مكنهل.

1. Introduction, حاسه صعلا, f. 2 *b*.

2. First basis, f. 4 *a*:

الكح الاول هب الكعدعة الكعاسة كلب
الاهلاص. معسه لالا هوول.

3. Second basis, f. 10 *b*:

الحمد لله الذي بنعمته تتم الصالحات. صحت
مجلد صحيح والحمد لله.

4. Third basis, f. 50 *a*:

الحمد لله الذي بعونه تدوم الخيرات. كتب
صحيح (*sic*) اسحاق بخط يده.

5. Fourth basis, f. 81 *b*:

الحمد لله الذي بلغ في الصلاح غاية الكمال.
صحت مجلدة والحمد لله.

6. Fifth basis, f. 124 *a*:

له الحمد الجامع لما تفرق في سائر الكتب
الصحيح (*sic*). صحت بخط يده الفقير
اسحاق بخشور.

7. Sixth basis, f. 143 *a*:

الحمد لله الذي بنعمته تتم الصالحات. صحت
اسحاق.

8. Seventh basis, f. 153 *b*:

الحمد لله الذي بلغ الصلاح في الزمان الغابر: اسحاق
الفقير. صحت اسحاق.

9. Eighth basis, f. 161 *a*:

الحمد لله الذي بلغ الصلاح بعض عباده:
صحت نقلا واسحاق لغة.

10. Ninth basis, f. 197 *b*:

ܟܬܒ ܩܕܡܝܐ ܕܥܠ ܕܫܒܚ ܠܐܠܗܐ ܒܪܝܫ
ܟܠܗܝܢ ܩܕܝܫܐ ܕܐܢܘܢ ܐܝܟ ܚܟܝܡ ܐܠܦܢ ܒܝ ܠܐ
ܬܥܒ ܐܢܫ ܒܚܕܬ ܐܠܗܝܬ. ܘܥܠ ܗܕܐ ܗܘ
ܡܫܬܟܚ. ܘܒܩܘܠܗ ܕܫ ܐܢ ܒܚܟܡܬ. ܘܥܠ ܬܠܬ
ܟܬܒ (*sic*) ܘܒܟܠ ܐܠܗܐ. ܘܥܠ ܗܕܐ ܐܫܬܡܥ ܡܢ ܦܡ ܐܒܗܬ.

11. Tenth basis, f. 222 *b*:

ܟܬܒ ܬܪܝܢ. ܕܥܠ ܕܫܒܚ ܠܡܫܝܚ. ܐܫܪ
ܫܠܝܚ ܐܠܗܐ. ܘܥܠ ܙܠܙ ܐܒܗܬ.

12. Eleventh basis, f. 230 *b*:

ܟܬܒ ܫܠܝܫ ܒܢ ܕܥܠ ܕܫ ܐܠܦ ܘܒܪܒܥܐ
ܘܚܕ ܙܠܙ ܐܒܗܬ. ܘܥܠ ܗܕܐ ܐܫܬܡܥ ܡܢ ܦܡ

13. Twelfth basis, f. 250 *a*:

ܟܬܒ ܪܒܥܐ ܒܢ. ܕܥܠ ܕܫܒܚ ܠܐܠܗܐ ܒܟܠ ܥ̈ܕܢ
ܘܒܟܠ ܩܕܝܫ ܐܠܦ ܕܐܢܘܢ ܐܝܟ ܚܟܝܡ ܐܠܦ ܘܬܫܥ ܡ̈ܐܬ
ܘܬܫܥ ܣ̈ܒܝܢ ܒܫܢܬ ܐܒܗܬ.

The colophon, f. 261 *a*, gives the name of the translator, as mentioned above, and that of the scribe, the monk and priest Mūsā ibn Mattā al-Mauṣilī, who copied this MS. in the year 2102 = A.D. 1790, in the convent of Mār Eugenius, commonly called the Dair az-Za'farān.

ܐܡܝܢ ܚܬܡ ܟܬܒܐ ܕܐܝܘܒ ܒܪ ܡܬܝ ܡܘܨܠܝ
ܟܗܢܐ ܘܫܡܫܐ ܒܕܝܪ ܙܥܦܪܢ ܕܒܫܢܬ ܐܠܦ ܘܡ̈ܐ ܘܚܕ
ܥܣܪ ܒܫܢܬ ܠܚܘܢܢ ܡܪܝ ܐܘܓܢܝܘܣ ܕܡܬܩܪܐ ܒܫܡ

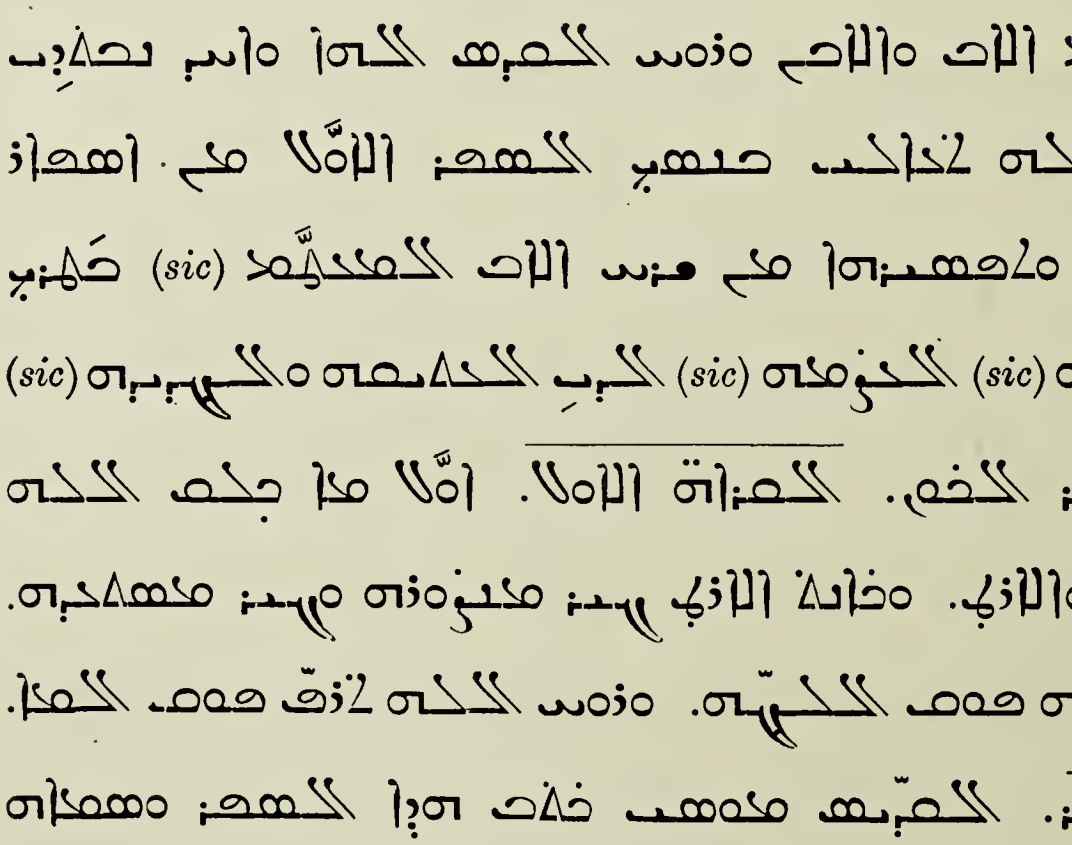
ك كلاه. وهو حالوا كوكب لا انه ك يوص هو
فقاة الكيفة: ومع الجه ولاه الحسك ولا
الكدقصة. اصلا وصالحا هاذ ايهاوصه اج
الكدب صغيا الكعجه صيه كلاه ذهبو ÷ صفا
صالاو ولاه زيد ذاص فصفه الكوولا اب الأذين
ة الكصأا والتالل. هج. ويلا صاذب صاة الكفي
وكاه وصلاي (sic) كلصا، عجة الآه فيء ك
لعجب الهوا الي هو ذاه الصاة الكصالحة. واضا
ه ة هاذ اوجب الكصه الكاولا الكصاة صب
الحاصا وهو ة الفصه الصولا الالفاض.

Add. 3278

Paper, about $8\frac{7}{8}$ in. by $6\frac{1}{4}$; 352 leaves, of which the first three are blank. The quires, of 8 and 10 leaves, are signed with letters only as far as f. 42 *a* (ס). The number of lines varies from 23 to 31. This volume is written in an inelegant Jacobite serṭā, and dated A. Gr. 2033 = A.D. 1722. It seems to have been copied from a defective manuscript, as rubrics are frequently wanting, and there are considerable lacunae marked, for example, at ff. 103, 129 sqq., 144, 148, 149, 151, and 181. It contains

An anonymous commentary, ascribed to a patriarch of Alexandria, on the books of Genesis and Exodus in Arabic. The text is divided into lessons, صفاية. It seems to agree very closely with the Paris MSS. Ancien fonds 7 and Supplément 6 (see De Slane's *Catal.*, p. 5, nos. 18 and 21).

1. Genesis, f. 5 *a*:



كتب. دفنته أوّل مرة في البيت الذي ماتت فيه وكان هو في البيت حالة ما استولى موضعه فاما الله عليه وسلم وأصحابه ثم إلى مكة حيث كبر عليه السلام وأصحابه. أجلدها في بيوتها صلاتهم في حالة ما كان إما الإمام لكن إذا هي كذلك. صلاتهم كما في حال إما الإمام لكن إذا هي كذلك يو صوت. وبذلك تكون البيت كي قبل السلام ثم البيت في. وكذ في [marg. مجلدة] أ فضل (fol. 5 b) في جلوس وبين الركعتين وكذلك مجلدة. لأنه جلد في مجلدة. وبذ أ البيت مجلدة. إلا أن يكون أجزاها (sic) كما في مجلدة إلا في صلاة الجمعة والعيدين فإنه يقرأ فيهما بسورة الجمعة والمنافقين (sic) وكذلك في الفجر يوم الجمعة. وعوض الله وعلا الله في (sic) وإما البيت. وعوض الله وعلا

2. Exodus, f. 220 *a*:

ܡܠܐ ܗܕܐ ܕܒ ܗܢܐ ܐܝܟ ܕܟܬܒ ܒܟ ܐܝܬ (*sic*) ܒܟ ܐܝ
ܠܐ ܐܝ ܒܟ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ (f. 220 *b*) ܒ
ܐ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐ
ܐ

On f. 351 *a* was once recorded the name of an owner, but it has been designedly effaced. I can only read:

.....

The same name, and that of another owner, stood on f. 352 *b*, but the greater part of this leaf has been torn away.

F. 4 *b* exhibits a cross surrounded by an ornamental border.

Add. 3279

Paper, about 6 in. by $4\frac{1}{8}$; 192 leaves. The older portion of the manuscript, ff. 22—182, consists of quires of 8 or 10 leaves, signed with Syriac letters (ܐ to ܟ) and from ܒ onwards with Arabic words also (e.g., f. 102 *b*, الكراس الثانى عشر; f. 182 *b*,

الكراس العشرون). There were 20 lines in each page. The writing is a close, regular, Jacobite serṭā, of the xviith cent.—watermark

—except ff. 89 *b*—92 *b*, where the writing is larger and more straggling, with only 10 lines in the page. The remainder of the manuscript, ff. 1—21 and 183—191, is a more recent supply. The writing is less neat and regular, with 17 lines in a page. It belongs to the first half of the xviiith cent. (watermark, 3 crescents with letters, viz. C, I, and R I). The contents are—

Discourses of Isaac of Nineveh in an Arabic translation. The order is however quite different from that of the MSS. described by Assemani, *Bibl. Orient.* i. 446 sqq., and the version also.

I. 1. On love of silence, f. 1 *b*:

صهد الله والحب مكرمة للعبد كما واجب عليه.

يجب ان يخلو في كل حال اهتمامه بالصمت

الكثير الكثير (*sic*). اما الكثير الزائد فهو

الكلمة (*sic*) في وقت الضرورة اما بالاشارة. اما في

الليل فهو الكلام. واما في نهاية النهار فهو

الخوض. واما في اي شيء النهار وقت

[marg. واجب] الواجب في واجبه. وعلى قدر

الخ

See Assemani, *B.O.* i. 456, col. 2, liber III, sermo 23.

2. On the motion of the bodily members, f. 2 *a*:

ﻛﻠﻤﺎﺕ ﻛﺘﺎﺏ ﻓﻲ ﺣﺮﻛﺔ ﺍﻟﺠﺴﻢ. ﺃﻣﺎ ﺣﺮﻛﺔ
ﺍﻟﺤﻴﺎ ﺍﻟﺠﺴﺎﻧﻴﺔ ﻓﻬﻲ ﺍﻟﺘﻲ ﻳﺨﺺ ﻋﻠﻰ ﺑﻌﺾ ﻫﺬ.
ﻣﺎﺩ ﻋﻠﻰ ﺍﻟﺪﺍﺑّﺔ ﺍﻟﺤﺎﻣﻠﺔ ﺍﻟﻤﺤﻤﻞ. ﻛﻤﺎ ﻳﺴﻤّﻰ ﺣﺮﻛﺔ
ﻟﻤﻦ ﻳﺘﻌﻠﻢ ﻛﻴﻒ ﺍﻟﻤﺸﻲ. ﻭﻫﺬﻩ ﺍﻟﺤﺮﻛﺔ ﺍﻟﺘﻲ
ﻳﺴﻤﻴﻬﺎ ﺍﻟﻘﺪﻣﺎﺀ ﺍﻟﺨ،

See *B.O.*, *loc. cit.*, sermo 24.

3. On the varieties and mutations of sorrows or trials, and how much delight and pleasure accrues to those who suffer patiently on behalf of the truth, etc., f. 5 *b*:

ﻛﻠﻤﺔ ﻓﻲ ﺍﻟﺘﺠﺎﺭﺏ ﻭﺍﻟﻤﺤﻦ ﻭﻛﻢ ﻟﺬّﺓ ﻭﺳﺮﻭﺭ ﻳﺤﺼﻞ
ﻟﻠﺼﺎﺑﺮﻳﻦ ﻋﻠﻰ (*sic*) ﺍﻟﺤﻖ ﻭﻏﻴﺮﻩ. ﻭﻫﻲ ﻣﻦ ﺗﺄﻟﻴﻒ ﺍﻟﻘﺲ
ﻭﺍﻟﻌﻠﻢ. ﻭﻫﻲ ﻣﻦ ﺟﻤﻠﺔ ﻣﺎ ﺻﻨّﻒ ﻟﻬﺬﺍ ﺍﻟﻘﺲ ﻭﺍﻟﻌﻠﻢ.
ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺠﺎﺯﻑ ﻓﻴﻬﺎ ﻋﻠﻰ ﺍﻟﻤﺴﻴﺢ ﻭﺍﻟﺤﻮﺍﺭﻳّﻴﻦ
ﻭﺍﻟﺸﻬﺪﺍﺀ ﻭﺍﻟﻘﺪّﻳﺴﻴﻦ ﻭﺍﻟﺼّﺪّﻳﻘﻴﻦ ﻭﺍﻟﻤﻌﺘﺮﻓﻴﻦ
ﻭﺍﻟﺒﺎﺭّﻳﻦ ﻭﺍﻟﺰّﻫّﺎﺩ ﻭﺍﻟﻨّﺴّﺎﻙ ﻭﺍﻟﻤﺘﻮﺣّﺪﻳﻦ ﻭﺍﻟﻤﺘﻌﺒّﺪﻳﻦ
ﻭﺍﻟﻤﺘﻮﺳّﻠﻴﻦ ﻭﺍﻟﻤﺘﺒﺘّﻠﻴﻦ ﻭﺍﻟﻤﺘﺄﻟّﻤﻴﻦ ﻭﺍﻟﻤﺘﻀﺮّﻋﻴﻦ
ﻭﺍﻟﻤﺘﺨﺸّﻌﻴﻦ ﻭﺍﻟﻤﺘﻮﺟّﻌﻴﻦ ﻭﺍﻟﻤﺘﻨﻬّﺪﻳﻦ ﻭﺍﻟﻤﺘﻨﺴّﻜﻴﻦ
ﻭﺍﻟﻤﺘﻌﺒّﺪﻳﻦ ﻭﺍﻟﻤﺘﺤﻨّﻔﻴﻦ ﻭﺍﻟﻤﺘﺼﻠّﻴﻦ ﻭﺍﻟﻤﺘﺼﺪّﻗﻴﻦ
ﻭﺍﻟﻤﺘﺼﻮّﻣﻴﻦ ﻭﺍﻟﻤﺘﺼﻔّﻴﻦ ﻭﺍﻟﻤﺘﺒﺘّﻠﻴﻦ ﻭﺍﻟﻤﺘﺄﻟّﻤﻴﻦ
ﻭﺍﻟﻤﺘﻀﺮّﻋﻴﻦ ﻭﺍﻟﻤﺘﺨﺸّﻌﻴﻦ ﻭﺍﻟﻤﺘﻮﺟّﻌﻴﻦ ﻭﺍﻟﻤﺘﻨﻬّﺪﻳﻦ
ﻭﺍﻟﻤﺘﻨﺴّﻜﻴﻦ

1. On the abandoning of the things of this world and the warfare of the monkish life, f. 10 *a*:

الصفحة الأولى كتب لأجل أخذ (*sic*) الحكمة وإصلاح
النفوس. هذا الكتاب مجاهة الكتب من هذه
الكواتب مضت لأجل هي الأمانة. الخ،

See *B.O.* i. 449, col. 1, liber II, sermo 1.

2. On rest from this world, patience and humility, f. 29 *b*:

الصفحة الثانية لأجل صنف هي الحكمة وهي
مصفاة. خاصة فيمن أحب الكتب لكتاب الحكمة
الكتاب الذي هذه الكتاب (*sic*) حاجا. لأجلها
لك الكتابة السعيدة. الخ،

See *B.O.* i. 454, col. 1, liber III, sermo 2.

3. On the weakness of one's nature, f. 44 *a*:

الصفحة الثالثة في ذكر الهيئة. الذي يملك
جميع من على الجبال فإنه ليس لك
ذكر الهيئة. لا، الكتاب للصفحة إلا لهيئة
النفس واحدة الإله. الخ،

See *B.O.*, *loc. cit.*, sermo 3.

4. Useful questions and answers; on tears and their various kinds, f. 56 *a*:

الصفحة الخامسة. هذه مسائل وإجابة واحدة.
مثل الذي مات واحدا. مسكين. فيه رجل الملك
أن لا يجوز لك العين إلا هذه فلا يصلح

See *B.O.*, *loc. cit.*, sermo 5.

5. On the ordering of the monkish life, and how the virtues are born one of another, f. 72 *b*:

See *B.O.*, *loc. cit.*, sermo 6.

6. On the various kinds of assaults wherewith Satan attacks those who walk in the narrow path, f. 74 *b*:

See *B.O.*, *loc. cit.*, sermo 7.

7. On the second sort of assaults of the enemy, f. 76 *b*:

8. Of the brave and their warfare, f. 79 *a*:

الجهاد والمجاهدون في سبيل الله. اذا
ان خير ما يتزين به الانسان هو الجهاد
وهو يكون اما في الحرب او في السلم
الخ،

9. F. 80 *a*:

الجهاد والمجاهدون. اذا ما نظر في
الامر من جهة الجهاد فانه يكون
على اربعة انواع. الجهاد الذي
هو (*sic*) الانسان مع نفسه. الجهاد
(*sic*) الذي يكون مع الشيطان
الخ،

10. Teaching as to what brings man near unto God in his heart, and what is the real cause that leads man to humility, f. 83 *b*:

الجهاد الحادي. لتكميل هذا
الكتاب الذي
الخ،

See *B.O.*, *loc. cit.*, sermo 8.

11. On repentance, f. 88 *a*:

ابها المصحف الثاني عشر (*sic*) في الصلوة الذي هو
هو حق الحياة الابدي الذي هو هو حق هو هو
المعلمين هو ابها الاصحاح الذي صلى هو ابها ربنا
الذي جاء ليخلص هو الذي كان. ان الاصحاح
هذا يخبرنا عن سيرة الجهد. العبادة الذي
يجب اخذها الانسان ما يكون لنا ان يؤجروا صبرا
في كلها والانصاف ما يكون لنا ان يؤجروا صبرا
مسيحية. الخ

See *B.O.*, *loc. cit.*, sermo 10.

12. Teaching as to how one may attain the beauty of the monkish life, and how to glorify God, f. 93 *a*:

ابها المصحف الثالث عشر. يخبرنا هذا ان من
يريد الانسان ان يجاهد في هذه الحياة المقدسة
ان يكون مجتهدا في الصلوة. مجتهدا في
الصلوة ان يكون مجتهدا في الصلوة. الخ

See *B.O.*, *loc. cit.*, sermo 11.

13. Of the changes that befal those that walk in the path of silence that is enjoined by God, f. 94 *b*:

المصحف الرابع عشر هذا الرابع (*sic*) الذي يخبرنا
بان الذي الصامتين الذي هو الصمت

See *B.O.*, *loc. cit.*, sermo 13.

14. Of those that are in silence, etc., f. 95 *a*:

See *B.O.*, *loc. cit.*, sermo 14.

15. F. 96 *a*:

ܒܬܒ ܙܟ ܕܐ ܕܐ ܚܕ ܡܝ ܐܝ ܐܝ ܐ. ܐ ܐ. ܐ ܐ.

ܐ ܐ. ܐ.

See *B.O.*, *loc. cit.*, sermo 12.

16. Of hope in God, f. 97 *b* :

ܐ ܐ ܐ

See *B.O., loc. cit.*, sermo 17.

20. Of actions that strengthen the evils of sin, etc., f. 108 *b*:

See *B.O., loc. cit.*, sermo 18.

21. Of guarding the understanding, f. 113 *b*:

See *B.O., loc. cit.*, sermo 19.

22. Of the workings and signs of the Divine love, f. 115 *a*:

ܕ ܟܗܕܕܐ. ܐܝ ܣܘܟ ܕ ܐܢܗܠ ܚܝܕ ܡܐ
ܒܟܟ ܙܟܝ ܟܕܗ ܐܡ ܐܚ ‘

See *B.O., loc. cit.*, sermo 20.

23. Of various virtues, f. 116 *a*:

ܟܡܕ ܟܒܟܒ ܡܟܕܡ ܟܕ ܐܡ ܟܙܐ
ܡܐ ܐܕܡ. ܟܡ ܐ ܟܒ ܟܒ ܡܕ ܙ ܐ
ܡܐ ܟܡ ܟܡ ܟܡ. ‘

See *B.O., loc. cit.*, sermo 21.

24. Of continuous fasting, f. 118 *a*:

ܐ ܟܡܕ ܟ ܡܟܕ ܕ ܣ ܟ
ܐ ܡ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ‘

See *B.O., loc. cit.*, sermo 22.

25. Of pride, f. 126 *a*:

ܐ. ܡ ܕ ܡ ܐ ܡ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ‘

See *B.O*, *loc. cit.*, sermo 26.

26. Of purity of soul and body, and how purity of mind springs from it, f. 128 *a*:

الصنف الحادي والعشرون في طهارة النفس وطهارة البدن وكيف تنشأ طهارة القلب من طهارة النفس والبدن. وهو في الفصل الأوّل في بيان ما هي النفس والبدن الخ.

See *B.O.*, *loc. cit.*, sermo 28.

27. Of knowledge and faith, f. 128 *b*:

الصنف الثاني والعشرون في العلم والإيمان وكيف يتولّد العلم من الإيمان وكيف يتولّد الإيمان من العلم. وهو في الفصل الأوّل في بيان ما هو العلم والإيمان الخ.

See *B.O.*, *loc. cit.*, sermo 29.

28. Of repentance, f. 129 *a*:

الصنف الثالث والعشرون (*sic*) في التوبة. وهو في الفصل الأوّل في بيان ما هي التوبة. وفي الفصل الثاني في بيان ما هي شروط التوبة. الخ.

29. Of the various virtues and the power of each, and how one exceeds the other, f. 131 *a*:

الصنف الرابع والعشرون. وهو في الفصل الأوّل في بيان ما هي الفضائل. وما هي قوة كل واحدة منها وكيف يزيد بعضها

ܐܪܫܡ ܕܡܪܝܐ ܕܟܠ ܡܕܡ ܕܐܝܬ ܒܟܝܢܐ ܕܒܪܝܬܐ ܘܒܪܘܚܐ
ܘܒܓܘ ܕܢܦܫܐ ܐܬܪ ܡܫܟܚܐ ܕܒܪܝܬܐ. ܐܟ',

30. Profitable counsels, f. 134 *a*:

ܐܠܗܝ ܡܪܝ ܡܠܦܢܐ ܕܟܠܗ. ܡܫܬܐܠ ܡܠܦܢ ܡܬܪܓܡ
ܒܟܬܒܐ ܕܫܘܪܝܐ ܕܒܝ ܫܡܥܘܢ. ܐܟ',

See *B.O.*, *loc. cit.*, col. 2, sermo 31.

31. Of knowledge and faith, f. 142 *b*:

ܐܠܗܝ ܡܪܝ ܡܠܦܢܐ ܕܫܘܒ ܟܠܗ. ܕܐܬܐ ܕ
ܡܕܒܪܐ ܐܠܐ ܐܠܗܐ. ܟܝ ܡܕܒܪܐ ܢܫܬ ܐܠܐ
ܡܕܒܪܐ ܕܟܠ ܡܕܒܪܐ ܕ ܐܠܐ. ܡܕܒܪܐ
ܕܐܬܝܠܕ ܒܐܠܐ ܕ ܡܕܒܪܐ ܐܢ ܐܠܐ ܕ
ܕ ܐܠܐ. ܐܟ',

See *B.O.*, *loc. cit.*, col. 1, sermo 30.

32. Of the angelic motion that awakens within the spiritual by the command of God's Providence for the safety of the soul, f. 145 *b*:

ܐܠܗܝ ܡܪܝ ܡܠܦܢ ܒܐܢ ܟܠܗ ܕ ܒܫܘܚ
ܡܠܐܟܝܐ. ܕܐܢ ܢܘܢ ܕܒܝܢ ܒܫܘܚ ܕ
ܒܫܘܚ ܕܒܫܘܚ ܐܠܐ ܕ ܐܠܐ ܕ ܐܠ
ܐܠ ܐܠ ܕ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ
ܐܠ ܐܠ ܐܠ

33. Of the second work in man, f. 147 *a*:

اما الصنعة الثانية من الانسان في الحكمة الاولى
من الانسان. اذا ما هذب الانسان نفسه
واستعمل الحكمة التي بها يكون انسانا
في صنعة الثانية اذا ما اتخذها. الحكمة الاولى هي
هي صنعة ثانية من الاولى. الخ،

34. Of the alternations of light and darkness and the trials thence manifestly arising, f. 148 *a*:

اما الصنعة الثانية من الانسان في الحكمة الثانية (*sic*)
الثانية الانسانية هي الحكمة التي بها يكون
الانسان حكيما. اذا ما ابتدأ في هذه
الثانية (*sic*) الصنعة في نفسه. فاول
ما يجد في الحكمة ان الانسان لا
يعلم انه جاهل. الخ،

See *B.O.*, *loc. cit.*, sermo 33.

35. Short chapters against jealousy, f. 150 *a*:

صنعة ثانية من الانسان هي الحكمة
الصنعة التي بها (*sic*) يكون
الانسان حكيما. الخ،

See *B.O.*, *loc. cit.*, sermo 34.

Subscription, كمل الميمر الثالث والثلاثون بعون الله, whence false numeration subsequently.

36. Of evil thoughts arising involuntarily from previous negligence, f. 158 *a*:

ابها الحبيب الخامس [marg. السادس] من الميامر في الاخذ الجيد الذي هو اذا ما تحركت عليك افكار رديه ما تصنع في ذلك. ثم اتاه تلاميذه يسئلونه ان يفسره (*sic*) امثالا هذا. في ابها حبيبي الذي. الخ،

See *B.O.*, *loc. cit.*, p. 458, sermo 35.

37. Of patience for the love of God, etc., f. 162 *b*:

ابها الحبيب الخامس من الميامر في الوصية في ما هذه الاشياء التي حدثنا الخادم. وهو الذي يقول ان تحتمل الانسان ما يصنع بك. اخي تحتمل ما يصنع بك. الخ،

See *B.O.*, *loc. cit.*, sermo 38.

38. Of experience that teacheth all, f. 165 *b*:

ابها الحبيب السادس من الميامر في التجربة التي تعلم الكل. ما تعلم تلك الحكمة التي هي اكثر من كل حكمة. اخي ان لم تكن تعلم ان الله. الخ،

39. Of spiritual love, f. 172 *a*:

ابها محمد بكر الصديق. هي الذي
لا يحزنه الفزع الاكبر حين يحزن الناس. ولا تحزنه
اهوال يوم القيامة اذا خاف من الله. ولا يحزنه
هي ثم الذكر. الخ،

40. That the Lord is nigh at all times with His help to the holy, f. 174 *a*:

ابها محمد. هو ان سر من سر الله
في من سر من سر الله. هو ان سر من سر الله
بمن لا يخاف احد هو من الله. الخ،

41. Another discourse, beginning, f. 177 *b*:

محمد ابن ابها. ما بال بعض اناس الناس. لا خذ
بزمن يكن الله الحق. ولكن الصادق يأتي
بالحق من عند الله. الخ،

42. Of prayer, f. 180 *b*:

ابها محمد ابن بكر الوالد الصديق. الصلاة.
ابها من الوالد الصمد خير معلم الناس.

ﻛﻴﻬﻮﻙ. ﻫﻮ ﻣﺰﻟﻖ ﺑﻬﺎﻧﺪﻩ. ﺣﺪﻟﻮ ﺯﻭﻥ ﻟﻬﺬﻩ
ﺯﻫﺎﻧﺮ ﺣﺎﻛﻬﺎﻧﺎ ﻧﺎﻫﺎﻫﺎ ﻣﻜﺘﻮﻣﺎ. ﺍﻟﺦ،

43. Another discourse, beginning, f. 182 *a*:

ﺍﻣﻬﺎ ﻣﻌﻨﺎ ﺍﻥ. ﺍﺫﺍ ﺟﻌﻠﻮﺍ ﺍﻟﻨﻌﻤﺔ ﻫﻲ ﺍﻟﻨﻌﻤﺔ.
ﺍﻟﺘﻜﻠﻮﺍ ﺍﻟﺴﻴﺪ ﺧﺪﻣﻮﺍ ﺑﺬﻝ. ﻣﻨﺰ ﻟﻮ ﺍﻟﻌﺒﺪ.
ﻳﻌﻤﻞ ﻫﺬﺍ ﺍﻟﺰﻳﺎﺩ ﻣﻜﺘﻮﺏ. ﺍﻟﺦ،

44. Another, beginning, f. 184 *a*:

ﻣﻜﺘﻮ ﺍﻳﻀﺎ ﻣﻌﻨﺎ ﺍﻥ. ﻳﻘﻮﻝ ﺣﻜﻲ ﺍﻟﺠﻤﻊ ﻛﻲ ﻳﻌﻠﻢ.
ﺍﻧﻪ ﺫﻝ ﻋﻠﻰ ﺍﺣﺪ ﺍﻋﻤﺎﻝ ﺍﻟﺨﺰﺍﻧﺔ ﺍﻟﺨﻤﺲ ﻋﺸﺮ.
ﺍﻟﺦ،

On f. 191 *b* is a note of ownership dating from A. Gr. 2080 = A.D. 1769, but the name of the owner has been erased and that of another man substituted, viz. the deacon Ya'ḳūb ibn Ibrāhīm.

ﺑﺠﻼ ﻋﻦ ﻣﻠﻚ ﺍﻟﺪﻫﺮ ﺍﻟﺴﻌﻴﺪ [ﻭﻗﺪ ﺣﺼﻞ ﺍﻟﻴﻪ
ﺍﻟﺸﻤﺎﺱ ﺍﻟﻬﺎﺩﻱ ﺻﻠﻰ ﺑﻜﺮ] ﻋﻦ ﻫﺒﺔ ﺣﻖ ﻳﻖ.

The deacon 'Abd al-Aḥad ibn Tōmā owned the book in the year 2085 = A.D. 1774, *ibid.*

ﺑﺠﻼ ﻋﻦ ﻣﻠﻚ ﺍﻟﺪﻫﺮ ﺍﻟﺴﻌﻴﺪ ﻭﻗﺪ ﺻ
ﺍﻟﻴﻪ ﺍﻟﺸﻤﺎﺱ ﺍﻟﻬﺎﺩﻱ ﺻﻠﻰ ﺑﻜﺮ ﻋﻦ ﻫﺒﺔ
ﺣﻖ ﻳﻖ.

In the year 2151 = A.D. 1840 Rabban Mattā ibn Buṭrus, brother of the bishop 'Abd al-'Azīz, bought it from the priest

Gabriel, brother of the late maṭrān Simeon ibn ⸗ (qu. ⸗, الاخرس ?).

صر اهذنة هذا الحداث الحداحدا هماهن هاذ اهسف
انا الحسدس نحل هلا احي حهنه اده اهصف ة
الحدر هد سنة حصدا ة هي صه ﴿حنالا اده
الحنسهه هلهذ هصنم احي ⸗ حصاذة نحل
نحهد الحلحص.

Seal of Mattā ibn Buṭrus below, with the date 1235 (of the Hijra = 1819–20 ?).

On f. 192 *b* a recent hand has begun to write an account of the Apostles, their families, countries, etc. Here are mentioned S. Peter, S. Andrew, and S. James the son of Zebedee. The last leaf, containing the remainder of this tractate, has been torn out.

Add. 3280

Paper, about $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 176 leaves; 19 quires, mostly of 10 leaves (ا has only 9; ⸗, 12; ب to ⸗, 8 each; and ⸗ only 5); 22 or 23 lines in a page. Written in a good, regular, Jacobite serṭā, A. Gr. 1918 = A.D. 1607. The contents are as follows.

I. A Commentary, in *Arabic,* on the Lessons from the Epistles of S. Paul, the Acts and the Catholic Epistles, as read at the celebrations of the Eucharist in Lent and on other occasions throughout the year. The Lessons are first quoted, and then the Commentary follows, introduced by the words قال المُفَسِّر. Title, f. 1 *b*,

⸗ ⸗ دكد حاتة مداتة ها نصا هي الحهاا
ماجاذ الحها ماكهاكحصم هد الحهاها. هد

أما الجمعة. صد السنة والحمد لله والحمد. صد
أما الهدى وهدوا به الجاهلية صلاة الله.
آمين ⁘

The use seems to be that of the Malkite or Greek Church.

1. *a.* Easter Sunday, f. 1 *b*, أول يوم الحوت القيامة; margin, in a different hand, الحوت.

b. Monday in Easter week, f. 3 *a*; margin, السبت الذي الحوت.

c. Tuesday do., f. 4 *a*.

d. Wednesday do., f. 5 *b*.

e. Thursday do., f. 7 *b*.

f. Friday do., f. 9 *a*, يوم الجمعة في هذه الحوت; margin, الصلاة الخمسين.

2. *a.* The Sunday after Easter, the Sunday of Thomas or the new Sunday, f. 12 *a*,

الأحد الجديد (*sic*) الحوت: الأحد الثاني من القيامة. أب
الآب الرحيم.

b. The following ferial days, f. 13 *a*.

3. *a.* The second Sunday after Easter, called that of the ointment-bearing women (*τῶν μυροφόρων*), f. 22 *b*,

الآب الثالث الحوت: الأحد السامرية
الأحد.

b. The following ferial days, f. 24 *a*.

4. *a.* The third Sunday after Easter, f. 34 *b*,

الآب الثالث الحوت.

b. The following ferial days, f. 36 *b.*

5. *a.* The fourth Sunday after Easter, of the Samaritan woman, f. 48 *a*,

لحاد الزاحا حد الحوب. الحدنوف حاكحاحنده.

b. The following ferial days, f. 50 *a.*

6. *a.* The fifth Sunday after Easter, of the blind man, f. 57 *b*,

لاد الحاهك حد الحوب الحدنوف حالاحدا.

b. The following ferial days, f. 60 *a.* Thursday, f. 65 *b*, is the day of the Ascension,

حمد الحصده وحمد نحدا ماللحا حمده الحكحسد
الحد الحمدآ.

7. *a.* The sixth Sunday after Easter, the Commemoration of the Nicene Fathers, f. 69 *b*,

لاد الحاهك حد الحوب: الحدنوف حاد الاحآ
الحديحد.

b. The following ferial days, f. 72 *b.*

8. Pentecost or Whitsunday, f. 78 *b*,

حمد اد الحدوَنه الحدنوف لحاهد (*sic*) الحكحسد.

9. *a.* The Sundays after Pentecost from the first, f. 80 *a*,

الاد الاولا حد الحدونه ٥٥٥ اد حمدد الحديحد
to the 31st, f. 115 *b*,

الاد الحساد ٥٨٨٨٦٥ حد الحدونه.

b. The following Friday and Saturday, f. 116 *a.*

c. The 32nd Sunday after Pentecost, f. 118 *a*, to the 34th, f. 120 *b.*

d. The following Saturday, f. 121 *b.*

e. The 35th Sunday after Pentecost, f. 122 *a*.

f. The 36th Sunday after Pentecost, or the Sunday of the Priests, or of the Prodigal Son, f. 123 *b*,

الابن الضال وابن الفريسي والعشار

10. The Sunday of the Dead, f. 127 *a*,

احد الاموات.

11. The first Saturday of Lent, the commemoration of Mār Theodore, f. 128 *b*,

السبت الاول من الصوم المقدس ويسمى سبت تادرس.

12. The six Sundays in Lent, f. 130 *a*, ending with الابن الضال, f. 137 *a*.

13. The Great Thursday, f. 138 *a*,

خميس الاسرار المقدسة.

14. The Great Saturday, f. 139 *b*,

سبت الفرح المقدس.

15. The Elevation of the Cross, f. 146 *b*,

الصوم الكبير المقدس : ويسمى عيد الصليب المكرم،

16. The Sunday of the Rich Man and Lazarus, f. 148 *b*,

احد الغني ولعازر المسكين

وهو قبل عيد الميلاد.

17. The Sunday before the Nativity, f. 151 *a*,

احد الجد قبل الميلاد.

18. The Eve of the Nativity, f. 152 *b*,

ܥܒܝܗ ܕܠܗ ܕܒ ܥܕܠܐ ܥܢܝ.

19. The Nativity, f. 154 *b*,

ܕܒ ܥܕܠܐ ܥܢܝ.

20. The Sunday before the Epiphany, f. 156 *b*,

ܐܝܢ ܥܒ ܩܠ ܥܗܝ.

21. The Eve of the Epiphany, f. 157 *b*,

ܩܗܕܬ ܥܗܝ (*sic*).

22. The Epiphany, f. 159 *a*,

ܥܒܝܗ ܕܒ ܥܗܝ.

23. The Sunday after the Epiphany, f. 160 *a*,

ܐܝܢ ܥܒ ܕܒ ܥܗܝ.

24. The Festival of our Lord's Entry into the Temple (the Presentation), f. 161 *b*,

ܕܒ ܒܬܠ ܩܗܕܬ ܥܒ ܥܬܠ.

25. The Commemoration of S. Peter and S. Paul, f. 163 *a*,

ܕܒ ܥܗܠܥ ܩܕܗܠ ܩܕܗ ܩܠ.

26. The Transfiguration, f. 164 *b*,

ܕܒ ܗܥ ܒܥ ܒ ܗܠ ܥܒ.

27. The Decease of the Virgin Mary, f. 165 *b*,

ܕܒ ܒܐ ܐܬ ܐܡ.

Subscription, f. 167 *a*,

ܗ ܥܒ ܩ ܗ ܒ ܐ ܩ ܗ ܩ ܗ ܩ ܗ

II. Extracts from several writers; viz.

1. From the book entitled *al-Ḥāwī*, a translation into *Arabic* of the work of the monk Nicon, Πανδέκτης τῶν ἑρμηνειῶν τῶν θείων ἐντολῶν τοῦ Κυρίου (see Zotenberg, *Catal. des MSS. Éthiop.*, no. 110, p. 100, col. 2; De Slane, *Catal. des MSS. Arabes*, 1er fasc., nos. 181, 182).

a. From ch. 57, extract from Anastasius Sinaita, f. 167 *b*,

b. Extract from Dorotheus, on Lent, f. 169 *a*,

c. Extract from John Chrysostom, on Lent, f. 170 *a*,

مِصْباح الظُّلْمة وإيضاح الخِدْمة

2. From the work entitled مِصْباح الظُّلْمة وإيضاح الخِدْمة, 'The Lamp of the Darkness and the Explanation of the Divine Service,' a sort of ecclesiastical encyclopaedia compiled for the Jacobites in Egypt by Abu 'l-Barakāt ibn Kabar al-Ḳibṭī (see De Slane, *Catal. des MSS. Arabes*, 1er fasc., no. 203), f. 171 *a*,

The extract is from the chapter on the various sects and their doctrines, and relates to the *Sabtīya*, f. 171 *b*,

ܐܝܬ ܠܗ ܒܫܘܠܡܐ ܕܝܠܗ ܐܝܟ ܕܐܡܪ ܡܪܝ ܫܡܥܘܢ ܒܪ ܝܘܚܢܢ ܕܒܝܬ ܩܠܝܐ ܕܐܬ ܒ

a. To the emperor Leo, f. 173 *b*,

ܡܠܟܐ ܠܐܪܝܘܢ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܪܘܡ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܡܥܪܒ ܐܦ ܥܠ ܟܠ ܡܕܝܢܬܐ ܕܡܕܝ ܘܦܪܣ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܪܡܢ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܓܘܪܓܐ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܠܒܐ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܠܢ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܒܪܟܣ ܘܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܒܪܗܐ

The colophon, f. 176 *a*, informs us that this manuscript was completed on the 22nd of Iyār in the year 1918 = A.D. 1607, in the convent of S. Mary Deipara in the desert of Scete, by Gregory Behnām, bishop of Jerusalem. Incidentally we learn the nature of the special connexion between the convent of S. Mary Deipara and the city of Taghrīth (Tekrīt), viz. that merchants of Taghrīth were the owners of the convent, which they had bought for the sum of 12000 dīnārs of gold.

ܐܚܝ ܒܪܝܐ ܕܐܒ ܢܟܪ ܐܬܐ ܡܢܗ ܕܝܠܝ ܐܚܕ
ܐܝܢ ܕܐܡܪ ܠܗ ܡܢ ܐܝܟ ܕܥܒܕ ܗܟܢܐ ܢܬܬ ܠܗ
ܐܝܟ

Add. 3281

Paper, about $8\frac{1}{4}$ in. by 6; 149 leaves, of which the first and last are blank; quires unsigned; 19 or 20 lines in a page. Written in a good, regular, Jacobite serṭā, of the xviiith cent.

Al-Mir'ât al-Majlîya or "the Polished Mirror," a treatise in defence of the Roman Catholic religion, composed in *Arabic* by the Chaldean patriarch Joseph II in the year 2017 = A.D. 1706 (f. 148 *a*)*. Title, f. 4 *b*:

حلات الحلحف حالحنانة الحلبلحنه حلى لالحف
الات الحلحنه الحلهنبر الحلححمه حلز بحهف الحلاب
حلى حلهانبر الحلحانبس. حبه الحلحه بحهف ونححنا
ححنحه بحاه احلس.

The work is divided into five chapters, *ru'ûs*; and each chapter, except the fourth, into several sections, *fuṣûl*. Of these an index is prefixed, ff. 2 *b*—4 *a*, which I transcribe.

لحلا حنهنحه الحلاات حلحلحه الحلحنبر الحلحنبر لحه
حلحلنبر حنهنحه لا حه الالا حه لا الحنبهنحه الحنحلنبر
حن لحاحا الحاحا الالحلحه بحبر حلحلنا الحاحا حن
لا ححلحه بس حلحا اس ححه اس بس حلحلنبر حاحلحه
لحلحا حن الحنبر الحنحلنبر حاحلحه الالحلا.

الحاهه الحلاب حن حلحبر حه الحلاز: الحنبر
حلحلنا الحلحلحبر الحنهاهنه. ححه لحنبر احاس

* See *B.O.* iii. 1. 603 sqq. Assemani describes and analyses the Syriac version of this work, الحلحنه الحلبسحنه لحلحا.

الكتب المنهلية خالدي. مصر ا من اصل
مخطوط.

الكوى الاولى. في ان يمكن ان يصح ؛ حق فاصل
الكوى الثانية في ان الله كيف خلق الخلق في
الكوى الثالثة ومن ثمة ابتدا الكتاب المنهلي واختصره
وان واختصاره في الكتاب وسماه الينابيع.
مدلول الكتب وانواعها وعددها وانواعها في الكتب.

الكوى الثانية في ان الله (sic) كيف خلق
الخلق فإنه ولما ابتدا ومن بحكم الخلق
الكتب.

الدعوى الثانية هي ان يدعي ان حالة الحاضر المشهود هي اخوذ المال.

الدعوى الثالثة ان المشهود الله لاحد مال لاحد.

الدعوى الرابعة هي ان المشهود لحسدال مدميلا هي حدود مال.

الدعوى الخامسة هي احداث المشهود لحسدال مدميلا الشهادة بما حدود الحكومة.

الدعوى السادسة هي حدود الحق الشهود لحسدال مدميلا الشهادة بما حدود الحكومة.

الدعوى الثانية هي ان يدعي ان حالة الحاضر المشهود هي اخوذ المال.

الدعوى الثالثة ان المشهود الله لاحد مال لاحد.

الدعوى الرابعة هي ان المشهود لحسدال مدميلا هي حدود مال.

الدعوى الخامسة هي احداث المشهود لحسدال مدميلا الشهادة بما حدود الحكومة.

الدعوى السادسة هي حدود الحق الشهود لحسدال مدميلا الشهادة بما حدود الحكومة حدود الحق الشهود لحسدال مدميلا الشهادة بما حدود الحكومة (f. 36.)

هذا كتاب الجامع في الطب لأبي بكر محمد بن زكريا الرازي
الطبيب الفيلسوف رحمه الله وهو أحد ما صنف في هذه
الصناعة الطبية.

هذا كتاب الحاوي صنفه أحد فضلاء:

الجزء الأول من كتاب الحاوي في الطب تأليف محمد بن
زكريا الرازي وهو أول ما صنف في هذه الصناعة.

الجزء الثاني من كتاب الحاوي في الطب تأليف محمد بن
زكريا الرازي وهو الثاني في هذه الصناعة.

الجزء الثالث من كتاب الحاوي في الطب تأليف محمد بن
زكريا الرازي وهو الثالث في هذه الصناعة (f. 4 *a*) تأليف
الرازي. وهذا ما نجد من فهارس (*sic*) الجزء الثالث في
هذه الصناعة الطبية.

الجزء الرابع من كتاب الحاوي في الطب تأليف محمد بن
زكريا الرازي وهو الرابع في هذه الصناعة الطبية. وهذا ما
نجد من فهارس الجزء الرابع في هذه الصناعة الطبية.

After a short preface, فهارس الجزء الأول, f. 4 *b*,
Chap. I. begins on f. 6 *a*,
Chap. II. „ „ f. 32 *a*,
Chap. III. „ „ f. 61 *a*,

Chap. IV. begins on f. 104 *a*,

Chap. V. „ „ f. 107 *a*.

At the end, f. 147 *a*, is a brief autobiography, which I copy in full*. The author was born at a village called ܠܚܟܦ (read ܠܟܦ, Tell-Kêf) in the district of Mosul, in the year 1978 = A.D. 1667. His father's name was Jum'â, his mother's Shĕmônī. Here he received his education, and became deacon when about fourteen years old. At the age of twenty-two he went to Āmid or Diyârbekr, and received the grade of priest at the hands of Mār Joseph I. In two years he was made Maṭrān or bishop, and in two years more patriarch, when Joseph I. retired to Rome. Joseph II. studied in the Moḥammadan schools logic, physics and other sciences, "because the Christians of the East had no colleges." He composed the following works—

(1) *Surûru 'l-Abrâr wa-Dawâ'u 'l-Ashrâr*, which he translated from Arabic into Syriac.

(2) *Al-Miṣbâḥ al-Munîr*, which he also translated.

(3) A volume in which he arranged the services of the four festivals of the Circumcision, the commemoration of Mār Pethiôn, the Decease of the Virgin Mary, and the Nativity of the Virgin Mary.

(4) A metrical discourse in amplification of the ܡܐܡܪܐ ܕܐܡܪ ܠܐ ܐܬܬܢܐ ܡܫܒܚܠܐ ܕܚܣܝ of Barhebraeus; and another on the excellence of a life of exile, with a rebuke of those who live among their kinsfolk, ܡܐܡܪܐ ܕܐܡܪ ܠܐ ܥܡܟܘ ܕܚܫܒܚܠܐ ܡܫܘܒܚܐ ܕܐܒܐ ܕܚܡܐ ܦܪܝܒܐ†.

(5) A treatise on logic, *al-manṭiḳ*, which he translated from Arabic into Syriac, with a concise commentary in Syriac.

* See the Syriac counterpart in *B.O.* iii. 1. 603—4.

† See Sachau *Kurzes Verzeichniss*, etc., no. 229.

(6) A work entitled "the Magnet," مغنيسا, in Syriac.

(7) *Al-Mir'ât al-Majlîya,* المرآة المجلية, also translated into Syriac.

المذنب الذي لحكم حق ذلك بعض الكوكب
الجد انا بعض الكلب الذي صحبة الله حاشر
الحبايبي انت حالا على مدة الله لعضد
مدينة (*sic*) سلمان عن (f. 147 *b*) الحاضر (*sic*). لحكم
علول. صح واذ مكتب عن الحدة الحديثة. هذه
الله ولحكمان ولمكانه معجب سلمان. على
ماذا عاشر مخالصفه الاخلاق واحد في بعض
بعضا. واعلم معلوم. الملخص حصة مخزن
قائم اخر لحكمة. اسمها حديثة. ولحكمة حتى صاغ
لعمل العنان ولعاهدة على المتحكمين الحاشية
مخصوصاتها الهيئة بنية الله. مكة الاخلاق السعي.
عن الحدة الحديثة. اذ انا اي انت نعم هذه
ابن ام انتي. مسح واذ لت على الحمد الرمل مخزن
لت الله. مخالصة على الحدة الحديثة. الله لت
مدينة ام الملخص جائحة. عن لكم العنان
على معوكف الحاشية في لمحمد بنية الله. اسمها
لحم. ولحكمة الله انا لله الاول. اذ انا لله لحكمة. على
في على ابنا على مسح لت بنية الملهمة. مدينة

هلاء ملس لمه ةيلم للكلمتم. ولبلعلس للك
ىكمنه حسنة للتاة ةيلا للعاة. لكب لصلاه مح
لصلا للنحت لك لكسلاس .. للالس .. حلاح
للكوحاس للكلس. لكب لصلاه اعلا مح للنحت
لك لكسلاس .. للالاد .. حلصلا للاه ؛لحد حسا
لزت لعلا. لب لمح للحلالس. ةيجلا هلة هلمح. ملس
لملاللا للنزس. ملس هيلاة للنزس .. للاتا .. حلاح
لكب لحلاد حس للكلمح للاولب. ولصلا حس ملمح
ح لمح ولا للبتس ةزلاسح هيلعتة للالاه .. للحلمح ..
حلاح للكلمله لكب لصلاه مح للنحت لك
لكسلاس. ولصلاه لمه لصلا هيلا ؛لحد ولصلا هلة.

The colophon, f. 148 *b*, is as follows:—

A later hand has added A.D. 1725 as the date of transcription, ; and this is probably correct, for the author died in 1714, according to Assemani (*loc. cit.*, p. 603).

Add. 3282

Paper, about 8½ in. by 6½; 40 leaves, of which the first and last are blank; quires unsigned; 18 or 19 lines. Written in a rather irregular Jacobite serṭā of the xviiith cent.

The services for the Consecration of the Oil used in anointing the Sick, in *Arabic*, with *Syriac* hymns interspersed.

Fol. 2 *b*:

Part 1, f. 2 *b*; part 2, f. 11 *a*; part 3, f. 16 *b*; part 4, f. 21 *a*; part 5, f. 25 *b*.

At the end are some prayers to the Virgin Mary, beginning, f. 31 *a*:

ܕ ܗܟܬܐ ܠܟܗ ܟܡܚܢܟܗ. ܠܐܢ ܚܙܟܚܠܐ ܟܠܟܒ
ܡܐ ܒܓܒ. ܚܒ ܒܓܠ ܡܟ ܚܐ ܟܡܠ. ܠܐܒ ܐܢ
ܓܠܐ ܠܝܗ ܟܡܗܠܒܒ. ܐܢܡܐ ܐ ܒ ܐܢܡܐ.
ܠܐܢ ܟܠܢ ܐܒܒ ܚܐ ܙܗܓ ܟܠܐ ܗ ܐ ܙܒܒ ܠܐ
ܐܓܗܐ ܟܡܢܡܠ. ٥٠.

Add. 3283

Paper, about 12½ in. by 8½; 210 leaves; 22 quires of 10 leaves, except ا, ح and ص, which have 7, 8 and 5 respectively; they are signed with letters and the leaves are numbered with letters throughout; 2 columns; 26 lines in each full page. Written in good regular Kārshūnī, and dated A. Gr. 1989 = A.D. 1678. There are large lacunae in several places, e.g. ff. 60, 172 *a*, 196 *b*, 198 *a*, and 200 *a*.

The *Nomocanon*, مجموع القوانين, of Abū Isḥāḳ Hibatu 'llāh ibn Abi 'l-Faḍl, commonly called Ibn al-'Assāl, composed in *Arabic*. Compare Zotenberg, *Catal. des MSS. Syriaques*, no. 225, and S. E. Assemani, *Bibl. Medic. Laurent. et Palat. Codd. MSS. Orient. Catal.*, no. lx. p. 98 sqq. The text of this manuscript differs considerably from those mentioned above, as the following detailed account will show.

1. General preface, f. 1 *b*:

ههد الله الواس حاله الهدّى حاسمه
الله ماسًا اما حتّ السعن لله. معنى هي
اهزا نهده. والاهفعاه الله هالاهنبِ هذهنِ
جفهِ. هاه كما ماز ركسا هصاسِ ٦ذاك. ٥٥٥

اهزال الكاتب معلما حكما ومتألها حكيما.
معلما حق معرفة معلولاته. معلما حقا كي كيف
يعلمها لغة معلمي الصبيان. الكعك للاعب حلبابه
حتى الجاه الكاذب حلوا. فاحتك يدك ولا تحك
لغة الكوميديا الخاصة. لذلك حقا لغزه. حقيقة
الالهة والكهنة. الخ.

2. Special preface, giving an account of the works consulted by the author, f. 5 *b*,

الكعكة الباردة على اهل اوبك الكعاك
الكتابة والاصطلاح الجيدة الكتب حتى الكفاح
على اهلها الخ. حتى الكلاب كليكون كي الكعاك
الكتابة الكونونة الى سبب قد الكتاب
الكعكة والكلاب يكتبون الى الله
فالكعك للاله اجنبة الكتاب والله؛ في

الكعبة. وعليه يدلُّ في بعض طرقات الكفيفة
وفي بعضها: الكعبة الحاكم أجنبيةٌ الكفالة
ما هذا صالح. الكعبة الحاكم أجنبيةٌ الكفالة
جائزٌ. وعلى يدٍ في يده سعي الكعبة وضاع أي
الأمة في بيته. وبعضها في سعي الكفالة.
والعامة: وأما السلام الكفيه صحيح ميته.
والجنة التي ملي في الكعبة وصي إسقاط في
الماء أو سيٍّ. لكه سنة في أولى مرا الكفالة. في
إسكاه إسقاط إلاَّ له. وهذا بعض إسكاه
وبين الإبعاد الأخرى. في ذات ذات مكة ماءً
لها لكه بعض مكة وهو في ذات صعب الأمة الكا-

ﻛﻒ ﻣﻨﻪ ﺻﻨﻒ . اﻣﺎ ﺣﻨﺎ ﻓﻘﺪ ﻛﺎﻧﺖ اﻟﻜﺘﺐ اﻟﺘﻲ اﺧﺒﺮ
ﺑﻬﺎ ﺑﻄﺮس ﻣﻦ ﻗﻮﻟﻪ ﻓﻲ ﻫﺬﻩ اﻟﻤﻘﺎﻟﺔ اﻟﻰ ﻛﻠﻴﻤﻨﺪﺱ (*sic*)
ﻫﻲ ﻫﺬﻩ ﻣﻮاﻓﻖ ﻟﻤﺎ ﻓﻲ اﻟﺨﺎﻧﺎت.

The works named are :—

Canons of the Apostles, sometimes ascribed to Clement, f. 6 *a*,

ﻗﺎﻧﻮﻧﺎت اﻻﺑﺎء اﻟﻘﺪﻳﺴﻴﻦ اﻟﻤﻨﺴﻮﺑﺔ اﺣﻴﺎﻧﺎ اﻟﻰ ﻛﻠﻴﻤﻨﺪﺱ.
ﻫﺬﻩ ﻫﻲ ﺗﻠﻚ ﺻﻨﻌﻬﺎ ﻣﻌﻠﻤﻨﺎ ﻛﻠﻴﻤﻨﺪﺱ ﻓﻲ ﻣﻘﺎﻟﺔ.
ﻗﺪ ﺗﻘﺪﻣﺖ ﻓﻲ ﻫﺬا اﻟﻜﺘﺎب ﻓﻲ ﻣﻘﺎﻟﺔ ﻣﻀﺖ ﻣﻦ ﻫﺬا
اﻟﻜﺘﺎب ﻓﻲ ﻫﺬا اﻟﻤﻮﺿﻊ. ﻓﻠﻴﺲ ﻧﺤﺘﺎج اﻟﻰ ﺗﻜﺮﻳﺮ ﻣﺎ
ﻗﺪ ﺳﻠﻒ ﻓﻲ ﻫﺬا اﻟﻤﻮﺿﻊ. ﻓﻘﺪ ﺗﻘﺪﻣﺖ ﻓﻲ ﻫﺬا اﻟﻜﺘﺎب
ﻗﻮﻟﻨﺎ ﻓﻲ ﺗﻔﺴﻴﺮ ﻗﻮﻟﻪ ﻓﻲ ﻫﺬا اﻟﻤﻮﺿﻊ ﻣﻦ ﻫﺬا اﻟﻜﺘﺎب
ﻓﻘﺎﻟﺖ اﻧﻪ ﻳﻨﺒﻐﻲ ﻟﻠﺠﻤﺎﻋﺔ ﺗﺮﻙ ﻗﺒﻮﻝ ﻛﺘﺐ ﻛﺜﻴﺮﺓ
ﻣﻨﺤﻮﻟﺔ ﻟﻠﻘﺪﻣﺎء ﻣﻦ ﻏﻴﺮ ﺗﻤﻴﻴﺰ ﻟﻤﺎ ﻫﻮ ﻣﻨﻬﺎ ﺻﺤﻴﺢ
ﻣﻦ ﻏﻴﺮ ﺻﺤﻴﺢ ﻓﻘﺪ ﺗﻘﺪﻣﺖ ﻓﻲ ﻫﺬا اﻟﻜﺘﺎب ﻓﻲ ﻣﻘﺎﻟﺔ
ﻗﻠﻨﺎ ﻓﻴﻬﺎ ﻛﻴﻒ ﻳﻨﺒﻐﻲ ﺗﻤﻴﻴﺰ ﻫﺬﻩ اﻟﻜﺘﺐ ﻓﻴﻤﺎ ﺑﻴﻨﻬﺎ.
اﻟﺦ

Other Canons of the Apostles ascribed to Clement, f. 6 *a*,

ﻗﺎﻧﻮﻧﺎت اﻟﺮﺳﻞ اﻟﻘﺪﻳﺴﻴﻦ اﻟﺘﻲ ﻳﻨﺴﺒﻬﺎ ﻗﻮﻡ اﺣﻴﺎﻧﺎ
اﻳﻀﺎ اﻟﻰ ﻛﻠﻴﻤﻨﺪﺱ ﻫﺬﻩ ﻫﻲ ﺗﻠﻚ اﻟﺘﻲ ﺻﻨﻌﻬﺎ ﻛﻠﻴﻤﻨﺪﺱ
ﻓﻲ ﻫﺬا اﻟﻜﺘﺎب ﻛﻤﺎ ﻗﻠﻨﺎ ﻓﻲ ﻫﺬا اﻟﻤﻮﺿﻊ. ﻓﻠﻴﺲ ﻧﺤﺘﺎج
اﻳﻀﺎ ﻫﻬﻨﺎ ﻛﻤﺎ ﻗﻠﻨﺎ ﻓﻲ ﺟﻤﻠﺔ ﻣﺎ ﺗﻘﺪﻡ ﻣﻦ ﻫﺬا اﻟﻜﺘﺎب. اﻟﺦ

The *Didascalia*, f. 7 *a*,

ܟܬܒ ܫܠܝܚܐ ܕܫܠܝܚ̈ܐ ܩܕ̈ܝܫ̈ܐ ܕܒܝܬ ܐ
ܕܫܠܝܚ̈ܐ ܥܠ ܟܠ ܥܡܐ ܕܐܠܗܐ ܕܒ ܥܕ̈ܐ ܕܢܥܒ̈ܕ
ܠܗܠ ܫܡܝܢ ܫܠܝ̈ܚ̈ܐ. ܟܬܒ ܫܠܝ̈ܚ̈ܐ
ܥܠܡ. ܕܒܥܘ ܡܢ ܐ. ܫܠܝ̈ܚ̈ܐ ܐܠ ܕ̈ܐ.
ܐ̈ܠ ܐܡܪ̈ܐ ܕ̈ܐ ܐ̈ܠ. ܐ̈ܠ

The Epistle of S. Peter to Clement, f. 7 *b*,

ܟܬܒ ܫܠܝ̈ܚ̈ܐ ܕ̈ܐ ܫܠ ܫܠ̈ܝ̈ܚ̈ܐ ܐ̈ܠ ܐ̈ܠ ܐ̈ܠ ܐ̈ܠ
ܫܠ̈ܝ̈ܚ̈ܐ ܕ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ
ܫ̈ܐ ܫ̈ܐ. ܐ̈ܠ

Other Canons of the Apostles, f. 7 *b*,

ܟܬܒ ܫܠ̈ܝ̈ܚ̈ܐ ܕ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ ܫ̈ܐ
ܫ̈ܐ ܫ̈ܐ ܫ

The Canons of the Council of Gangra, f. 8 *a*,

كانون مجمع غنغرة على مقاومة أوستاثيوس الذي
كان يعلم الناس أن يحتقروا الزواج وأن يرذلوا
المؤمنات المتزوجات (*sic*) الخ

The Canons of the Council of Antioch, f. 8 *b*,

كانون مجمع انطاكية على مقاومة أوستاثيوس
الذي كان يعلم الناس أن يحتقروا الزواج وأن
يرذلوا المؤمنات المتزوجات. كانون ٢٤ عن
الذين يدخلون الكنيسة. الخ

The Canons of the Council of Nicaea, f. 8 *b*,

كانون مجمع نيقية على مقاومة بولس السميساطي
الذي كان يعلم أن الابن ليس هو من الآب
بالجوهر. كانون ٢٠ عن الذين يقفون في
الصلاة يوم الأحد. الخ

The Canons of the Council of Laodicea, f. 10 *a*,

كانون مجمع لاودكية عن بعض الأمور التي
يجب أن يعمل بها المؤمنون. كانون ٦٠ عن

ܐܝܬ ܠܗ ܐܦ ܚܕ ܡܢ ܫܡܗ ܕܡܪܝ ܐܠܗܐ ܕܐܬܐ ܥܠ ܥܡܐ ܕܐܠܗܐ ܘܢܗܘܘܢ ܠܗ ܠܥܡܐ ܠܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܀

The Canons of the Council of Sardice, f. 10 *a*,

ܩܢܘܢܐ ܕܡܢ ܬܫܥ ܣܝܢܘܕܐ ܕܐܬܟܢܫܘ ܒܣܪܕܝܩܐ ܒܡܕܝܢܬܐ ܕܐܠܗܐ ܘܐܬܩܪܝܘ ܥܠ ܫܡܗ ܕܡܪܝ ܐܠܗܐ ܘܡܫܝܚܐ ܘܥܠ ܫܡܗ ܕܪܘܚܐ ܩܕܝܫܐ ܐܡܝܢ ܀

The Canons of the Council of Constantinople, f. 10 *a*, defective at the beginning,

ܕ[ ] ܘܐܬܩܪܝ ܥܠ ܫܡܗ ܕܡܪܝ ܐܠܗܐ ܘܡܫܝܚܐ ܘܥܠ ܫܡܗ ܕܪܘܚܐ ܩܕܝܫܐ ܐܡܝܢ ܀

The Canons of the Council of Ephesus, f. 10 *b*,

ܩܢܘܢܐ ܕܡܢ ܫܡܢ ܡܐܐ ܐܒܗܬ ܕܐܬܟܢܫܘ ܒܐܦܣܘܣ ܒܡܕܝܢܬܐ ܕܐܠܗܐ ܘܐܬܩܪܝܘ ܥܠ ܫܡܗ ܕܡܪܝ ܐܠܗܐ ܘܡܫܝܚܐ ܘܥܠ ܫܡܗ ܕܪܘܚܐ ܩܕܝܫܐ ܐܡܝܢ ܀

Canons of Hippolytus, f. 11 *b*,

ܩܢܘܢܐ ܕܡܢ ܫܡܗ ܕܐܒܗܬ ܩܕܝܫܐ ܗܝܦܘܠܘܛܘܣ ܐܦܣܩܘܦܐ ܘܐܬܩܪܝ ܥܠ ܫܡܗ ܕܡܪܝ ܐܠܗܐ ܘܡܫܝܚܐ ܘܥܠ ܫܡܗ ܕܪܘܚܐ ܩܕܝܫܐ ܐܡܝܢ ܀

Canons of Basil the Great, f. 12 *a*,

ܟܠܝܐ ܕܥ ܡܐܢܐ ܕܒܝܫ ܩܕܝܫܐ ܩܕܝܫܐ ܕܟܕ
ܐܬܐ ܡܫܬܐ ܒܒܒܝ ܐܒ ܐܒܒܝ ܒܝܫ ܐܬܐ
ܫܦܩ. ܐܟ

Canons of the Emperors, f. 12 *a*,

ܟܕܡܐ ܕܥ · ܕܐܢܐ ܕܡܕܝܐ ܩܐܢܐ
ܕܡܟܐ ܐܡ ܕܐܢܐ ܕܟܡܕ ܟܐ ܐܙܐ
ܕܐܬ ܒܟ ܐܡܐܐ ܐܡܐ ܟܕ ܐܐܡܐ
ܟܒ ܡܡܐ ܐܢ ܕܒ. ܐܟܕܙ ܒܝܩܐ
ܐ ܡܡܐ ܐܢ ܐܡ ܡܟܐ ܐܡ ܐܡ
ܐ. ܐܡ ܐܡ ܐܡ ܐܡ ܐܡ ܐܡ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

ال والذي لدي الجَوْزاتِ (sic). وَزَنَ جاذِبًا دلو. هل لِحدّ
في الناطقة الدالة على ما في حالٍ مثلما صحبي
الميزان. لاح الآلة الدهليز هذا وصحبي
حاذًا. وصلو الكواحة في الكلية وصلو الكهنة
وصلو الدعو. ويكونونها لدى (sic) دلو. هل ويو
الناصلاح الكبالية الجيم ضِ جا لا جو في ويا الكذاة
والنزالة لدلوا دلو صيدي وصلا هل ÷ والكذاة
الكبالية الكذابك صوالا الكلاون. الكحاجة
صهلالي. والو. والصدالة. الكعيون دلو. ا
رصلا ويكالة هل الكحالجة. وزدو هل الكويلة

ﻟﻠﻤﺎﺀ ﻭﺍﻟﻬﻮﺍﺀ. ﻭﻳﺴﺘﻌﻤﻞ ﻓﻲ ﺍﻟﺸﺘﺎﺀ. ﻭﻫﻮ ﻳﻌﻄﻲ ﺍﻟﻤﺎﺀ ﻃﻌﻤﺎ ﺣﺎﻣﻀﺎ ﻣﺎﺋﻴﺎ ﻳﺴﻴﺮﺍ. ﻭﻫﻮ ﻣﻠﻴﻦ ﻟﻠﻄﺒﻊ ﻭﻳﻘﻮﻱ ﺍﻟﻤﻌﺪﺓ ﻭﻳﻘﻄﻊ ﺍﻟﺒﻠﻐﻢ. ﻭﺍﺟﻮﺩﻩ ﺍﻟﺴﺎﺋﺮ ﻭﺍﻟﻘﺪﻳﻢ ﻭﺍﻟﻤﺎﺋﻞ ﺇﻟﻰ ﺍﻟﺤﻤﺮﺓ ﻭﺍﻟﺬﻱ ﻳﻜﻮﻥ ﻓﻲ ﺍﻟﻤﻐﺎﺭﺓ ﻭﻫﻮ ﻳﺴﻜﻦ ﺍﻟﻘﻲ ﻭﺍﻟﺴﻌﺎﻝ ﺍﻟﺼﻔﺮﺍﻭﻱ ﻭﻳﻘﻄﻊ ﺍﻟﺒﻠﻐﻢ ﻭﻳﻘﻮﻱ ﺍﻟﻤﻌﺪﺓ ﻭﻳﻘﻄﻊ

ܐܝ ܕ. ܠܐ ܡܢ ܚܕ̈ܐ ܡܢ ܫܘܝܐ ܕܡܐܬܝܢ ܒܟܢܝ ܐܒ̈ܐ
ܕܒ̈ܐ ܕܒ̈ܐ ܕܡܬܪ̈ܓܡ ܐܡ̈ܪ ∴ ܐܡ̈ܪ ܕ̈ܐ

Canons of Dionysius of Athens, f. 14 *a*,

ܗ̈ܐ ܕ̈ܐ ܕܒ̈ܐ ܕܡ̈ܐ ܕܡ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ
ܚ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ ܕ̈ܐ
ܕ

On the margin is written:

3. Index of the chapters contained in the two books into which the work is divided; viz., book I., f. 15 *b*, 22 chapters; and book II., f. 16 *b*, 29 chapters.

4. Book I., f. 19 *a*,

Chap. 1, of the Church, f. 19 *a*,

الصدقة المفروضة. وخصّه صاحبه. وأخبر صاحبه.

وما يدلّ عليه.

Chap. 2, of the canonical books of the Old and New Testaments, f. 21 *a*,

الحاجة الثانية معرفة كتب بني الخلق القديمة

المأمور بحفظها في الصدقة وهذا وأخبر.

ومدّة جلوس نبيّه عليه السلام وكتب الأخبار

الأخبار في المصحف.

Chap. 3, of those who desire to enter the Way, f. 27 *a*,

الحاجة الثالثة في البيان لمن الزمها في

المجتمع.

Chap. 4, of Baptism, f. 28 *b*,

الحاجة الرابعة في الحقّ والمعاني المفروضة

فيه.

Chap. 5, of the Holy Eucharist, f. 32 *b*,

الحاجة الخامسة في القربان والمعجزة.

Chap. 6, of Patriarchs, f. 38 *a*,

الحاجة السادسة في الآباء الحافظة.

Chap. 7, of Bishops, f. 40 *a*,

الحاجة السابعة في الإمامة وما يدلّ عليه

في الكتب.

Chap. 8, of Priests and Deacons, f. 55 *a*,

الحاجة الثامنة في الكهنة والمعاونة.

Chap. 9, of Monks, f. 59 *a*,

الحاجة الأولى في الرهبان.

Chap. 10, of the office of Bishop (Maṭrān or Metropolitan and Patriarch) as above all the orders of the Priesthood, f. 66 *a*,

الحاجة الثانية في ذكر الخورسقية على الإطلاق

على الرهبان.

Chap. 11, of Prayer, f. 71 *b*,

الحاجة الثالثة عشرة في الصلاة والتسبحة

ما يجب ان يكون عليه المرء ٭ اذا قام في حاجة

الحاجة السابعة في الوقت من الأول في هذا

الفصل.

Chap. 12, of Fasting, f. 81 *a*,

الحاجة الثامنة في الصوم وذكر اصله

الصدقة الصحيحة. ويوم الصليب المعزومة

هنا.

Chap. 13, of Alms, f. 88 *a*,

الحاجة الثالثة في الزيت ما يجوز ان يكون

في بيوت الرهبان.

Chap. 14, of Almoners and the Property of Churches, etc., f. 93 *b*,

الحاجة الخامسة في ذكر مدبّري اموال

الزيارة. واموال الخدام وصلاحيتها وعزلهم

وتصيّر الحاجة.

Chap. 15, of Vows and Legacies, f. 96 *a*,

الحاجة الحاضرة تعني في الدنيا والآخرة.

والعوائد المعتادة فيما بينهم حتى.

Chap. 16, of Sunday and the Dominical Festivals, f. 97 *b*,

الحاجة الثانية تعني في العوائد المعتادة

في يوم الأحد والأعياد الربانية.

Chap. 17, of the Pilgrimage to Jerusalem, f. 99 *a*,

الحاجة الثالثة تعني في السير الى الأرض

المقدسة.

Chap. 18, of the Martyrs and Saints, f. 99 *b*,

الحاجة الرابعة تعني في العوائد المعتادة

في الأعياد والمذاهب.

Chap. 19, of the Sick, f. 101 *b*,

الحاجة الخامسة تعني في الدنيا في المرض

المعتاد بين المسلمين.

Chap. 20, of the Dead, f. 102 *b*,

الحاجة السادسة في الأموال مخصصة لما يصير

عليه في المعتاد بلا زيادة ولا نقيصة.

Chap. 21, of the Duties of Christians towards one another in their various stations, etc., f. 108 *a*,

الحاجة السابعة والعشرون في الأدب والمعروف

المعتاد بين الناس كل حسب حاله. والله

الموفق للصواب وإليه المرجع والمآب. في

الجزء الثاني من المقالة في ما يجب على المسيحيين ان يعملوه من الشرايع

(sic) المختلفة.

Chap. 22, of various Rules, the observance of which is incumbent on Christians, f. 113 *b*,

الجزء الثاني من المقالة في ما يجب على المسيحيين ان يعملوه من الشرايع

المختلفة.

5. Book II., f. 117 *a*,

الجزء الثاني من المقالة في ما يجب على المسيحيين ان يعملوه من الشرايع

المختلفة. وهذه اسماء

Chap. 23, of Forbidden Kinds of Food, f. 117 *a*,

الجزء الثاني من المقالة في المآكل المحرمة.

Chap. 24, of Marriage, f. 119 *a*,

الجزء الثاني من المقالة في النكاح

Chap. 25, of the Prohibition of Concubinage, f. 133 *b*,

الجزء الثاني من المقالة في تحريم

Chap. 26, of the Purification of Women, f. 135 *b*,

الحاج الهاجة مكتوب في زهرة النفا في
نفاس ولدة بنت ابي الحاج صالحة زهرة فاطمة وزينب
ولا حول الحاج مندكّر حي عدد.

Chap. 27, of Wills and Testaments, f. 137 *b*,

الحاج الهاجّ محمد في الوانا والعوانب
الحوزة في الحقوق والحرم ولا مندكّر حول
الحاج.

Chap. 28, of Inheritances, f. 140 *b*,

الحاج الحاكم والكتوب في حوز الحقانية.

Chap. 29, of Judges and Witnesses, f. 151 *a*,

الحاج الحاكم والكتوب في الساحة والسخة
والعدول الحاضرين. ولا مندكّر حول الحاج.

At the end of this chapter, f. 154 *a*, is the following note,

تملا الحاج الحاكم والكتوب في الساحة
والعدول الحاضرين في الحلال. ولا ما
وزن في بعض احوال العدو الوقت بيّن الذي
بعضهم. وزيد الحاج السعد نحل اهدى
وكتبه في ١ السنة وزيد. واحد وثلاثين ومايتين
الف. وحرر بالله واحد.

Chap. 43 (*sic*), of Judges, f. 154 *b*,

الحاج الحاكم والناصح الشاطر الماهر صاحب
بلاغة نعم هو لما عمل وتَّم صحيح هو العبرة
أولًا وآخرًا. مسعلل ما هو كذب ما وتَّم هو
صحيح الصاحب.

Chap. 30, of Kings, f. 165 *b*,

الحاج الحالم هو الملخوف عما سيحدث وما حدث
في هذا حدث هذا .محصوص عند مشهور
الحاج عما يعبده في الهند. والصاحب عن
الشيء المعهد في مدينتها في عالم
الملخوف في الأوقات المعيَّنة.

Chap. 31, of Slaves, f. 170 *a*,

الحاج الساير والحالم هو الحصن والمأوى
والمعادن.

Chap. 32, of Trade, imperfect at the beginning, f. 172 *b*,

..... المعاملة الذي يأخذ ويعطي عما
يعلن عنه. ومنها ما يعرف بالمساومة.

Chap. 33, of Loans and Pledges, f. 175 *a*,

الحاج الحاكم والحالم. هو الحرز والصون.

Chap. 34, of Leases, f. 179 *a*,

الحاج الناجح والحالم في الإيجاز والمختصر.

Chap. 35, of being Surety and Guarantee, f. 181 *b*,

الحاج الحاضر والمؤمن في الكفالة.

Chap. 36, of being Agent or Commissary, f. 182 *a*,

الحاج الهارب والمؤمن في نفقة المحمل

الوفي اجده. في الكفالة [o]الاستنابة الحد.

Chap. 37, of Partnerships, f. 183 *a*,

الحاج الهاجر والمؤ[7]من في العدل.

Chap. 38, of Deposits or Trusts, f. 184 *a*,

الحاج الداخل والمؤمن في الوديعة.

Chap. 39, of things lent, f. 184 *b*,

الحاج الهارب والمؤمن في الخانة.

Chap. 40, of Gifts, f. 185 *a*,

الحاج الناخس في الصحاح.

Chap. 41, of Roads and Streets, Buildings, Aqueducts, etc., f. 187 *a*,

الحاج الساب والناخس في بابة الهواء

معاني الفن والاصطلاح. محمد الزيد. ويبني احداثها.

والانظام المكوزة في الهواصف مباني العداة.

اليس الزيد. ما يذكّف حوا الحاج.

Chap. 42, of Unbelief and Apostasy, etc., f. 190 *b*,

الحاج الفاسق اسد الصحاح لوية تحكمه

اليسا الله تحاك. الباب الصاحة حاذها.

ﺩﻌﻨﺓ ﺍﺤﺍﺕ ﺍﻟﻤﻟ ﻤﺴﻤﺍ ﻜﺤﺍﺕ ﻜﻠﻤﺕ ﺍﻟﺘﺤﻡ
ﻫﺕ ﻜﺨﻫ ﻤﻜﻌﻭﺍﻭ ﻜﻠﻤﻫ. ﻤﻌﻡ ﺍﻟﻨﻌﻟﻟ ﻤﻉ ﺤﺭﺍﺓ
ﻫﻌﻫ .ﻤﻨﻫ ﻜﻠﻤﻫ ﺍﻟﻤﻟ (sic) ﻴﻤ ﺍﻟﻨﻌﻟﻟ ﻜﻠﻤﻫ ﺨﻨﻫ. ﻫﻌﻫ
ﻤﻉ ﺨﻟ ﻤﻌﻤﻨﻟ. ﻤﻨﻫ ﻉ ﺍﻟﻤﻟﻫ. ﻴﻤ ﺨﺍﺫ ﻜﻠﻫ.
ﻫﻌﻫ ﻜﻌﻨﻫ ﻤﻜﻌﻨﻴﻤﻫ. ﻤﻌﻡ ﻌﻌﻟ ﺨﻌﻌﺍﻜﻌﻫ.
ﻤﻨﻫ ﻌﻨﻌﻫ.

Chap. 43, of Homicide and Murder, f. 193 *b*,

ﻜﺤﺍﺕ ﻜﻠﻤﻜﻫ ﺍﻟﺘﺤﻡ ﻫﻫ ﻜﻌﻟﻟ ﻤﻜﻌﻤﻫ
ﻤﻜﻌﻫ ﻤﻫ ﻤﻜﻨﻌﻫ ﻜﻠﻫ. ﻤﻌﻟ ﻨﻌﻤﻫ ﻤﻫ ﻫﻫ
ﻜﻌﻟﻟ ﻤﻫ ﻤﻜﻌﻌﻫﻟ ﻤﻫ. ﻤﻌﻟ ﻨﻴﻟ ﻤﻫ.

Chap. 44, of Fornication, f. 197 *b*,

ﻜﺤﺍﺕ ﻜﻨﺍﻫ ﺍﻟﺘﺤﻡ ﻫﻫ ﻜﻨﺍ ﻫﻫﻌﻨﻫ.

Chap. 45, of Thefts, f. 200 *a*,

ﻜﺤﺍﺕ ﻜﻌﻤﻫ ﺍﻟﺘﺤﻡ ﻫﻫ ﻜﻫﻨﻟ.

Chap. 46, of Drunkenness, f. 201 *a*,

ﻜﺤﺍﺕ ﻜﻫﺍﻫ ﺍﻟﺘﺤﻡ ﻫﻫ ﻜﻫﺕ ﻟﻨﻫﻤﻫ.

Chap. 47, of Undutiful Children, f. 203 *a*,

ﻜﺤﺍﺕ ﻜﻫﺤ ﺍﻟﺘﺤﻡ ﻫﻫ ﻜﻤﺏ ﻜﺤﺍﻫ ﻤﻟ
ﻴﻫ ﻜﻨﻫ.

Chap. 48, of Usury, f. 203 *a*,

ﻜﺤﺍﺕ ﻜﻫﻤﻟ ﺍﻟﺘﺤﻡ ﻫﻫ ﻜﻨﺍ. ﻤﻜﻨﻭ
ﻜﻫﺍﻨﻫ ﻫﻫ ﻨﻨﻫﻤﻫ.

Chap. 49, of Slander and Calumny, f. 204 *a*,

الحاث الاهو والانحم عد الخاذ والهذاذ

والعزف.

Chap. 50, of the Punishment of various offenders, f. 204 *b*,

الحاث الحمهم عد ٧٧مة السنة الحاربة

لك انحاث الجناية والجناة. الاب ١٧ب بخنا.

Chap. 51, of cutting the hair of men, of circumcision, of bathing in company with women, etc., f. 205 *a*,

الحاث الساب والحمهم الجعاذكر لك

الجاب الكتاب بخنه حاكاهدنه الا ٧خنّما

ما الخاب. واما ما ٨٠ عد نهنا هدنه

حاهذا عد الزاب حلا لك الجاز.

The colophon, f. 208 *a*, states that this book was finished by Rabban Isaac, son of the deacon ʿAbd al-Ḥaiy and his wife Maryam, on the Saturday before Palm Sunday, in the convent of Mār Matthew (at Mosul), A. Gr. 1989 (A.D. 1678), when Ignatius ʿAbd al-Masîaḥ was patriarch of Antioch, Basil Yaldā maphriān of the East, Mār Gregory Buṭrus, bishop of Jerusalem, and Mār Dioscorus George of the see of al-Jazīrah.

حملا لك ب السعد ذا اهداك ما الجنهم

وَ ة الله واه منه. الجنها لك ٧حلا الهنّ

ما لا اذا ٧ذ حنة الانف ها الهذا لحاث

السعد. ماكاب الجنهن. واحد هذا ١٠٠

واحد (*sic*) ماكاب. حملا ف ها ٨٥٥ الهذاب.

في الطائرة الطاحنة. في إذا هذا هذا. في الله
الطاحنة. في الله احتلال الكهنبي ونذلال
الكهنبي. هذا الجالسة والله الجنة الطبيب
الالتهاب. الى طبيب الطبيب. وهذا حسبالله
وهذا الكهنة الله الالتواء. الى وهذا بذلا. وهذا
بالجنة وذهب طالة صبة الجنة. وهذا
الطبيب الطبيب الى هذا طبة الكهنة طالب
الله والتهاب الطبيعة الجنة. الجنة. الى
(f. 208 b) والله وهذا بالجنة. وهذا طبة.
الطبيب والطبيب الله والحنا والتهاب الله
والله والهذا الطبيعة الله الى. الجنة. الى
طهذا الجنة الطبيب الجنة. الله الجنة
الطبيب والطبيب الطبيعة. والطبيب
الطبيب الطبيب. الجنة الطبيب الطبيب
الطبيب. الجنة الطبيب الطبيب الطبيب
الطبيب الطبيب الطبيب. الطبيب الطبيب
الطبيب. الطبيب الطبيب الطبيب الطبيب

الكهنبي امي.. وكان الحج السعيد الهبلا
الجهلل الكمالات ذي علي بعض عالمه ذات
صاحبها وذات اسمه عالمه صمه.

وكان ذي مكة كان عالمه الجمع ذا اسمه
ذا مولد ذا اباءته ذا بحث ذا كان الذي
واحدا ذا ينبغي. وقد كان سكن مجاور
امي امي.

At f. 28*a* and f. 170*a* the scribe gives some additional particulars regarding himself and his family.

وله ذكر الحاله ذا اسماء مي قد الكنبوه
ه السب. اب هذا يعدد الكوكب مي مسكة
الوحايب. الحاج ص ذي مكة. وله ذكر
الحلا الخ.

حفلا الحاج الكالاه ذكر بن اسم حاز الذي
اهداء مي الكنبوه قد [ن] السب مي صه يحد
ص مسكة الوحايب اب الكالنّب هذا يعدد.
نسم الذي مي ماسم ذكر الكجوفي. الخ.

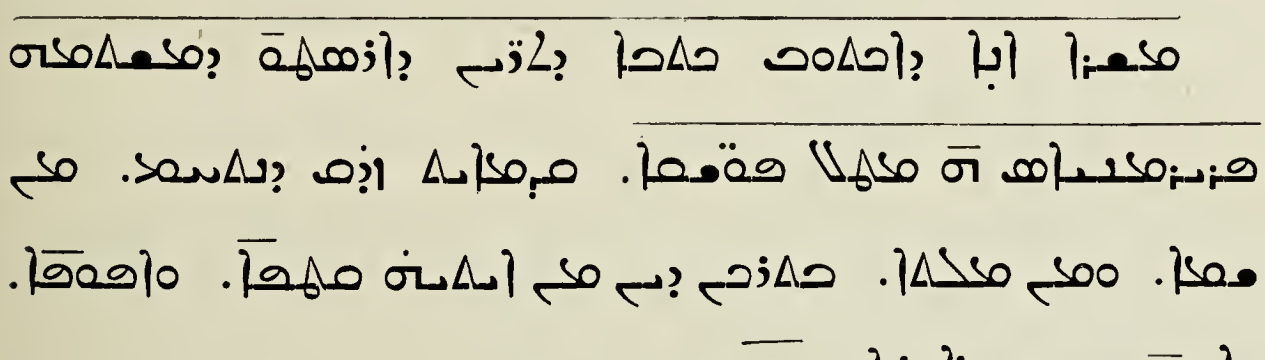
Ff. 209 and 210 contain an index to the above 51 chapters.

Add. 3284

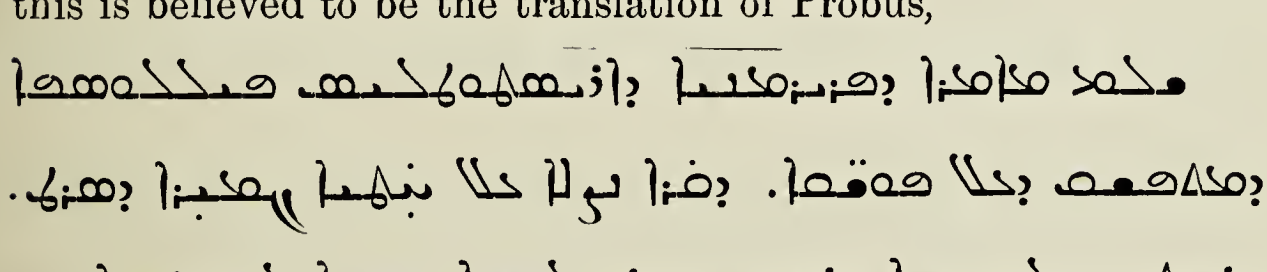
Paper, about 12 in. by 4; 83 leaves, of which ff. 1—5, 34, 42—44, and 53—83, are blank; the quires, eight in number, are signed with letters, the first having 14 leaves and the last only 9; number of lines in a page very variable. Written in a cursive Jacobite hand towards the end of the xviiith cent. (see below).

This volume contains translations of the Aristotelian logic in *Syriac* and *Arabic*.

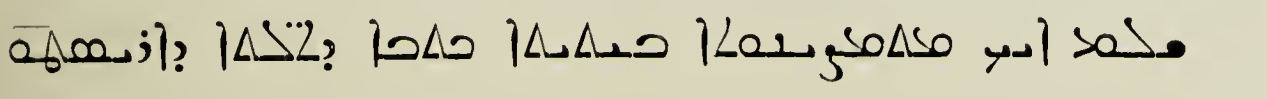
1. The *De Interpretatione*, with a marginal commentary, f. 7 *a*,



The translation and commentary are identical with those in Zotenberg's *Catal.*, no. 248, 6. A note on f. 25 *a* states that this is believed to be the translation of Probus,



2. The *Analytica priora*, as in Add. 2812, f. 116 *a*. See Zotenberg's *Catal.*, no. 248, 7. In this copy the commentary, except on f. 26 *a*, consists of only a few stray notes. Subscription, f. 33 *b*,



ܐܠܗܐ ܐܒܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܐܡܝܢ ܘܠܥܠܡܝ ܥܠܡܝܢ ܐܡܝܢ ܣ

3. Part of a treatise by Severus Sēbōkht on the *Analytica Priora*, f. 35 *a*,

ܗܘ ܕܡܫܬܐ ܕܐܢܠܛܝܩܐ ܩܕܡܝܐ ܕܐܪܣܛܘ ܕܐܡܪ ܒܗ ܣܝܡܘܪ ܣܒܟܬ ܐܦ ܗܘ ܒܗ ܫܪܝ ܡܢ ܫܪܝ ܐܦ ܗܘ ܒܗ ܫܪܝ ܡܢ ܫܪܝ ܕ

ﺑﻨﻜﺮ ﻛﻤﺎ ﺑﺤﺎﻣﺒﺮ ﺣﻜﻤﺎ ﻟﻤﻌﻠﻤﺎ ﺑﻼ ﻳﺪ ﺑﺰﻋﻢ.

ﻣﻒ.

4. The *Isagoge* in an *Arabic* version, f. 45 *b*,

ايساغوجى اى مَدْخَلٌ مختَصرٌ في المَنْطِق، حاد بَلاكَةِ
ﻟﻠﻜﻠﻲ ﻣﻘﻮﻟﻬﻢ. ﻟﻠﻜﻠﻲ ﻛﻤﺎ ﻳﻘﺎ ﻳﻘﺎﻝ ﻋﻠﻰ
ﻛﺜﻴﺮﻳﻦ ﻣﺨﺘﻠﻔﻴﻦ: ﻣﺜﻞ ﺇﻧﺴﺎﻥ ﻣﺜﻼ. ﺃ ﻭﻻ ﻛﻞ
ﺷﻲﺀ. ﻣﺜﻞ ﻣﺎ ﻟﻠﻤﺎﻫﻴﺔ ﻫﻮ ﻛﻮﻥ ﻣﺜﻼ ﺇﻧﺴﺎﻥ. ﻭﺍﻟﻌﻘﻞ
ﻗﺎﺋﻢ ﺑﻨﻔﺴﻪ ﻓﻠﻴﺲ ﻟﻠﻨﻔﺲ ﻣﺜﻼ ﻭﻟﻠﻔﺼﻞ. ﻣﺜﻞ
ﺇﻧﺴﺎﻧﻴﺔ ﻣﺜﻼ ﻭﻟﻠﻨﻮﻉ ﻣﺜﻞ ﻣﺎﻫﻴﺔ ﻟﻠﻜﻞ
ﻭﺍﻟﺤﻘﺎﺋﻖ ﻣﺜﻼ. ﺍﻟﺦ

At the end, f. 52 *b*, the scribe again gives his name, and says that he finished this manuscript in a year of the Greek era which appears to have been ٢١٠٨ (= A.D. 1797), but which has been altered so as to read ١١٠٠ (of the Muḥammadan era = A.D. 1689 ?).

تم هذا الكتابُ المسَمى ايساغوجى الشريف على يد العبد
الضعيف انسطوس بالاسم قسيس فى سنه ١١٠٠ يونانيه فى اواخر
شهر ادار،

On f. 6 *a* we find the following pieces:

a. An extract from Basil's discourse on the Study of the Writings of the (Greek) Philosophers (ad Adolescentes), against those who despise the study of philosophy,

ﻛﻤﺎ ﻫﻨﺎ ﺑﺤﻘﺎ ﻣﻜﺘﻠﻤﻮ ﻣﻬﻜﻢ ﻛﻦ ﻛﻤﻜﻼ ⁘

ﺃﻣﻦ ﻫﻨﺎ ﻣﻦ ﻛﻬﻜﻨﻤﻮ ﻛﻤﺎﻣﻨﺎ ﺑﻼ ﻧﻮ ﺑﺎﻧﻨﺎ ﻟﻠﺰﻭ

ﻣﻠﻜﻨﺎ ﻛﻞ ﻣﺪﻫﺎ ﻣﺞ .. ﺍﻥ ﺑﺪﻫﺎ ﺍﺩﺍ ﺑﺪﻣﺠﺎ
ﻣﺒﻮﻟﺎ ﻛﻲ ﻣﻨﺪﻭﻟﺎ ﺩﻣﺪﻟﺎ ﻣ. ﺑﺼﺎﻭﺙ ﻳﻬﻬﺎ
ﻟﻠﺘﻮﻣ. ﻣﺪﻟﻪ ﺑﻪ ﻟﻤﺪﺍ ﻣﻴﻚ ﺍﻉ ﻟﺎﺟﺎ ﺑﻤﺪﺗﻬﻪ
ﻟﺎ ﻣﺘﺎ. ﻣﺪﺍ ﺍﻉ ﺑﻨﻌﻬﺎ. ﻣﻦ.

b. An extract beginning,

ﻛﻲ ﻣﻨﻬﺎ ﺑﻨﻮﺗﺎ (*sic*). ﺍﺩﺍ ﺑﻪ ﺑﺒﻮﺑﺎ ﻣﻤﺘﻮﻧﻮﻟ.
ﻣﻤﺘﻮﻧﻮﻟ ﺑﻪ ﻣﻨﺪﺍ ﺑﻨﻤﻤﺎ. ﻣﻨﻮ ﺑﻤﻤﺎﺩﻬﻪ
ﺩﻣﺪﻪ ﺑﻨﻮﺘﻪ ﺍﻮ ﺩﻨﻮ ﺑﻨ. ﺍﻮ ﺩﻤﺎ ﻣﻲ ﻣﻮ ﺑﻨ ⁘
ﻣﻦ.

c. Beginning,

ﻣﻮﻦ ﻣﻤﻟﺎﺩﻨﻮﻟ ﻣﻌﻮﻣ. ﺩﻣﺎ ﻳﻪ ﻣﻤﻟﻮﻣ. ﻣﻟﻪ
ﺩﻣﻪ ﻣﻌﻨﻌﺪﻟﺎ ﺑﻤﻴﻪ. ﻣﻦ

d. Beginning,

Add. 3285

Paper, about $12\frac{5}{8}$ in. by $8\frac{3}{4}$; 208 leaves; quires unnumbered, mostly of 8 and 10 leaves (the 2nd has only 6, the 1st has lost one leaf at the beginning, and the last two leaves at the end); 28 to 32 lines in a full page. The writing is a rather inelegant Kārshūnī of the xviith or xviiith cent. It contains

Theological writings of Mūsā ibn al-Ḥajar (i.e., Moses bar Kēphā), bishop of Mosul and Bā-remmān or Ba-rimmā, and John, bishop of Dārā, translated into *Arabic*.

1. On the Soul, by Moses bar Kēphā, in this version in 65 chapters, f. 2 *b*,

ماسم لحصل هَبِ الاصبَهِ لمحاكمة حصَّة بهمحسم ماسها

مَهصِّمِ دَه مَحدَّه. بهزيهد خلاك الاَّ لحصبه
مَّههَب لمحدوف داحِ لحسبِ. هلهزا لمحمولا
مَحاوَمَ. اَمَّا بكر محاكة اَمَّكب (*sic*) ح لحصه.
مَحَبِمَّه مَنه لمحاكة جمهه مهمَّه هولاً.

2. On the Resurrection of the Body, by the same, in 34 chapters, f. 77 *b*,

لمحاكة لحابة ح صاهة الهجا.

3. On the Creation of the Angels, by the same, in 54 chapters, f. 122 *b*,

لمحاكة لحابة صِ جُحة لمحلاخة ح
لَاصِب لحبه مَّههَب اح لحسَبِ.

Subscription, f. 150 *b*,

ܡܟܡ ܚܘܐ ܒܚܝܠܐ ܒܦܠܐܛܐ ܒܡܢܬ ܒܡܥܥ ܐܡ ܒܘܪܝ

ܕܡܘܗ ܒ ܒܐ ܐܗܡܒ ܒܡܘܠ ܘܡܐ ܡܐ ܡܐ.

4. On the Celestial Hierarchy, by the same, in 16 chapters, f. 151 *a*,

حم الله لذاكر ذ الدامس ثيوذورس ثاؤاً

ح ؤذب المثالث مِ ؤالب مّهد اح السم:

اهمد حاؤم معمول. مد.

5. On the Devils, by John, bishop of Dārā, in 22 chapters, f. 169 *a*,

المعاملة الواحد (*sic*) ح المعاقب. ؤالب

احنا المعبد اماسس اهمد بؤا.

6. On Paradise, by Moses bar Kēphā, part I., in 28 chapters*, f. 178 *b*,

بحذب حاذيعة ثاؤاً ح هزوم المبعد ؤالب

احنا المعبد معهد المعمود حاح السم: اهمد

حاؤم معمول.

It is slightly imperfect at the end, f. 205 *a*, concluding with the words

ول كمد حد الميمّ همّاً اح هماه. ككد

المحكمة. مكلاً ل يهب هزه

On ff. 201—205 the rubrics are frequently omitted.

Ff. 1 and 205 *b*—208 are blank.

* See Assemani, *B.O.* ii. 128.

Add. 3286

Paper, about $6\frac{1}{4}$ in. by $4\frac{3}{8}$; originally 133 leaves, the last of which is blank; 13 quires, signed with letters, of 8 (ﻫ), 10, 11 (ﻱ) and 12 (ﻭ, ﻯ) leaves; usually 15 lines in a page. Written in a good, clear, Nestorian serṭā, and dated A. Gr. 2015 = A.D. 1704. It contains

Translations of various homilies from Syriac into Arabic; viz.

1. Jacob of Sĕrūgh, on the holy mysteries, and confession and repentance, and that none should dare to partake of the Body of our Lord without confession, f. 22 *a*:

دهد الكل الكسد . الكسد . بخهب معخك صعلة

ﻡﻦ ﻫﻮﻝ ﻣﺰﺩ ﺩﻫﻮﺓ ﻫﺬﻩ ﺗﻌﻄﻰ ﺍﻟﻜﻞ ﻛﻞ

ﻫﺬﺍ ﺍﻟﻌﺎﻟﻢ ﻟﻜﻦ ﻟﻠﺬﻳﻦ ﺳﻴﺮﺛﻮﻥ ﺍﻟﺤﻴﺎﺓ ﺍﻟﺪﺍﺋﻤﺔ

ﺳﻮ ﻣﺎﺩﺓ ﻫﺬﺍ ﺍﻟﻌﺎﻟﻢ ﺍﻟﻔﺎﻧﻲ . ﻓﻠﺬﻟﻚ ﻳﻨﺒﻐﻲ

ﻟﻠﻤﺆﻣﻦ ﺍﻥ ﻳﻜﻮﻥ ﻣﺘﻴﻘﻈﺎ ﻓﻲ ﺍﻟﺼﻼﺓ : ﻭﻳﺘﻀﺮﻉ

ﻟﻠﻤﺴﻴﺢ ﺍﻟﻔﺎﺩﻱ ﻧﻔﺴﻪ ﻛﻞ ﺣﻴﻦ : ﻭﻳﺘﻮﺏ ﻭﻳﻌﺘﺮﻑ

ﻟﻠﻜﻨﻴﺴﺔ : ﺍﻟﺦ ،

2. The sixth discourse of John Chrysostom, on repentance and reproof of the soul, f. 31 *b*:

ﻭﻣﻨﻬﺎ ﻳﺨﺎﻑ ﻧﻔﺴﻪ ﻭﻳﻜﻔﻬﺎ ﻋﻦ ﻛﻞ ﻣﺎ ﻳﺸﺘﻬﻲ ﻓﻲ

ܒܠܝܫܐ ܕܡܪܝ ܐܦܪܝܡ ܣܘܪܝܝܐ ܥܠ ܣܘܦܐ ܕܥܠܡܐ ܘܥܠ ܓܡܠܐ ܕܟܠ ܒܪ ܐܢܫܐ ܐܝܟ ܠܥܒܕܘܗܝ ܫܪܝܪܐ ܘܛܒܐ ܐܝܬ ܠܗ ܒܗ ܒܬܘܒܐ ܘܒܚܝܐ ܕܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܣܠܩ ܒܫܠܡ ܠܒܪ ܐܠܗܐ ܐܡܝܢ ܐܡܝܢ

ܡܢܟܬܒܬܐ ܙܟܝܐ ܒܬܠܡܝܕܘܗܝ ܥܡ ܫܡܥܬܐ ܕܝܢ ܙܟܝܐ.

الخ،

5. Mār Ephraim, on repentance, f. 64 *a*:

ܗܕܐ ܙܟܡܒܪܟ ܥܡ ܩܠ ܙܟܒܝܐ ܕܐ ܫܦܪ ܙܟܡܕܒܪ
ܩܪܝ ܒܟ ܙܟܐܝ. ܡܝܕܡܬ ܙܟܢܦ. ܫܕܐ ܒ
ܙܟܐܡ ܙܟܡܒܪܟ ܕܪܙ ܢ ܙܟܪ. ܗܕܐܠ ܢ ܫܒܗ
ܡܢ ܫܣܒ. ܢ ܙܫܐ ܙܟܬܒܬ ܙܟܡܕܗܝܪ ܒܙܟܡܗ.
ܙܟܐܗܡܗ ܕܙܟܒܕܡ ܙܟܡܒܪܟ. ܗܕܐܠ
ܡܝܗܒܕ ܩܠܐ ܫܒܟܙ ܫܟܐܝܪ ܡܝܟܐܕ. الخ،

6. John Chrysostom, on the exalted dignity of the first day of the week and the marvellous things which God created on that day, f. 75 *a*:

ܗܕܐ ܙܟܡܒܪܟ ܕܐ ܫܡ (ثم=فم) ܙܟܐ. ܩܪܟ
ܒܟ ܗܐܒ ܙܟܡܗܕ ܙܟܐܐ. ܫܕܐ ܒ ܢܐ ܙܟܢ

ﻧﻠﻤﺒﺪﻩ . ﻣﺎ ﻳﺠﺐ ﻋﻠﻰ ﻛﻞ ﻧﻔﺲ ﻣﺴﻴﺤﻴﺔ . ﻭﻣﻦ
ﻗﺒﻞ ﻟﻠﻤﻠﻚ ﻧﻠﻤﺒﺪﻩ . ﻭﻟﺒﻴﺎﻥ ﻫﺬﻩ ﺍﻟﻤﻘﺎﻟﺔ .
ﻭﻫﺒﻬﺎ ﻟﻨﺎ ﻣﺤﺒﺔ ﺍﻟﻤﺴﻴﺢ ﺩﺍﺋﻤﺎ ﻓﻲ ﻧﻔﻮﺳﻨﺎ
ﻭﻟﻌﺎﺩﺗﻪ . ﺍﻟﺦ ،

8. John Chrysostom, on repentance and love and good faith, f. 107 *a*:

ﻭﻫﺬﻩ ﻧﻠﻤﺒﺪ ﻣﻨﻬﺎ ﻫﻲ ﻧﻠﺘﻮﺑﺔ ﻭﺍﻟﻤﺤﺒﺔ ﻭﺍﻟﻨﻘﺎﻭﺓ .
ﻭﻧﻠﻤﺴﻴﺢ . ﻭﻧﻠﻤﻼﺋﻜﺔ ﻭﺍﻟﻘﺪﻳﺴﻴﻦ ﺍﻟﺬﻳﻦ ﻗﺪ
ﻳﻠﺒﺴﻮﺍ ﺃﻣﻢ . ﻣﺎ ﻳﺒﻴﻦ ﺍﻧﻬﻢ ﻳﻌﻴﺸﻮﻥ ﻓﻲ ﺑﻌﺪ ﻧﻠﻘﻴﺎﻣﺔ .
ﻭﻳﻐﺒﻄﻮﻥ ﺩﻧﻠﻤﻠﻚ ﻧﻠﺴﻤﺎﻭﻱ . ﻧﻠﺒﻌﺪ ﻋﻦ ﻧﻠﺸﺮ
ﻭﻧﻠﻌﺬﺍﺏ . ﺩﻧﻠﻤﺪﺓ ﻧﻠﻘﺼﻴﺮﺓ ﺩﻧﻠﺤﻴﺎﺓ ﻧﻠﺪﻧﻴﺎ .

الخ ،

9. John Chrysostom, on the holy Fast of Lent, f. 118 *b*:

ﻭﻟﻴﺲ ﻳﺤﻴﺎ ﻧﻠﻤﺒﺪ ﻣﻦ ﻛﻞ ﺍﻟﺸﺮ ﻓﻲ ﻧﻠﺤﻴﺎﺓ .
ﻛﻠﻪ ﻟﻨﺎ ﻧﻠﻤﻠﻚ ﻧﻠﻤﺒﺪﻩ . ﻭﻟﺒﻴﺎﻥ ﻫﺬﻩ ﻳﻘﺎﻝ
ﻟﻨﺎ . ﻣﺎ ﻳﺠﺐ ﻋﻠﻴﻨﺎ ﻧﻨﺤﻦ ﺍﻟﻤﺴﻴﺤﻴﻴﻦ . ﻭﻣﺎ
ﻳﻠﺰﻣﻨﺎ ﻧﻠﻌﻤﻞ ﻓﻲ ﻧﻠﺼﻮﻡ ﻧﻠﻤﻘﺪﺱ . ﻭﻫﻮ ﻭﻗﺖ
ﻳﺤﺘﺎﺝ ﻧﻠﻨﻔﺲ ﻧﻠﻰ ﻧﻠﺘﻮﺑﺔ . ﻭﻫﻮ ﻭﻗﺖ ﻳﻠﻴﻖ
ﺩﻧﻠﻤﻌﺎﺩﻱ . ﻭﻧﻠﻤﺼﺎﻟﺢ ﻟﻨﺎ ﻟﻨﻘﺪﻳﺲ . ﺍﻟﺦ ،

الخ ،

10. How God's justice will judge men on the Day of the Resurrection, f. 127 *b*:

ﻭﻟﻴﺲ ﺟﻤﻴﻊ ﻳﺪﻳﻦ ﺑﺪﻳﻨﻮﻧﺔ ﻧﻠﻠﻪ ﻫﺬﻧﻚ ﻧﻠﺬﻱ ﻓﻲ

ܐܘܣ ܐܠܡܪܝ ܐܠܡܫܝܚܝ ܐܠܡܕܒܪ ܕܝܪ ܙܟܘ ܒܪ ܫܒܚ ܐܠܡܕܒܪ ܐܠܡܬܒܗ ܐܠܡܬܒܪ ܐܠܡܬܒܪ ܐܠܡܬܒܪ

ܒܟ ܐܝܡ ܕܡܕܝܢ ܐܠܦ ܡܝܟܐܝܠ ܘܓܒܪܐܝܠ ܘܡܢ ܚܝܠܘܗܝ
ܐܠܦ ܒ ܐܠܦ ܫܡܝܚܐ ܐܠܗܐ ܕܒܪ ܐܒܐ ܘܐܡܐ. ܒܟ
ܚܝܐ ܒܟ ܕܒܪ ..... ܘܐܡ ܒ ܐܝܡ ܐܢܐ ܐܠܗܐ
ܘܐܠܐ ܐܠܦ ܐܠܗܐ ܕܐܠ ܐܠܐ. ܘܐܡ ܐܠܗ ܐܠܐ.
ܡܐ ܐܠ ܐܠܝܡ ܐܠܡ ܒܟ ܫܢܐ ܐܠܗ ..... ܘܒ ܐܠ
ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐ

كما هو مبين في نسخ مختلفة من الكتب.

They are seven in number, the last being added by a later hand.

The binding of this volume is ornamented with a cross and interlaced patterns in colours.

Add. 3287

Paper, about $11\frac{3}{4}$ in. by $8\frac{1}{2}$; 109 leaves; 12 quires, signed with letters (ـه and ـد are mistakes for ـو and ـه), of 10 leaves, except the first, which has eight, and the last, of which only one leaf remains, there being a lacuna after f. 108; 18 to 21 lines in a full page. The writing is a good, regular, Nestorian serṭā. This volume is dated A. Gr. 2011 = A.H. 1111 = A.D. 1699. It contains

The Lectionary from the Gospels for the Sundays, Feasts and Commemorations of the whole year, translated from Syriac into Arabic, f. 1 *b*:

هذا كتاب الاعياد والآحاد والتذكارات من السنة
بالترجمة من السريانية الى العربية.

There are a few explanatory marginal notes in Arabic and Kārshūnī, e.g. ff. 4 *b*, 6 *a*, *b*, 9 *b*.

1. The 1st Sunday of the Annunciation, f. 1 *b*,

من الاحد الاول من البشارة.

2. The 2nd Sunday of the Annunciation, f. 2 *b*,

ܒܫܒܐ ܕܩܕܡ ܥܠ ܕܢܚܬ ❖

3. The 3rd Sunday of the Annunciation, f. 4 *a*.

4. The 4th Sunday of the Annunciation, f. 5 *a*.

5. The Nativity, f. 5 *b*,

ܥܕܬܐ ܕܒܝ ܕܡܒܪܟ ܕܡܬܝܠܕ ❖

6. The 1st Sunday after the Nativity, f. 6 *b*,

ܒܫܒܐ ܩܕܡ ܥܠ ܕܝ ܕܡܒܪܟ ܕܡܬܝܠܕ ❖

7. The Commemoration of the Virgin Mary, f. 8 *a*,

ܥܕܬܐ ܕܒܝ ܟܢܝܫܬܐ ܕܡܪܝܡ ܕܝܬ ܒܝ ܕܡܒܪܟ ❖ ܝܫܘܥ

8. The 2nd Sunday after the Nativity, f. 8 *b*.

9. The Epiphany, f. 10 *a*,

ܥܕܬܐ ܕܒܝ ܕܝܫܘ ܕܡܬܝܠܕ ܒܝܘܡ ܥܡܕܬܗ ܕܡܪܝ ❖

10. The Commemoration of S. John the Baptist, f. 11 *a*,

ܥܕܬܐ ܕܥܡܕܬ ܝܘܚܢܢ ܡܥܒܕܢܐ ..

11. The 1st Sunday after the Epiphany, f. 12 *a*,

ܥܕܬܐ ܒܫܒܐ ܩܕܡ ܥܠ ܕܝܫܘ ❖

12. The Commemoration of S. Peter and S. Paul, f. 13 *a*,

ܥܕܬܐ ܕܥܡܕܬ ܦܛܪܘܣ ܘܦܘܠܘܣ.

13. The 2nd Sunday after the Epiphany, f. 14 *a*.

14. The Commemoration of the Evangelists, f. 15 *a*,

ܙܟܝܪܬܐ ܙܟܐܝܐ ܕܒ ܙܟܝܫ ܡܪܝ ܕܝܬܟܢ ܙܟܝܢܓܠܝܣܛܐ.

ܘܗܠ ܡܘܕܝܢ ܘܟܠܗܘ ܡܫܡܫ ❖

15. The 3rd Sunday after the Epiphany, f. 16 *a*.

16. The Commemoration of S. Stephen, f. 16 *b*,

ܙܟܝܪܬܐ ܙܟܝܩܛܘܣ ܕܒ ܙܟܝܫ ܡܝܬܟܢ ܩܕܡ ܫܡܥܘܢ

ܩܕܝܫܐ ❖

17. The 4th Sunday after the Epiphany, f. 18 *a*.

18. The Commemoration of the Greek Doctors, f. 19 *a*,

ܙܟܝܪܬܐ ܙܟܢܛܘܣ ܕܒ ܙܟܝܫ ܡܝܬܟܢ ܙܟܟܪܝܣܛܐ

ܙܟܝܢܓܠܝܣܛܐ ❖

19. The 5th Sunday after the Epiphany, f. 20 *a*. On the margin of f. 21 *a* is the following note on the lessons for the Prayer of the Ninevites:

يوم اثنين الباعوثي اقرا جمعة الثانيه من الصوم، يوم الثلاثة اقرا الاحد السابع من القيط، يوم الاربعه اقرا فصل يوم الاربعاء اوّل سبوع الصوم الكبير،

20. The Commemoration of the Syrian Doctors, f. 21 *a*,

ܩܕܡ ܙܟܝܪܬܐ ܙܟܣܘܪܝܐ ܕܒ ܙܟܝܫ ܡܝܬܟܢ

ܙܟܟܪܝܣܛܐ ܙܟܢܓܠܝܣܛܐ ܩܕܡ ܙܟܬܐ ܡܪܢ ܘܩܕܡ

ܙܟܩܕܫ ❖

21. The 6th Sunday after the Epiphany, f. 22 *a*.

22. The Commemoration of Mār Abā the Catholicus, and of any one saint, f. 22 *b*,

ܒܙܒܢ ܙܟܪܢܐ ܕܐܒܐ ܩܬܘܠܝܩܐ ܘܙܕܝܩܐ ܚܕ ܙܕܝܢ ܕܩܕܝܫܐ

ܐܚܪ ܕܢܐ ܙܟܪܢܐ ܐܚܪܢܐ ܕܩܕܝܫ ܒܙܒܢ ❖

Another lesson for any one saint, f. 23 *b*,

ܐܚܪ ܕܢܐ ܩܕܝܫܐ ❖

23. The 7th Sunday after the Epiphany, f. 24 *a*.
Another lesson for the same, f. 24 *b*.

24. The Commemoration of the Dead, f. 25 *a*,

ܙܟܪܢܐ ܕܟܠܗܝܢ ܩܕܝܫܐ ܕܐܬܘ ܒܙܒܢ ܙܟܝܐ.

25. The 8th Sunday after the Epiphany, f. 26 *a*.

26. The 1st Sunday in Lent, f. 26 *b*,

ܒܙܒܢ ܙܟܝܐ ܕܙܟܝܐ ܚܕ ܙܕܝܢ ❖

27. Monday in the first week of Lent, f. 27 *a*,

ܒܙܒܢ ܩܕܡ ܙܟܝܐ ܕܙܟܝܐ ❖

28. Tuesday in the first week of Lent, f. 28 *a*,

ܒܙܒܢ ܙܟܝܐ ܕܩܕܡ ܙܟܝܐ ❖

29. Wednesday in the first week of Lent, f. 28 *b*.

30. Thursday in the first week of Lent, f. 29 *b*.

31. Friday in the first week of Lent, f. 30 *a*,

ܒܙܒܢ ܙܟܪܢܐ ܕܙܟܝܐ ❖

32. The 2nd Sunday in Lent, f. 30 *b*.

33. The 2nd Friday in Lent, f. 31 *b*.

34. The 3rd Sunday in Lent, f. 32 *a*.

35. The 3rd Friday in Lent, f. 32 *b*.

36. The 4th Sunday in Lent, f. 33 *b*.

37. Monday of the Midweek in Lent, f. 35 *a*,

ܒܬܪ ܗܘ ܙܒܢܐ ܕܐܝܬ ܒܗ ܥܡ ܟܠ ܡܢ ܕܒܥܐ ❖

38. Tuesday of the Midweek in Lent, f. 36 *a* (ܙܒܢܐ ܬܪܝܢ ܕܒܬܪ ܗܘ ܙܒܢܐ).

39. Wednesday of the Midweek in Lent, f. 37 *a*.

40. Thursday of the Midweek in Lent, f. 38 *a*,

ܒܬܪ ܡܢ ܕܐܝܬ ܒܗ ܥܡ ܟܠ ܡܢ ܕܒܥܐ ❖

41. Friday of the Midweek in Lent, f. 38 *b*.

42. The 5th Sunday in Lent, f. 39 *b*.

43. The 5th Friday in Lent, f. 40 *b*.

44. The 6th Sunday in Lent, f. 42 *a*.

45. The 6th Friday in Lent, f. 43 *a*.

46. Palm Sunday, f. 45 *a*,

ܒܬܪ ܗܢܘ ܕܫܒܬܐ ܕܩܕܡ ܥܠ ܐܝܠܝܢ ❖

47. Monday of the last week in Lent (ܫܒܘܥܐ ܕܩܕܡ ܥܠ ܐܝܠܝܢ), f. 46 *b*.

48. Tuesday of the last week in Lent, f. 47 *b*.

49. Wednesday of the last week in Lent, f. 49 *a*.

50. Thursday of the Passover, f. 49 *b*,

ܒܝܕܐ ܕܡܒܗ ܒܠܦܣ ❖

51. The Night (Eve) of the Friday of the Crucifixion, f. 51 *a*,

ܒܠܝܠܐ ܕܨܒܬܐ ܒܠܠܚܡ ܒܠܕܒ ܒܥܕܐ ܟܕܐ ❖

52. The Night (Eve) of the Great Saturday, f. 53 *a*,

ܠܠܝܠܬ ܒܠܦܚܐ ܒܠܚܕܒ.

53. The Evening of the Great Saturday, f. 57 *a*,

ܒܝܕܐ ܕܥܒܝܕ ܡܕ ܒܠܦܚܐ ܒܠܚܕܒ ❖

54. The Mysteries (celebration of the Eucharist) on the Evening of the Great Saturday, f. 57 *b*,

ܒܝܕܐ ܕܪܘܡ ܥܒܝܕ (*sic*) ܒܠܦܚܐ ܒܠܚܕܒ ❖

55. The Morning of the Sunday of the Resurrection, f. 58 *b*,

ܒܝܕܐ ܕܨܦܪܬܐ ܡܕ ܒܫܒܐ ܒܠܩܝܡܬܐ.

56. The Mysteries of the Sunday of the Resurrection, f. 59 *a*,

ܒܝܕܐ ܕܪܘܡ ܡܕ (*sic*) ܫܒܐ ܒܠܩܝܡܬܐ.

57. Monday after the Resurrection, f. 60 *a*.

58. Wednesday after the Resurrection, f. 61 *b*.

59. The Friday of the Confessors, f. 62 *b*,

ܒܝܕܐ ܒܠܨܒܬܐ ܒܠܩܘܢܦܣܝܐ ❖

60. The New Sunday, f. 63 *b*,

ܩ ܚܕ̈ܕ ܕܥܠܝܐ ܕܚܕ̈ܬܐ ܗ̈ܘ ܕܩܕ̈ܡ ܡ̈ܢ ܕܩܝ̈ܡܬܐ ܩ

61. The 3rd Sunday after the Resurrection, f. 64 *a*.

62. The Commemoration of S. George, f. 65 *a*,

ܩ ܚܕ̈ܕ ܕܚܕ̈ ܒ̈ܗ ܕܒ̈ܗ ܕܩܕ̈ܝܫ ܩ

63. The 4th Sunday after the Resurrection, f. 66 *a*.

64. The 5th Sunday after the Resurrection, f. 67 *a*.

65. The 6th Sunday after the Resurrection, f. 68 *a*.

66. The Ascension, f. 69 *b*,

ܩ ܚܕ̈ܕ ܕܒ̈ ܕܥ̈ܠܐ ܕܥ̈ܠܝ̈ܢ ܩ

67. The Sunday after the Ascension, f. 70 *a*.

68. The Mysteries of the Feast of Pentecost, f. 71 *a*,

ܩ ܚܕ̈ܕ ܕܕ̈ܪ̈ܘ̈ܡ (*sic*) ܕܒ̈ ܕܩ̈ܥ̈ܝ̈ܢ̈ܐ.

69. Pentecost, f. 72 *a*, ܩ ܚܕ̈ܕ ܕܩ̈ܥ̈ܝ̈ܢ̈ܐ.

70. The Friday of Gold, f. 74 *a*,

ܩ ܚܕ̈ܕ ܚ̈ܡ̈ܫ̈ܐ ܕܕ̈ܗ̈ܒ ܩ

71. The 2nd Sunday of the Week of the Apostles, f. 75 *a*,

ܩ ܚܕ̈ܕ ܕܥ̈ܠܝ̈ܢ ܡ̈ܢ ܫ̈ܬ̈ܝ̈ܢ ܕܫ̈ܠ̈ܝ̈ܚ̈ܐ ܩ (*sic*)

72. The 3rd Sunday of the Week of the Apostles, f. 76 *a*.

73. The 4th Sunday of the Week of the Apostles, f. 77 *b*.

74. The 5th Sunday of the Week of the Apostles, f. 79 *b*.

75. The 6th Sunday of the Week of the Apostles, f. 80 *b*.

76. The 7th Sunday of the Week of the Apostles, f. 82 *a*.

77. The 1st Sunday of the Week of Summer, f. 83 *a*,

ܕܫܒܝܥ ܕܩܝܛܐ ܕܡܪܝ ܐܬܝ ܥܠܝܢ ܘܥܠ ܟܠ ܥܡܟ ܐܡܝܢ [ܫܠܝܫܝ].

78. The 1st Friday of Summer, the Commemoration of Jacob of Nisībis and of S. Thomas the Apostle, f. 84 *a*,

ܒܫܒܬܐ ܕܩܝܛܐ ܕܡܪܝ ܐܬܝ ܥܠܝܢ ܘܥܠ ܟܠ ܥܡܟ ܐܡܝܢ ܒܬܪ ܕܫܒܥ ܫܒܝ̈ܥܝ̈ ܕܩܝܛܐ ܒܗ ܕܝܘܡܐ ܩܕܡ ܕܝܘܡܐ ܕܢܝܣܝܒܝܢ ܐܒܗܬܢ ܕܟܠ ܥܡܡܐ ܕܡܫܝܚܐ ܘܒܗ ܕܝܘܡܐ ܕܫܠܝܚܐ ܬܘܡܐ ܫܠܝܚܐ ܘܫܠܝܚܐ ❖

79. The 2nd Sunday of the Week of Summer, f. 84 *a*.

80. The 3rd Friday of Summer, the Commemoration of Mārī the Apostle, f. 85 *b*,

ܒܫܒܬܐ ܕܬܪܝܢ ܒܫܒܬܐ ܕܩܝܛܐ ܕܡܪܝ ܐܬܝ ܥܠܝܢ ܘܥܠ ܟܠ ܥܡܟ ܐܡܝܢ ܒܬܪ ܫܒܥ ܫܒܝ̈ܥܝ̈ ܕܩܝܛܐ ܒܗ ܕܝܘܡܐ ܩܕܡ ܕܝܘܡܐ ܕܫܠܝܚܐ ❖

81. The 3rd Sunday of the Week of Summer, f. 85 *b*.

82. The 4th Sunday of the Week of Summer, f. 87 *b*.

83. The 5th Sunday of the Week of Summer, f. 88 *b*.

84. The 6th Sunday of the Week of Summer, f. 90 *a*.

85. The 7th Sunday of the Week of Summer, f. 91 *a*.

86. The 1st Sunday of the Week of Elias, f. 91 *b*,

ܕܝܘܡܐ ܩܕܡ ܕܝܘܡܐ ܕܫܠܝܚܐ ܬܘܡܐ ܫܠܝܚܐ ܕܡܪܝ ܐܬܝ ܥܠܝܢ ܘܥܠ ܟܠ ܥܡܟ ܐܡܝܢ ܒܬܪ ܫܒܥ ܫܒܝ̈ܥܝ̈ ܕܩܝܛܐ ܒܗ ܕܝܘܡܐ ܩܕܡ ܕܝܘܡܐ ܕܫܠܝܚܐ ❖

87. The 2nd Sunday of the Week of Elias, f. 92 *b*.

88. The 3rd Sunday of the Week of Elias, f. 94 *a*.

89. The Feast of the Cross, f. 95 *a*,

ܕܘܟܪܢܐ ܕܥܘܕܪܢܐ ❖

90. The 4th Sunday of the Week of Elias, f. 96 *b*.

91. The 5th Sunday of the Week of Elias, f. 97 *a*.

92. The 6th Sunday of the Week of Elias, f. 98 *a*.

93. The 7th Sunday of the Week of Elias, f. 99 *a*.

94. The 1st Sunday of the Week of Moses, f. 100 *b*,

ܕܘܟܪܢܐ ܩܕܡܝܐ ܕܫܒܘܥܐ ܕܡܝܠܦ ܡܫܐ ❖

95. The 2nd Sunday of the Week of Moses, f. 101 *b*.

96. The 4th Sunday of the Week of Moses, f. 102 *a*,

ܕܘܟܪܢܐ ܬܪܝܢܐ ܕܫܒܘܥܐ ܕܡܝܠܦ ܡܫܐ ❖

97. The 1st Sunday of the Consecration of the Church, f. 103 *a*,

ܕܘܟܪܢܐ ܩܕܡܝܐ ܕܫܒܘܥܐ ܕܩܘܕܫܐ ܕܥܕܬܐ.

98. The 2nd Sunday of the Consecration of the Church, f. 104 *a*.

99. The 3rd Sunday of the Consecration of the Church, f. 104 *b*.

100. The 4th Sunday of the Consecration of the Church, f. 105 *a*.

Subscription, f. 106 *b*,

ܫܠܡ ܘܫܒܚ ܠܡܪܝܐ ܕܟܠ ܡܕܡ ܕܒܪܝܬ. ܐܡܝܢ
ܘܬܫܒܘܚܬܐ ܠܡܫܝܚܐ ܕܒܪ ܐܠܗܐ. ܠܡܫܒܚ ܒܟܠ ܙܒܢ
ܘܒܟܠ ܥܕܢ ܘܥܕܡܢ ܕܥܠܡܝܢ. ܐܡܝܢ ❖

ܫܘܒܚܐ ܕܡܪܝܐ ܥܠ ܟܠ ܒܪܝܬܐ ܕܒܪܝܬ ܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܙܝܥ ܘܟܠ ܕܝܠܗܘܢ ܘܟܠ ܕܒܝܬ ܐܒܗܬܐ ܕܒܝܬ ܫܪܝܪܐ ܘܟܠ ܕܒܝܬ ܡܫܟܢܐ ܕܒܝܬ ܡܫܟܢ ܫܟܝܢܬܐ ܘܟܠ ܕܒܝܬ ܡܫܟܢ ܫܟܝܢܬ ܩܘܕܫܐ ܘܟܠ ܕܒܝܬ ܡܫܟܢ ܫܟܝܢ ܩܘܕܫ ܩܘܕܫܝܢ ܘܟܠ ܕܒܝܬ ܡܫܟܢ ܫܟܝܢ ܩܘܕܫ ܩܘܕܫܝܢ ܘܟܠ ܕܒܝܬ ܡܫܟܢ ܫܟܝܢ ܩܘܕܫ ܩܘܕܫܝܢ ܘܟܠ ܕܒܝܬ ܡܫܟܢ ܫܟܝܢ ܩܘܕܫ ܩܘܕܫܝܢ ❖

Then follow sundry *Mukaddimāt* or prefaces to the Lessons, f. 106 *b*, of which the first may serve as a specimen.

ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܘܕܫܐ. ܫܠܡ ܠܟ ܡܪܝ ܥܠܡ ܘܥܠ ܟܠ ܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ ܣܠܐ ܕܫܒܚܬܐ ܕܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ❖

(f. 107 *a*) ܒܟܠ ܙܒܢ ܕܐܢ ܢܫܬܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ܕܒܪ ܡܫܒܚ ܠܐܠܗܐ ❖

The colophon, f. 108 *a*, states that the volume was written by one Ḳudsī ibn Makdisī Abrāhā (*sic*) ibn Ḥabīb, and finished on the Friday of the Fast of the Nativity, 1st of (the 1st) Kānūn, A. Gr. 2011 = A.H. 1111 = A.D. 1699.

ܒܫܢܬ ܐܠܦ ܘܫܬ̈ܝܢ ܘܥܣܪ̈ܝܢ ܘܚܕ ܒܝܪ̈ܚܐ ܕܫܒܛ ܒܬܫܥ ܒܝܘܡ ܥܪܘܒܬܐ ܕܨܘܡ ܕܝܠܕܐ ܒܝܘܡ ܫܒܬܐ ܩܕܡ ܝܘܡ ܐܚܕ ܕܟܢܘܢ ܩܕܡܝܐ ܫܢܬ ܐܠܦ ܘܫܒܥ ܡ̈ܐܐ ܘܚܕ ܥܣܪ̈ܝܢ ܠܫܛܪܘܬ ܡܪܝܐ ܒܥܕܢ ܥܠ ܟܠ ܒܢܝ ܐܢܫܐ ܒܡܕܝܢܬ ܐܡܝܕ ܒܥܝܪ̈ ܕܡܠܟ̈ܐ ܒܪ̈ܒ̈ܢ ܕܥܠ ܟܠ ܐܪ̈ܥܐ ܘ

a. For Catholics, metropolitans, and bishops,

ܠܥܲܠ ܡܢ ܡܕܝ ܕܢܚ ܟܠܝܢ ܐܘ ܟܠܝܢ ܡܠܟܝ ܘܩܕܡܝ
ܕܥܡܐ.

b. For Doctors and Commentators,

ܠܠܡܘܕܥܢ ܘܠܡܦܫܩܢ ❖

c. For Priests, ..ܟܠ ܠܟܗܢ

d. For Virgins of both sexes,

ܠܠܕܗܠ ܡܠܕܗܘܬ ܘܠܦܝܫ ❖

102. In scarcity of Rain, ❖ ܠܡܥܒܕ ܠܡܛܪ

103. For the consecration of churches,

❖ ܠܡܕܒܚ ܠܟܢ

104. In the absence of legal consecrations,

❖ ܠܟܕ ܠܐ ܐܝܬ ܠܟܢ ܡܕܒܚ

105. For the consecration of a metropolitan and bishop,

.ܠܡܪܝ ܠܡܛܪ ܘܠܐܦܣ

106. At the time when the consecration is completed by the Catholic,

❖ ܠܘܬ ܡ ܗܘ ܠܡܪ ܘܠܡܛܪ ܡ ܠܟܗܢ

107. In time of Famine, .ܠܠܟܦܢ

Then follows another metrical subscription, ending with some Arabic verses, one of which is corrupt.

.ܟܕ ܗܘ ܡܢ ܕܦܪ ܟܠ ܗܘ
.ܠ ܗܝ ܐܝܟ ܟܬ ܟܢ ܕܟܬ

ⲡⲉⲕⲥⲱⲙⲁ ⲙ̀ⲡⲉⲕⲥⲁⲣⲝ ⲛ̀ⲧⲉⲣⲉϥ ⲙⲁⲣⲉⲛⲁⲩ ⲉⲣⲟⲥ ⲉⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩ ⲉⲣⲟϥ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲉⲡⲓⲕⲉⲭⲣⲓⲥⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲛ ⲙⲁⲣⲟⲩⲟⲓ

This volume contains

The work entitled اِعْتِراف الآبآء or the "Confession of Faith of the Fathers," the Arabic original of the better known Ethiopic work *Hāymānōta Abau* (see in particular Zotenberg, *Catal. des MSS. Éthiopiens de la Bibl. nationale*, no. 111). The name of the compiler is not given in this copy.

1. Index, f. 1 *a*:

فهرسة مما جمع فى هذا الكتاب المبارك من اعتراف الابآء معلمى الكنيسة الواحدة الجامعة الرسوليّة وشرح اعتقاد كل واحد منهم فى الامانة المقدّسة مما نطق به الروح القدس على السنتهم فى الثالوث المقدّس وتجسّد الكلمة احد الاقانيم وفى الاتّحاد والردّ فى المخالفين،

2. Exposition of the mysteries, addressed to the believers before the offering (in Ethiopic, *Tĕmhĕrta Khĕbū'āt*), f. 4 *a*:

قال الابآء الاثنى عشر الرسل وبولس الانآء المنتخب ويعقوب المسمّى اخو الرب أُسقف اورشليم والسبعة الشمامسة والاثنى وسبعين تلميد فى كتاب الدّسقليّة المسطوغوجيا التى علّمها سيّدنا يسوع المسيح للرسل القديسين وامروا المومنين هكذا بتلاوتها قبل القداس وهى الامانة المقدسة الازلى مند قط الموجود والاتى، الذى مات ودفن وانبعث (*sic*) ومجّده الاب، وحلّ رباط الموت، وقام من الموتى، وليس هو انسانًا فقط بل هو الاهًا وصار انسانًا بلا تغيير، الخ،

3. Extract from the *Didascalia Apostolorum*, f. 5 *b*:

وقالوا ايضًا اعنى التلاميد فى الدسقليّة فى الفصل الذى ذكروا فيه قيامة الاجساد، هكذا نحن الان كلنا المومنون تلاميد

المسيح نامن بمواعيده، وموتمن هو وغير كاذب الذى بشر به، يقول داوود النبى محق هو الرب فى كل اقواله وقدوس هو فى كل افعاله، الذى اتخذ له جسد (*sic*) من العدرى، وهو خالق كل البشر، الذى اقامه وحده من الموتا هو الذى يقيم كل الاموات،

4. Irenaeus of Lugdunum (according to others, Hierotheus of Athens), f. 5 *b*:

وقال ايرناوس اسقف العدن [read لغدن] الذى كان تلميدً (*sic*) للرسل وتابعًا لهم، الناموس والانبياء والاناجيل بشروا بالمسيح انه ولد من عدرى، الخ،

Another extract, f. 6 *a*:

وقال ايضًا هذا القديس ايرناوس تلميد الرسل اسقف العدن، متلما تعرفنا الكتب المقدسة ان المسيح انسانًا هكدا هى ايضًا تعرفنا بانه الاهًا، الخ،

See Mai, *Spicil. Rom.* iii. 704 sq.

5. Atiphus (?), disciple of the Apostles and Patriarch of Constantinople, from a homily on the Nativity, f. 6 *b*:

وقال اطيفوس تلميد الرسل بطريرك القسطنطينيّة اد كانت تسمى بزنطيّة فى ميمره على الميلاد،

See the text cited by Zotenberg in his *Catal.* p. 108.

6. Archaeus of Leptis, disciple of the Apostles, from his epistle to Alexander, f. 6 *b*:

وقال اركاوس اسقف لفطن (*sic*) تلميد الرسل فى الرسالة التى كتبها الى الاكسندروس؛

See the text cited by Zotenberg, *Catal.* p. 108, and Mai, *Spicil. Rom.* iii. 707.

7. Dionysius the Areopagite, from his letter to Timothy on S. Peter and S. Paul, f. 7 *a*:

وقال ديونوسيوس الأبروباجيّدس (*sic*) اسقف اثناس معاصر الرسل فى رسالته الى طيماثاوس تلميد بولس، نعطى الكرامات التى لا ينطق بها سكوت وتبتل وانتصاب الى فوق، الخ،

8. Ignatius, from one of his epistles, f. 7 *b*:

وقال القديس اغناطيوس الشهيد بطريرك انطاكية وهو الثانى فيها بعد بطرس رئيس التلاميد فى رسالته،

See Lightfoot's *Ignatius*, vol. II. § II. pp. 885, 889.

Another extract from the 13th epistle, f. 8 *b*:

وقال ايضًا هذا القديس اغناطيوس الشهيد بطريرك انطاكية فى رسالته الثالثة عشر،

See Lightfoot, *op. cit.*, pp. 888, 890.

9. Gregory Thaumaturgus, from the homily on the Holy Trinity, f. 8 *b*:

وقال اغريغوريوس صانع العجائب اسقف قيساريّة قبادوقيّة معاصر الرسل فى ميمره لاجل الثالوث المقدّس،

See Mai, *Spicil. Rom.* iii. 696; Migne, *Patrol. Gr.* x. 1123.

From the *κατὰ μέρος πίστις*,

وقال ايضًا هذا القديس اغريغوريوس صانع العجائب من كتاب اخر (*sic*) الامانة.

See Mai, *Script. vet. nova Collectio*, vii. 174, col. 2, l. 1; Migne, *Patrol. Gr.* x. 1117 A.

10. Gregory the Illuminator, archbishop of Armenia, three extracts from his anaphora, f. 10 *a*:

وقال القديس اغريغويوس رئيس اساقفة الارمن الشهيد فى صلاته.

11. Alexander of Alexandria, f. 10 *b*:

وقال القديس الاكسندروس بطريرك الاسكندريّة وهو المقدَّم فى مجمع نيقيّة فى الميمر الذى وضعه.

Another extract, *ibid.*,

وقال ايضًا هذا الآب فى الميمر الذى قاله لاجل التسبحة.

See Mai, *Spicil. Rom.* iii. 699; *Bibl. nova Patrum*, ii. 529 sqq.; Migne, *Patrol. Gr.* xviii. 583, 596, 604.

12. The Creed of Nicæa (Constantinople), the history of the Council and its Canons, f. 10 *b*:

وقال الثلثماية وثمانية عشر الذين اجتمعوا بنيقيّة فى الامانة المقدَّسة.

13. Athanasius, from the homily on the Incarnation of God the Word, f. 17 *b*:

وقال المغبوط القديس اتناسيوس الرسولى بطريرك الاسكندرية فى مقالة قالها قانونًا لاجل تجسد الله الكلمة موافقة لمجمع نيقيّة.

See Migne, *Patrol. Gr.* xxviii. 25 sqq.

From the homily *de Fide*,

وقال ايضًا هذا القديس اتناسيوس الرسولى فى الميمر الذى وضعه فى الامانة.

Compare Migne, *Patrol. Gr.* xxviii. 124, § 2.

From the same, *ibid.*,

وقال ايضًا هذا الآب القديس اتناسيوس الرسولى البطريرك.

Compare Migne, *loc. cit.* 124, last line—128, first line.

From the homily on the Trinity and the Incarnation,

وقال ايضًا هذا المعلّم اتناسيوس الرسولى فى مقالته لاجل

الثالوث المقدّس وتدبير المسيح سيّدنا له المجد، نحن ايضًا يا اخوتنا نومن هكذى ونقول، واحد هو الله الاب الغير مولود، وواحد هو الابن الوحيد يسوع المسيح، وواحد هو الروح القدس الذى لله الذى يهب حيث يشاء، الخ.

Confession of Faith, f. 21 *b*,

وقال ايضا هذا القديس اتناسيوس الرسولى فى اعترافه بالامانة المستقيمة.

Three short extracts on the Unity of the nature of Christ, f. 21 *b*.

From the homily on the soul and the body and the descent of our Lord to Hades and His ascent with the just, f. 22 *a*:

وقال ايضا هذا القديس لاجل النفس والجسد ونزول ربّنا الى الجحيم وصعوده بالابرار.

From the homily on the Incarnation of our Lord, f. 22 *b*:

وقال ايضا هذا القديس اتناسيوس الرسولى فى الميمر الذى قاله على تجسّد الرب الكلمة.

See Migne, *Patrol. Gr.* xxviii. 25, A.

Two short extracts from the same, *ibid.*

From the third homily on the Holy Trinity against the Arians, f. 22 *b*:

وقال فى الميمر الثالث الذى قاله فى الثالوث المقدس يوبّخ الاريوسيّين.

From the homily on the Incarnation, f. 22 *b*:

وقال ايضًا فى ميمره على التجسّد.

From the twelve precepts which he addressed to Constantine (Constans) the son of Constantine, when he recalled him from exile, f. 23 *a*:

وقال ايضًا هذا القديس اتناسيوس الرسولى اتنى عشر وصيّة اوصَى بها الملك قسطنطينوس ابن قسطنطين الملك لمّا ردّه من النفى الذى نفاه اليه.

See the Arabic text quoted by Zotenberg, *Catal.* p. 110.

From the Epistle to Epictetus of Corinth, f. 25 *a*:

رسالة من ابينا القديس اتناسيوس الرسولى بطريرك الاسكندريّة الى انكيطس (*sic*) اسقف قرنتياس.

See Migne, *Patrol. Gr.* xxvi. 1049—1069.

14. Basil, from the third book against Eunomius, f. 30 *a*:

قال القديس باسيليوس اسقف قيسارية قبادوقيّة فى الميمر الذى كتب به الى اوناميوس.

From his Epistle to Amphilochius (?), f. 30 *a*:

وقال ايضا فى رسالته الى انفيلوسيس.

From the 4th book against Eunomius, on Prov. viii. 22, f. 30 *b*:

وقال هذا المغبوط باسيليوس تفسير قول سليمان ان الربّ خلقنى.

See Migne, *Patrol. Gr.* xxix. 704.

Confession of faith regarding the holy Trinity, f. 31 *a*:

امانة القديس باسيليوس التى قالها فى الثالوث المقدسة.

See Migne, *Patrol. Gr.* xxxi. 464.

Confession of faith prefixed to the 106 Canons, f. 33 *b*:

الامانة التى قالها هذا القديس باسيليوس اسقف قيساريّة قبادوقيّة فى اول قوانينه وهى ماية وستّة قوانين.

See Zotenberg, *Catal.* p. 111.

15. Gregory Nyssen, from hom. xv. on the Song of Songs (not in the Greek text), f. 34 *a*:

وقال القديس اغريغوريوس اسقف نيسس اخو الكبير باسيليوس
فى الميمر الخامس عشر من تفسير كتاب سُليمان الذى هو نشيد
الانشاد.

From the homily on the Baptism of our Lord (not that *In diem Luminum*), f. 34 *b*:

وقال ايضًا هذا القديس اغريغوريوس اخو باسيليوس المعلّم
العظيم فى الميمر الذى قاله على معموديّة سيّدنا يسوع المسيح
وصوت الاب الشاهد له بالنبوّة.

From the homily on Philippians, ch. ii. 5 sqq., f. 35 *a*,

وقال ايضا هذا الاب القديس اغريغوريوس اسقف نيسس اخو
باسيليوس الكبير لاجل قول بولس فى رسالته الى فيليفوس اذ
يقول وتفكروا فى هذا فى قلوبكم الخ.

From a homily on repentance, f. 35 *b*:

من ميمر قاله ايضا هذا القديس اغريغوريوس اسقف نيسس
على التوبة وما يناله الذى يتوب من خطيّته من النعيم والراحة،

16. Felix of Rome, three short extracts from a homily on the Incarnation and the Faith, f. 38 *a*:

وقال الشهيد فيلكس بطريرك روميّة فى ميمره على التجسّد
والامانة.

See the text of the first two in Zotenberg's *Catal.*, p. 112, and a translation of the third in Mai, *Spicil. Rom.* iii. 702.

The text runs thus:

نومن الآن بالمسيح يسوع الاهنا، ونعترف باقنومه الواحد،
والشخص الواحد، والطبيعة الواحدة التى للّه الكلمة صار جسدًا،

وايضا بالحبل بلا زريعة، هو الله الكلمة صار جسدً (*sic*)، وله ايضًا الولادة بالجسد، وله الالام، وله الصلب والتكفين والقيامة، ولاجل هذا كان على عود الصليب وهو يقيم الموتى الذين رقدوا من الدهر، وواحد هو الوحيد وحده، وهو فى السماء وهو على الارض، وهو مريى وهو غير مريى، وهو ابن الله قبل الدهور، وهو ولد من مريم العدرى فى اخر الازمان، هو شخص واحد اقنوم واحد، فمن لا يومن ويعترف هكذى فنحن نحرمه،

17. Hippolytus (Julius) of Rome, from his epistle to Dionysius, f. 38 *b*:

وقال القديس ابوليدس بطريرك رومىّة فى رسالته الى ديونوسيوس.

See Migne, *Patrolog. Lat.* viii. 929, and compare De Lagarde *Anal. Syr.*, p. 67.

From the epistle to Prosdocius,

رسالة اخرى من هذا المعلّم بوليدس بطريرك رومىّة الى برس دا جيس (*sic*).

See Migne, *Patrolog. Lat.* viii. 953, and compare De Lagarde, *Anal. Syr.*, p. 70.

From the epistle to Dionysius, f. 41 *b*.

From the epistle to all the bishops of Christendom, f. 41 *b*:

وايضا رسالة اخرى من هذا المعلّم الفاضل بوليدس بطريرك رومىّة الى جميع الاساقفة بكل مكان.

See Mai, *Script. vet. nova Coll.* vii. 168; Migne, *Patrol. Lat.* viii. 876.

On the unity of the nature of Christ, لاجل وحدانيّة المسيح, three extracts, f. 42 *a* and *b*.

From the homily on the Incarnation of God the Word, f. 43 *a*:

وقال هذا القديس بوليدس لاجل تجسّد الله الكلمة.

From the same, f. 44 *a*:

وقال مطوليغن* بطريرك روميّة.

From the epistle to Severianus of Gabala, f. 44 *a*:

وقال هذا القديس ابوليدس بطريرك روميّة فى رسالته الى ساويريانس اسقف غايلة (*sic*)†.

See Mai, *Spicil. Rom.* iii. 703; Migne, *Patrolog. Lat.* xx. 611.

18. Silvester of Rome, from his controversy with the Jews, f. 44 *b*:

من مجادلة سليبسطرس القديس بطريرك روميّة لليهود لاجل الام المخلّص ربّنا يسوع المسيح.

See Mai, *Spicil. Rom.* iii. 701; Migne, *Patrolog. Lat.* viii. 814.

19. Antalius (Vitalianus) of Rome, called "the shining lamp," f. 45 *a*:

وقال انطاليس المصباح المضى بطريرك العظمى روميّة، اومن ايضًا لاجل تدبير تحلصنا (*sic*) بالجسد، ان الله الكلمة بقى فيما هو له غير متغير وغير مستحيل، وصار جسدًا ليجدد البشريّة، هو ابن الله بالولادة الابديّة من الله الاب، وصار ابن الانسان بالولادة الزمنيّة من العدرى، الخ،

20. Ephraim Syrus, from a homily on the blessed Virgin, f. 45 *a*:

* The translator took the words μετ' ὀλίγων for a proper name, as Zotenberg has pointed out.

† In the Ethiopic translation this piece is rightly ascribed to Innocent of Rome. See Zotenberg, *Catal.*, p. 113.

وقال القديس مارء افرام السريانى فم البركة فى الميمر الذى قاله لاجل مريم العدرى فى كل زمان مند ولادتها الى حين نياحتها وصعودها.

From the same homily, f. 45 *b*.

From a homily on the parable of the Pearl, three extracts, f. 45 *b*:

وقال ايضا هذا القديس مارء افرام فى تفسير الدرّة.

21. Proclus of Constantinople, from the homily on the Nativity, f. 46 *b*,

قال ابرقلس اسقف كسكس ونقل الى كرسىّ القسطنطينيّة بعد قطع نسطور بطريركها الكافر قال فى الميمر الذى قاله لاجل ولادة مخلّصنا المسيح بالجسد.

See Zotenberg's *Catal.*, p. 113.

Two extracts from a homily on S. Thomas, f. 47 *a*:

وقال ايضًا من الميمر الذى قاله لاجل توما.

From a homily on the Incarnation of God the Word, f. 47 *a*:

وله ايضا فى الميمر الذى قاله لاجل تأنّس الله الكلمة.

See Migne, *Patrolog. Gr.* lxv. 684.

From another homily, f. 47 *a*:

وقال ايضا هذا القديس ابرقلس فى ميمر له، هو الربّ الواحد يسوع المسيح بالحقيقة، هو الاه وانسان معآء (*sic*)، وليس هو مفترق بطبيعتين، الخ.

From the epistle to the Armenians, f. 47 *b*:

وقال ايضا هذا القديس فى رسالته الى الارمنيّة.

Another extract, *ibid.*:

وقال ايضا هذا القديس، كما انه غير ممكن ان يفترق الواحد

الى وحدانيّتين، والمفترق اتنين لا يقال انه واحد بل اتنين، هكذى المسيح هو من الاول واحد وليس ينقسم بعد الى اتنين.

From the homily on the Annunciation, *ibid.*:

وقال ايضًا هذا القديس فى الميمر الذى قاله لاجل بشارة الملاك غبريّال للسيّدة العدرى مرتمريم الطاهرة.

Compare Migne, *Patrolog. Gr.* lxv. 733 B—736 B.

From a homily on the Faith, *ibid.*:

وقال ايضا فى ميمر وضعه لاجل الامانة.

From a homily on the Nicene Creed, f. 48 *a*:

وقال ايضًا هذا القديس فى ميمر قاله على تفسير الامانة.

From a homily on the Incarnation, f. 48 *a*:

وقال ايضا هذا القديس ابرقلس فى ميمره لاجل تجسّد سيّدنا يسوع المسيح.

See Mai, *Spicil. Rom.* iv. p. lxxxviii; Migne, *Patrolog. Gr.* lxv. 641.

22. Severianus of Gabala, f. 50 *a*:

وقال القديس ساويريانس اسقف غايلا وهى عسقلان، نعترف بالكلمة انه مولود من الاب بما لا ينطق به، وانه ابديًّا الى الابد، وهو ايضًا الذى ولد على الارض فى اخر الزمان من مريم العدرى بالجسد، لكى (*sic*) كل انسان ولد على الارض يولد دفعة اخرى بادم التانى الذى هو الله الكلمة،

23. Eupraxius of Armenia, two extracts, f. 50 *a*:

وقال القديس افرقسيوس رئيس اساقفة الارمن.

See Mai, *Spicil. Rom.* iii. 707—8.

24. John of Jerusalem on the Creed, f. 50 *b*:

وقال القديس يوحنا اسقف يروشليم فى ترتيب ما وضعه فى الامانة.

See Caspari, *Quellen zur Gesch. des Taufsymbols*, i. p. 161 sqq.

25. Theodotus of Ancyra, extracts from the homily on the Nativity, f. 52 *b*:

وقال القديس تاوظوظس اسقف انقرآ فى المقالة التى قالها لاجل ميلاد يسوع المسيح مخلّصنا،

26. Epiphanius of Cyprus, from the *Ancoratus*, § xxx, f. 54 *a*:

قال القديس ابيفانيوس اسقف قبرس فى كتابه الكبير المسمى المرساءِ.

Other extracts from the same work, f. 54 *b*, sqq.

From his treatise "on the 12 Gems," f. 61 *a*:

وقال ايضا هذا القديس فى الكتاب الذى قاله لاجل الاثنى عشر حجر، ولكن هاهنا فى بيت يعقوب نعى يوسف انه مات واخرين مخبرين انه مات وهو كان ملكاً، والدم الذى فى التوب ليس هو له بل التوب له هكذى بنى يروشليم وضعوا ايديهم على مخلّصنا، ولكنهم لم يقدروا يصلوا الى لاهوته، لان لاهوته لا يصل اليه عرض، والدم الذى وسخوا به التوب هو عرض كموت المسيح، الخ،

Another extract from the *Ancoratus* on the Resurrection, f. 61 *a*:

وقال ايضا فى كتاب المرسا لاجل قيامة الاموات.

See Zotenberg's *Catal.*, p. 115, col. 2, at the foot.

27. Gregory Nazianzen, on the Consubstantial Trinity, f. 66 *a*:

وقال القديس اغريغوريوس الناطق بالالٰهيات اسقف انزينزو ونقل الى بطريركيّة القسطنطينيّة بعد نفى مقدونيوس عدوء الروح القدس مما قاله فى الثالوث المقدّسة المتساوية.

From the homily on the Son, f. 67 *b*:

وقال ايضًا فى ميمر على الابن.

From the 1st epistle to Cledonius, f. 68 *a*:

وقال ايضًا هذا القديس اغريغوريوس فى رسالته الى اقلندونيوس.

From the homily on the Nativity, f. 68 *b*:

وقال ايضًا فى ميمره على الميلاد الذى اوله المسيح ولد اليوم،

28. John Chrysostom, on the consubstantial Trinity, f. 69 *a*:

وقال المغبوط يوحنا فم الذهب بطريرك القسطنطينيّة فى ميمر قاله لاجل الامانة بالثالوث المقدّسة المتساوية.

Hom. vii. on the Epistle to the Hebrews, f. 69 *b*:

وقال ايضًا فى ميمر على تفسير رسالة بولس الرسول المغبوط الى العبرانيّين وهو الميمر السابع من تفاسيرها.

On the Nativity, three short extracts, f. 75 *b*:

وقال ايضًا فى ميمره على الميلاد المجيد.

From the commentary on S. Matthew's Gospel, two short extracts, f. 76 *a*.

From hom. lxxvii. on the Gospel of S. John, f. 76 *a*.

From the homily on the Nativity, three extracts, f. 76 *b*.

From hom. lxxvii. on S. John's Gospel, f. 78 *a*.

On Ps. xlix., f. 78 *a*:

وقال ايضا فى المناظرة التى وضعها فى تفسير مزمور تسعة واربعين.

See Migne *Patrolog. Gr.* lv. 213—4.

From hom. iii. on 2nd Corinthians, f. 78 *b*.

From hom. iv. on Hebrews, *ibid.*

From hom. iii. on Ephesians, four extracts, *ibid.*

From hom. iv. on Ephesians, f. 80 *b*.

From hom. v. on Ephesians, *ibid.*

From the homily on the Ascension, four extracts, f. 81 *a*:

وقال ايضًا فى ميمره على الصعود فى يوم الاربعين.

From the homily on the Annunciation, f. 82 *a*:

وقال ايضًا فى ميمره على البشارة وما قاله الملاك للعدرى القديسة.

From the Commentary on Ephesians, f. 82 *b*.

From the homily on the Nativity, four short extracts, f. 82 *b*:

وقال ايضًا فى ميمره على الميلاد الذى اوّله الابآ والانبيآء بدوا وتكلموا والابرار اشتهوا.

29. Theophilus of Alexandria, on the Faith, f. 82 *b*:

قال القديس تاوفيلس بطريرك المدينة العظماء الاسكندريّة لاجل الامانة.

From the 21st festal letter, f. 83 *a*:

وقال ايضًا فى الارطستيكا (ἑορταστική) الحادى والعشرين، ولد كالانسان من العدرى وبقى مجانسًا فى كل الافعال الذى لنا الا الخطيّة، عند ما اتى بالشكل العجيب الذى لظهوره، وبارك على طبيعة البشر،

30. Cyril of Alexandria, confession of faith, f. 83 *a*:

امانة القديس كيرلس رئيس اساقفة الاسكندريّة ومعلّم المسكونة.

See Migne, *Patrolog. Gr.* lxxvii. 312 sqq.

Confession of faith from the dialogues addressed to Hermias, f. 83 *b*:

تعليم الامانة المقدّسة التى قالها القديس كيرلّس فى الكتاب الذى سمّاه بهرمس تعليم للموعوظين من قبل ان يعمدوهم.

A homily on the Trinity, f. 85 *a*:

ميمر قاله القديس كيرلس تكلم فيه لاجل الثالوث.

From his letter to John of Antioch, f. 87 *a*:

وقال ايضًا فى رسالته الى يوحنا المتنسّك بالطهارة.

Another extract, f. 87 *b*, beginning:

وقال ايضًا لم يزل الكلمة مما كان فيه فصار انسانًا، بل لما ظهر فى شبهنا بقى كلمة بما كان فيه.

Another extract on the faith, f. 87 *b*:

وقال ايضًا هذا القديس فى الامانة ما الذى يقولونه هو رب واحد بالتحقيق، امانة واحدة، هو ابن واحد، ولم ياخذ الكلمة انسانًا وصيّره عديل رتبته ودفع له من مجد البنوّة والربوبيّة كما قالوا وظنوا كثيرا بجهل، بل هو الكلمة الله من الله، النور من النور، الخ.

From the letter addressed to the monks of Egypt on the blessed Virgin, f. 88 *b*:

وقال ايضًا هذا القديس المعلّم كيرلس يكتب الى الرهبان فى ميمر له لاجل والدة الاله مرتمريم العدرى.

From the 2nd treatise to Calosyrius against the anthropomorphists, f. 88 *b*:

وقال ايضًا فى كتابه الثانى الذى لسسورس.

From the treatise to Theodosius on the true faith, f. 89 *a*:

وله ايضًا من مقالة قالها لتاوضوسيوس الملك لاجل الامانة المستقيمة التى لسيّدنا يسوع المسيح.

From the treatise addressed to John of Antioch, f. 89 *a*:

من مقالته الى يوحنا من بعد ما اخذه منه، نعترف انه كلمة الله غير متألّم، وان كان تألّم بالجسد، وهو مدبر البشر بحكمته، ولم يتألّم بطبيعة لاهوته الغير مدروكة، لكنى (*sic*) نامن به انه مخلّص الكل، قبل آلام جسده انها له بالتدبير الذى كمله.

From a letter to Nestorius, f. 89 *b*:

رسالة القديس كيرلس يكتب الى نسطور المنافق.

See Migne, *Patrolog. Gr.* lxxvii. 45—48 c.

From the treatise *Quod unus sit Christus*, f. 90 *a*:

وله من الميمر الذى قاله ان واحد هو المسيح.

From the fifth book against the blasphemies of Nestorius (Κατὰ τῶν Νεστορίου δυσφημῶν πεντάβιβλος ἀντίρρησις), f. 90 *b*:

وله ايضًا من طومسه الخامسة نحو تجديف نسطور.

From the letter to John of Antioch, f. 91 *a*:

من هذا القديس كيرلس الى يوحنا رئيس اساقفة انطاكيّة.

See Migne, *Patrolog. Gr.* lxxvii. 176.

From a letter to . . . . ., bishop of Amorium (?),

رسالة من هذا القديس الى اقاميس (*sic*) اسقف اموريآ.

Beginning, f. 91 *a*:

لا يكونوا قوما ينسبوا كلامًا فارغًا نحونا، ويفتخرون انّا نفكر فيما لابوليناريوس واوناميس كما كتب فى افسس، فاما انا فلاجل موهبة مخلّصنا فصرت فى كل زمان مستقيم الامانه الخ.

From a letter to . . . . ., bishop of Miletus (?), f. 91 *b*:

رسالة كتب بها الى اقاميس اسقف مليطس، الكلمة تجسد

كالكتب، وانه صار بالتحقيق واحدً (*sic*)، اتحادًا تدبيرى عجيب وغير منطق به الخ.

From the letter of Cyril and the synod of Alexandria to Nestorius, four extracts, ending with twelve anathemas, f. 91 *b*:

كلام يسير من رسالة القديس كيرلس والمجمع الذى اجتمع بالاسكندريّة من صقع مصر يكاتبون نسطورس.

From a letter to Nestorius, f. 93 *a*:

وايضًا رسالة منه يكتب الى نسطور، قوم هم ينمون على تقصيرى عند محبتك وخدمتك الالهيّة على ما علمت، وهذا يفعلونه مرارًا كثيرة فى الوقت الذى يجتمع عندك اكابر المدينة، يظنون انهم يفرّحون سمعك بهذا الفعل، الخ.

From the treatise on the faith addressed to Nestorius, two extracts, f. 95 *a*:

ومنه ايضًا يكتب الى نسطورس من اجل الامانة المقدّسة.

From the letter to the Orientals, f. 96 *b*:

ومن هذا المعلّم القديس كيرلّس الى المشرقيّين.

From the Confession of Faith written in the second year of the cycle, *ibid.*:

ومن الامانة التى للمعلّم كيرلس فى السنة الثانية من الدور.

From the letter to Nestorius, *ibid.*:

وقال ايضا مما كتب به الى نسطور.

From the *Thesaurus*, two extracts, f. 97 *a*:

وله ايضا من الكنز.

From the letter to the priest Eulogius, *ibid.*:

ومنه ايضا الى اولوجيوس الكاهن.

Brief extract, *ibid.*:

وله ايضًا لاجل المسيح واحد، هو ابدا نفاق وفساد ان نفرق الواحد يسوع المسيح.

Another, *ibid.*:

وقال ايضًا يامن فى كل مكان انه ابن واحد ورب واحد عمانويل الذى من العدرى الطاهرة والدة الاله، الخ.

Extract beginning, f. 97 *b*:

وقال ايضًا مما قاله طيماتاوس عنه، ان كان واحد جسر وقال قط ان ابانا قبل ان يتجسّد الله الكلمة بالناسوت الذى خلقه، وهو كان طبيعة خاصيّة لله الكلمة الذى هو قبل الدهور، والناسوتيّة الذى خلقها، وهو جنس البشر الذى تجسّد منه، فلعل واحد منهم ظنّ طبيعتين للمسيح من بعد الاتّحاد، الخ.

From the 5th homily on 1st Corinthians, f. 98 *a*:

وقال ايضًا فى الميمر الخامس الذى قاله فى الرسالة الاولى لبولس الى القرنتانيّين.

From the treatise on the Incarnation of the Word, f. 98 *a*:

وقال ايضًا من اجل تأنّس الكلمة.

From the *Thesaurus*, bk. i., f. 100 *a*; from bk. ii. ch. 7, *ibid.*; from bk. ii. ch. 8, f. 100 *b*; from the same, two extracts, f. 102 *a*.

From the treatise *Quod unus sit Christus*, § 49, f. 102 *a*.

From the same, questions 71, 75, 83, 87, 117, and 207, in all eight extracts, f. 102 *a*.

Letter to Succensus, bishop of Diocaesarea, f. 103 *b*:

رسالة من القديس كيرلس الى سوكنسس اسقف دياقيساريّة الهيسوريّة جواب.

Second letter to the same, f. 106 *b*.

From the letter to the empresses, f. 109 *b*:

وقال ايضًا هذا القديس كيرلس فيما كتب به الى الملوك الاتقياء.

From the 7th section of the exposition of the mystery of Christ in opposition to Nestorius, f. 118 *b*:

وقال ايضًا هذا الآب فى الفصل السابع من تفسير سرّ المسيح يقاوم امانة نسطور.

From the 13th scholion (?), f. 118 *b*:

وقال ايضا فى الاسخيلونات الثالث عشر، لانّا نسمى الله الكلمة الذى صار انسانًا يسوع المسيح، ونشتهى ان نبدوا بسر تدبير التوحيد بالجسد، ونقول الحق هكذى فى الامانة المستقيمة ان الله الكلمة المولود من الله الاب، اله حق من اله حق [marg. اصل النسخة المنقول منها الله الحق من الله الحق،] النور من النور، الخ،

31. Theodosius of Alexandria, from the synodicon to Severus, f. 119 *b*:

وقال القديس تااودوسيوس المعترف بالحق فى رسالته السنوديقن التى كتبها لما صار بطريركا على كرسىّ الاسكندريّة الى الطاهر ساويرس بطريرك انطاكية.

See Mai, *Spicil. Rom.* iii. 711.

From the homily on the consubstantial Trinity and against the impious of his day, written after he had been exiled, f. 120 *b*:

وقال ايضًا هذا القديس تااودوسيوس فى ميمر وضعه لاجل الثالوث المقدّس المساوى والمنافقين الذين كانوا فى زمانه وهو الميمر الذى قاله بعد نفيه.

See Mai, *Spicil. Rom.* iii. 717.

From the letter to the people of Alexandria, written in exile, f. 125 *b*:

وقال ايضًا هذا الاب تااودوسيوس فى رسالته التى كتبها وهو فى النفى الى الشعب المسيحى المحب للمسيح بمدينة الاسكندريّة.

See Mai, *Spicil. Rom.* iii. 713.

32. Severus of Antioch, confession of faith addressed to Anastasius and the people after the banishment of Macedonius, f. 127 *a*:

الامانة المستقيمة التى كتبها القديس ساويرس بطريرك مدينة الله العظماءِ انطاكيّة الى الملك المحبّ لله انسطاسيوس وكل الشعب لما انفى مقدونيوس المنافق واخذها الملك وقبّلها وجعلها فى خزانة المملكة ناموسًا للكنيسة وازال بها كل اقوال المخالفين.

See Mai, *Spicil. Rom.* iii. 731.

From a letter to Julian of Halicarnassus on the Incarnation of God the Word, f. 130 *a*:

وقال ايضًا هذا القديس ساويرس فى رسالته الى يوليانوس الفيرساوس (*sic*) لاجل تجسد الاله الكلمة.

From a homily on the words 'My God, my God, why hast Thou forsaken me?' f. 132 *a*:

وقال ايضًا فى ميمره لاجل المكتوب الهى الهى لما ذا تركتنى.

From a homily delivered before the Emperor, f. 132 *b*:

وقال ايضًا هذا الآب ساويرس البطريرك فى مقالته الذى قالها قدّام الملك.

See Mai, *Spicil. Rom.* iii. 729.

From the letter to the Emperor, two extracts, f. 133 *b*:

وقال ايضًا فيما كتب به الى الملك.

From his synodicon to John of Alexandria, f. 133 *b*:

وقال ايضًا فى رسالة سنوديقن منه الى القديس يوحنا بطريرك الاسكندرية.

See Mai, *Spicil. Rom.* iii. 728.

Another extract from the same, f. 134 *a*.

From his synodicon to Theodosius of Alexandria, f. 134 *b*:

وقال ايضًا فى رسالة سنوديقن منه الى القديس تااودوسيوس بطريرك الاسكندريّة جوابًا عن رسالة سنوديقن كتبها اليه.

See Mai, *Spicil. Rom.* iii. 722.

33. Jacob of Sarūj (Sĕrūgh), from a homily on the Nativity, f. 137 *a*:

وقال القديس يعقوب اسقف مدينة سروج فى الميمر الذى قاله على الميلاد واوله عجيب هو ميلادك يا ابن الله هكذى.

From the same homily, on the salutation of the Angel, f. 137 *b*:

وقال ايضا فى اول هذا الميمر عن قول الملاك للعدرى القديسة.

From a homily on the Passion, f. 137 *b*:

وقال ايضًا فى المقالة التى قالها لاجل الآلام المحييّة واولها يا ابن الله الحى الكلمة الذى صار ذبيحة لاجل خطايانا.

From the same, *ibid.*

34. Benjamin of Alexandria, from the 16th festal letter, against those who assert that the Divinity of God the Word was mortal, f. 138 *a*:

وقال القديس انبا بنيامين بطريرك الاسكندريّة فى الارطستيكاء

السادسة عشر يوبّخ المخالفين الذين يقولون ان لاهوت الله الكلمة موات.

See Renaudot, *Hist. patr. Alexandrin.*, p. 156; and Joannes Damascenus in Migne, *Patrolog. Gr.* xcv. 77.

35. John of Alexandria, from his synodicon to Cyriacus of Antioch, f. 141 *a*:

وقال القديس انبا يوحنا بطريرك الاسكندريّة فى رسالته السنوديقن الى القديس قرياقس بطريرك انطاكيّة.

See Renaudot, *op. cit.*, p. 243; Assemani, *Bibl. Orient.* ii. 116.

36. Cyriacus of Antioch, from his synodicon to Mark of Alexandria, f. 145 *a*:

وقال القديس قرياقوس بطريرك انطاكيّة فى رسالته السنوديقن الى الطاهر انبا مرقس بطريرك الاسكندريّة.

See Renaudot, *op. cit.*, p. 243; Assemani, *B.O.* ii. 117.

37. Theodosius of Antioch, from his synodicon to Michael of Alexandria, f. 149 *a*:

وقال القديس تاودوسيوس بطريرك انطاكيّة فى رسالته السنوديقن الى القديس الطاهر انبآء ميخاييل بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 124.

38. Dionysius of Antioch, from his synodicon to Khāyil, or Michael, of Alexandria, f. 150 *b*:

وقال القديس ديونوسيوس بطريرك انطاكيّة فى رسالته السنوديقن الى الآب القديس انبآء خاييل بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 125.

39. Gabriel of Alexandria, from his synodicon to John of Antioch, f. 152 *a*:

وقال القديس انبا غبريّال بطريرك الاسكندرية فى رسالته السنوديقن الى القديس انبا يوحنا بطريرك انطاكيّة.

40. Cosmas of Alexandria (54th patriarch), from his synodicon to John of Antioch, f. 154 *a*:

وقال القديس انبا قزمان بطريرك الاسكندريّة فى رسالته السنوديقن الى انبا يوحنا بطريرك انطاكيّة.

See Renaudot, *op. cit.*, p. 295.

41. Cosmas of Alexandria (58th patriarch), from his synodicon to Basil of Antioch, f. 155 *a*:

ومن رسالة الآب انبآء قزمان الى انبا باسيليوس بطريرك انطاكية جوابًا عن رسالته.

42. Basil of Antioch, from his synodicon to Cosmas of Alexandria, f. 156 *b*:

وقال القديس باسيليوس بطريرك انطاكيّة فى رسالته السنوديقن الى انبا قزمان بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 126.

43. Macarius of Alexandria, from his synodicon to John of Antioch, f. 162 *a*:

وقال القديس انبا مقارة بطريرك الاسكندريّة فى رسالته السنوديقن الى الطاهر انبا يوحنا بطريرك انطاكيّة.

See Assemani, *B.O.* ii. 350, no. 27, and also p. 131.

44. Dionysius of Antioch, from his synodicon to Mênas of Alexandria, f. 163 *b*:

وقال الاب انبا ديونوسيوس البطريرك رئيس اساقفة انطاكيّة فى رسالته السنوديقن الى انبا مينآء بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 131, the second epistle.

45. Mênas of Alexandria, from his synodicon to John of Antioch, f. 167 *a*:

من رسالة سنوديقن للآب انبا مينا رئيس اساقفة الاسكندريّة الى الآب الطاهر انبا يوحنا بطريرك انطاكية مدينة الله.

See Assemani, *B.O.* ii. 132.

46. Dionysius of Antioch, from his synodicon to Mênas of Alexandria, f. 168 *b*:

وقال القديس الطاهر ديونوسيوس بطريرك انطاكيّة من رسالة سنوديقن الى انبا مينآء بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 131, the first epistle.

47. John of Antioch, from his synodicon to Mênas of Alexandria, f. 170 *b*:

من رسالة سنوديقن للآب الطاهر انبآء يوحنا بطريرك انطاكيّة الى انبا مينا بطريرك الاسكندريّة لما انفد ملك الروم واستاسر انبآء يوحنا بطريرك انطاكيّة ومضى به الى القسطنطينية واحضره بحضرته وبطريرك القسطنطينية حاضر ومقدى (*sic*) الملك وجادله بطريرك القسطنطينية.

Dated Monday 24 Āb, A. Gr. 1280 = A.D. 969. See Renaudot, *Hist. patr. Alex.*, p. 356; Assemani, *B.O.* ii. 132 sqq.

Extract from another synodicon to Mēnas, f. 175 *a*. See Renaudot, *op. cit.*, p. 364.

48. Philotheus of Alexandria, from his synodicon to Dionysius (Athanasius ?) of Antioch, f. 177 *b*:

فصل من رسالة انبا فيلاتاءوس بطريرك الاسكندريّة الى ديونوسيوس بطريرك انطاكيّة.

Written by the secretary Macarius, bishop of Manūf (Memphis), and dated in the month of Barmūda A.D. 979 = A. Mart. 703 (*sic*). See Assemani, *B.O.* ii. 141, 352.

From another synodicon to Athanasius of Antioch, f. 180 *a*:

من رسالة سنوديقا من انبآء فيلاتاوس بطريرك الاسكندريّة الى انباء اتناسيوس بطريرك انطاكيّة جوابًا عن رسالته.

See Renaudot, *Hist. patr. Alex.*, p. 386.

49. Athanasius of Antioch, from his synodicon to Philotheus of Alexandria, f. 181 *b*:

من رسالة سنوديقن من انبآء اتناسيوس بطريرك انطاكيّة الى انباء فيلاتاوس بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 141.

50. John of Antioch, from his synodicon to Zacharias of Alexandria, f. 183 *b*:

من رسالة سنوديقن من انبآء يوحنا بطريرك انطاكيّة الى انبآء زخاريس بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 151, first letter.

51. Zacharias of Alexandria, from his synodicon to John of Antioch, f. 186 *a*:

من رسالة انبآء زخريا بطريرك الاسكندريّة الى انبا يوحنا بطريرك انطاكية جوابًا عن رسالته اليه.

In the Ethiopic version this is ascribed to John of Antioch, in reply to Zacharias (see Zotenberg's *Catal.*, p. 122, no. 50, b); and so also in Assemani, *B.O.* ii. 151, second letter. From a synodicon of Zacharias to John of Antioch, f. 186 *a*:

من رسالة سنوديقن لانبآء زخاريس بطريرك اسكندريّة (*sic*) وهو الرابع والستّون من عدد البطاركة الى ابينا الطاهر انبآء يوحنا بطريرك انطاكيّة جوابًا عن رسالته السنوديقن الواردة اليه.

See Assemani, *B.O.* ii. 151.

From another synodicon of the same to the same, dated A.H. 403 = A.D. 1012—13, f. 188 *a*:

من رسالة سنوديقن من الآب انبا زخاريس بطريرك الاسكندريّة الى انبآء يوحنا بطريرك انطاكيّة فى سنة ٤٠٣ ع٠س اربعماية وثلثة هلاليّة.

See Assemani, *loc. cit.*

52. Sanutius of Alexandria, from his synodicon to Dionysius of Antioch, in reply to one dated A. Mart. 752 = A.D. 1036, f. 189 *a*:

من رسالة سنوديقا للآب الطاهر انبآء سانوتيوس بطريرك الاسكندرية ومصر الى القديس ديونوسيوس بطريرك انطاكية جوابًا من رسالته الواردة اليه فى سنة ٧٥٢ ع٧٥ سبعماية اثنين وخمسين للشهداء الاطهار.

See Assemani, *B.O.* ii. 252.

From another synodicon of the same to the same, in reply to one dated A. Mart. 751 = A.D. 1035, f. 192 *a*:

وايضا من رسالة سنوديقن لابينا سانوتيوس بطريرك الاسكندرية الى انباء ديونوسيوس بطريرك انطاكية والمشرق جوابًا عن رسالته الواردة فى سنة ٧٥١ ع٧٥ سبعماية واحد وخمسين للشهداء الاطهار.

See Assemani, *loc. cit.*

53. Dionysius of Antioch, from a synodicon to Sanutius of Alexandria, f. 199 *b*:

من رسالة سنوديقن لابينآء (*sic*) انبا ديونوسيوس بطريرك انطاكية الى ابيناء انبآء سانوتيوس بطريرك الاسكندرية.

See Assemani, *loc. cit.*

54. Christodūlus of Alexandria, from his synodicon to John of Antioch, f. 201 *a*:

من رسالة الاب انبآء اخرسطودولوء بطريرك الاسكندرية الى انبآء يوحنا بطريرك انطاكية.

See Renaudot, *Hist. patr. Alex.*, p. 428.

From the 16th, 17th, 20th, 21st and 23rd festal letters, f. 203 *a*:

من الارطستيكا السادسة عشر الصادرة من الآب انباء اخرسطودولس الى جميع كراسى الاسكندرية فى كل سنة لاجل تأنّس الواحد من الثالوث المقدّسة.

55. John of Antioch, from his first synodicon to Christodūlus of Alexandria, f. 204 *b*:

من رسالة سنوديقن من الآب انباء يوحنا بطريرك انطاكية الى الآب انباء اخرسطودولس بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 153, first letter (compare p. 476, col. 2).

From the second synodicon of the same to the same, f. 207 *b*. See Assemani, *loc. cit.*, second letter.

From another synodicon of the same to the same, sent through Timothy, metropolitan of Jerusalem, and read at al-Mu'allaḳa and S. Sergius in A. Mart. 782 = A.D. 1066, f. 210 *b*. See Assemani, *B.O.* ii. 154 (compare p. 477, col. 1).

56. Ḥabīb of Takrīt, three extracts, as cited by John of Antioch in his first synodicon to Christodūlus, f. 210 *b*:

هذا الفصل مكتوبًا فى اول رسائل هذا الاب انبآء يوحنا فى عدد الورق ٥٣ [204].

The first two extracts are from Ḥabīb's letter to the Western Christians in al-Baḥrain:

وقال انبا حبيب اسقف تكريت ويكنا ابى رابطة (*sic*) فى رسالة له الى من بالبحرين من نصارى المغرب.

See Assemani, *B.O.*, p. 154.

The third extract is from the second of the three letters on the Holy Trinity and the Incarnation, f. 211 *a*:

وقال ايضًا فى الرسالة الثانية من الثلث رسائل التى قالها فى الثالوث المقدسة والتجسد.

See Assemani, *loc. cit.*

57. Extract from a letter of Abū Zakarīyā Yaḥyā ibn ʻAdī to Abu 'l-Ḥasan al-Ḳāsim ibn Ḥabīb against the Nestorians, as cited in the above synodicon of John of Antioch, f. 211 *a*:

وقال ابو زكريا يحيى ابن عدىّ ابن حميد بن زكريا فى رسالة منه الى ابى الحسن القسم ابن حبيب ردّ على النسطوريّة.

See Assemani, *loc. cit.*

58. Gregory Thaumaturgus, the 12 chapters on the Incarnation, f. 211 *b*:

الاثنى عشر فصل للقديس اغريغوريوس الاسقف صانع العجائب قالها على تجسد المسيح له المجد.

See Migne, *Patrolog. Gr.* x. 1128.

The 1st and 12th chapters are transposed in the Arabic version.

59. The six anathemas of Hippolytus (Julius) of Rome, as quoted in the book of Timothy, from the letter to Prosdocius, f. 214 *b*:

الحروم التى قالها بوليدس رئيس اساقفة رومىّة ممّا استشهد به طيماتاوس فى كتابه.

See Wright, *Catal. of Syriac MSS.*, p. 640.

60. The five anathemas of Vitalian of Rome, cited by Cyril in his letter to the Empresses, f. 215 *a*:

الحروم الذى (*sic*) من الميمر الذى ليوطاليس رئيس اساقفة رومىّة من اجل الامانة مما كتب به المغبوط كيرلس الى الملوك الذى قاله من اجل ان المسيح الاه ومن اجل تدبير مخلّصنا بالجسد.

61. The twelve anathemas of Gregory Nazianzen from the first epistle to Cledonius, translated from Coptic into Arabic, f. 215 *b*:

الحروم التى قالها اغريغوريوس الناطق بالالٰهيّات اسقف انيزنيزو (*sic*) المنقول الى كرسىّ القسطنطينيّة من الرسالة التى كتبها الى اقلندونيس ممّا فسّر من القبطى الى العربى.

62. The twelve chapters of Cyril of Alexandria, as adopted by the Council of Ephesus, f. 216 *b*:

هذه الاتنى عشر فصلاً التى للقديس كيرلس رئيس اساقفة الاسكندرية كتبت من افسس من المجمع المقدّس.

63. The five anathemas of Theodosius of Alexandria, from the letter written in exile to Alexandria, f. 221 *a*:

الحروم التى قالها القديس تاودوسيوس بطريرك الاسكندرية فى الرسالة التى كتبها الى الاسكندرية وهو فى النفى.

64. The thirteen anathemas of John, bishop of Barallus (بَرَلُّس) or Bryllus, from the letter on the ordering of the Church, f. 221 *b*:

الحروم التى قالها انبآء يوحنا اسقف البرلس فى الميمر الذى قاله فى ترتيب الكنيسة.

65. Extracts on the Incarnation from the Fathers, viz. Cyril of Alexandria and Gregory Nazianzen, f. 223 *a*:

فصول من كتب الابآء القديسين شهاداة على التجسد.

Here are cited by name the 12th anathema of Cyril, f. 223 *a*; the letter to the empresses, f. 224 *b*; the treatise against Apollinarius, f. 225 *a*; the *Thesaurus*, f. 227 *a*; and Gregory's first epistle to Cledonius, f. 224 *b*.

The colophon, f. 228 *a*, states that this volume was written

by Sulaimān (ibn) Yoḥannā, and finished on Tuesday, 22nd of Tūt = 19th Īlūn, A. Mart. 1466 = A.D. 1750.

نجز هذا الكتاب الشريف، المتضمن لاعتراف ابانينا القديسين معلّمى البيعة الارتدكسيّة، بمعونة الثالوت الاقدس، الاب والابن والروح القدس، وكان الفراغ منه يوم الثلثا المبارك، اليوم الثانى والعشرين من شهر توت، الموافق الى تاسع عشر شهر ايلون الرومى سنة ١٤٦٦ ٥٥٤٣ للشهدا الاطهار، السعدا الابرار، رزقنا الله بطلباتهم امين،، والناسخ الحقير المتقل باورايير (*sic*) الدنوب، غارق فى لجج المعاصى والعيوب، سليمن يوحنا، يسال ويتضرع ويضرب المطانيّة تحت اقدام الابآء الكهنة والاخوة الشمامسة الناظرين فى هذا الكتاب، ان يدعوا له بغفران خطاياه وخطايا والديه، ومن وجد غلطًا واصلح يصلح الله اموره، ومن قال شيًا فله امتاله،، ولله الشكر دايما امين،،

The MS. has been carefully collated with the original, as testified on f. 228 *b*:

قوبل بعون الله تعالى وهو المعين على بلوغ الكمال امين،

There are some attempts at ornamentation on ff. 1 *a*, 3 *b* and 4 *a*, but all much damaged.

Add. 3289

Paper, about 10 in. by $6\frac{3}{4}$; 246 leaves, of which ff. 1—7, 16, 243, 244 and 246 are modern supplies. Leaves are now wanting after ff. 7 (three), 147 (one), 153 (one), 154 (one), 162 (one), 216 (two), and 242 (two). The quires, 26 in number, mostly of 10 leaves, are signed with Arabic words at the upper left-hand corner of the recto, e.g. f. 37 *a*, خامسه; f. 47 *a*; سادسه; etc.

There is a later numeration with Syriac letters at the foot of the first and last leaf of each quire. The pages are numbered with Coptic arithmetical figures, and by a later hand with Syriac letters. There are 17 lines in a page. The original writing is a fine, regular, Egyptian Naskhī, though a few pages (ff. 199 *b*, 203—206, 227, and 229 *b*) are in a much less elegant and stiffer hand. The volume bears date A. Mart. 1053—54 = A.D. 1337—38. Ff. 1—7, 16, and 244, are modern supplies, written partly in Arabic, partly in Kārshūnī. It contains—

The Pentateuch in Arabic.

1. Genesis, f. 1 *a*. Imperfect, commencing with ch. i. 9. Subscription, f. 61 *a*:

كَمل السِفر الاول والشكر للّه كَتيرًا فى سابع شهر مُسَرى سنه سلاح.

2. Exodus, السِّفرُ الثانى الخروج, f. 62 *a*, beginning:

هذه اسماءِ بنى اسرائيل الذين دخلوا إلى مصر مع يَعقُوب ابيهم كلّ واحدٍ واهْل بيتهِ روبيل سِمعُون لاوِى يهوذا ايساخار زابُلُون دان يَفتاليم جاد واشير وبنيامين ويوسف كان بمصر وكان جميع النفوس الذين خرجوا من صُلب يعقوب خمسًا وسبعين نفسًا‘

Subscription, f. 112 *a*:

كَمُلَ السِّفر الثانى والحمد لِلّه الواحد الحق فى تالت وعشرين شهر مسرى سنة الف تلاته وخمسين‘

3. Leviticus, السِّفرُ الثالِث اللّاويّين, f. 113 *a*, beginning:

ودعا الربّ موسَى وكلّمه من قبّة الشهادة قايلًا كَلِّم بنى اسرائيل وقُلْ لهم كلّ انسانٍ منكم اذا قرّب قربانًا لِلربّ من الحَيوان فمن البقر ومن الغنم قَدّموا قرابينكم‘

Missing portion, ch. xxvi. 22 to the end. Subscription, f. 149 *a*:

كَمُل السِفرُ الثالث فى تانى توت سنة ׳תרד والحمد للّه حَمد الشاكرين ׳

4. Numbers, السِفر الرابع العَدَد, f. 150 *b*, beginning:

وكلّم الربُّ موسَى فى طور سينا فى قبة الشهادة فى اوّل يَوم من الشَهر الثانى من السَّنة الثانية لخروجهم من ارض مِصرَ قايلاً احصِ جماعة بنى اسرائيل كلها لقبايلهم وبيوت ابائهم وعدَد اسمايهم كرووسهم كل ذكرٍ من ابن عشرين سنة فصاعدًا كل من يخرج حامِل سلاحٍ فى اسرائيل احصِهم وسلاحهم انت وهارون وعدّوهم وليكن معكما من كل سَبطٍ رجلٌ هو راس بيت ابيه ׳

Missing portions, ch. iii. 1—26, iii. 49—iv. 16, viii. 22—ix. 17. Subscription, f. 200 *b*:

كمل السِفر الرابع فى حادى وعشرين شهر بابه سنة ׳תרד والحمد للّه حَمد الشاكرين ׳

5. Deuteronomy, السِفرُ الخامِسُ المَثْناة, f. 201 *b*, beginning:

هذا هو الكلام الذى كلّم به موسَى جميعَ اسرائيل فى عبرِ الاردن فى البريّة مما يلى الغرب قريب البحر الاحمر ما بين فاران توفال ولوبن والون وذى الذهَب مسيرة احد عشر يومًا من حوريب على طريق جبل ساعير الى قادِس برنايع ׳

Missing portions, ch. x. 10—xi. 32, and ch. xxxii. 51 to the end of the book.

Ff. 244 and 245 contain an introduction to the Pentateuch, detailing how it was handed down from the time of Moses to that of the capture of Bether by the emperor Hadrian. Com-

pare cod. Harl. 5475, f. 282*b*, in Cureton and Rieu's *Catal. of the Arabic MSS. in the British Museum*, p. 2.

The margins of this volume exhibit a running index of the contents (in red ink), with a few glosses and corrections, and a numeration of the number of times in which such phrases as وقال الرب لموسى or وكلم الرب موسى occur in the text (f. 240*a*, ٢٨٦, i.e. 184).

On f. 61 *a* is the following note in a somewhat later hand:

بسم الله الحى ⁘ علم خبر يكون جملة اقامة الناسخ فى هذا المصحف المقدس فى الاربعة اسفار الذى اولهم سفر الخروج الى نهاية الكتاب على ما ذكر فيه ماية يوم وثلاثة ايام وعدة ورق الاربعة اسفار المذكورة ماتين وخمسين ورقة فيكون كتابة الناسخ كل يوم ورقتين ونصف وعدة اسطر ذلك خمسة وتمانين سطر وبالله التوفيق والاعانة والسبح لله كثيرًا ‘

On f. 149 *b* stands the name of an owner, the deacon Ibrāhīm ibn Jirjīs, in Arabic and Kārshūnī, A. Gr. 2125 = A.D. 1814.

قد مالك على هذا الكتاب التوراة شماس ابراهيم ابن جرجيس الله يجعله عليهِ مبارك بصلاة ستنا مريم العدرى وجميع الشهدا والقديسين امين ‘

ص ملكو دكد هذا الكتاب الكعنيك دكاد الكذوات (*sic*) هكذا احناصد احم ابنهم الكد سهدكد ملفانو دكدهِ حيلاه هكذا ڤنڤڤ الكدنك وهكد الكعذآ والكعبهدم اهلم صد هنة مدابدة صصحد ‘

On f. 201 *b* is the name of an earlier possessor, Abū Isḥāḳ Jirjis ibn Faḍl-Allāh al-Iskandarī:

فى نوبة الحقير (*sic*) بخطاياه ابو (*sic*) اسحق ابن جرجس ابن فضل اللّٰه السكندرى (*sic*) غفر اللّٰه لهُ ولوالديهِ ولجميع بنى المعمودية بشفاعة من ارضوه باعمالهم الصالح (*sic*) آمين وبركة السيّد موسى النبى عليه السّلام امين‘

On f. 243 *b* is written in Arabic letters the Hebrew text of Deut. xxxiii. 2, with a translation, as follows:

آذوناى مِسّيناى بَا وَزَرَاح مِصّيْعِير

الله من سينا اتا ولمع من صيعير

لَامُو هُوْ فَيَّعْ مِهْيَار فاران اتا مِرّيْبَوَات قُودَش

لهم وشفاعته من جبال مكة اُتِىَ مِن كذاكذا مدّة القدس

On f. 246 *b* is the following specimen of Mariolatry:

كل من كان للعدرا عبدا فلا يدركه الهلاك ابدا

written in A. Gr. 2148 = A.D. 1837.

Add. 3290

Paper, about $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 255 leaves, of which the first three and the last are blank. The quires are mostly of eight leaves, but some have ten (e.g. the first). They are signed on the first and last pages with Arabic words and numerals, e.g. كراس ثانى ٢, ff. 11 *a* and 18 *b*. The numeration ceases at f. 138 *b*. There are 19 lines in each full page. The writing is a neat, regular Naskhī, of the beginning of the xviiith cent. (watermark, three crescents with

and the like). This volume contains

Discourses of Ephraim Syrus, fifty-two in number, translated from Syriac into Arabic. They are identical with the first fifty-two discourses described by Assemani, according to cod. Vat. viii, in the *Bibl. Orient.* i. 150—156; except that Assemani's no. 51 is placed in this MS. after no. 35, f. 172 *b*, and no. 52 after no. 36 (now 37), f. 178 *a*. An index occupies ff. 4 *b*—5 *b*, and the discourses begin on f. 6 *a*:

بسم الله الحى القديم الازلى وبه اعتمادى وبمعونته ابتدى وبارشاده ابسط يدى ينقل (*sic*) ميامر ورسائل واقوال ومواعظ لابينا القدّيس البار المعلّم الفاضل مار افرام السريانى نفعنا الله بصلواته وبمستجاب طلباته المقدّسه امين‘

The subscription, f. 252 *a*, is as follows:

كُمِلَتْ مَيامِر القَدّيس مار اِفرام بتاييد واعانةِ الملك العلّام وهم اثنان وخمسون ميمرا تمام.

The last line has been erased, and in place of it is substituted a note giving the name of the scribe as the deacon Irmiyā or Jeremiah, son of Khōja —— (erased), and the date of completion as Thursday, the 7th of Kānūn (*sic*), A.H. 1113 = A.D. 1701—2.

A note on f. 254 *b* says قد بديت بكتابته فى شهر ايار ٢٢, but this seems to be in a different hand from either of the above.

On f. 253 *a* is a note stating that the priest ‘Abdō, son of Irmiyā Shāhim, bought it from Mattā ibn ‘Abd-al-Jalīl the dyer for seven ḳurūsh ܩܪܫ, in A.H. 1200 = A.D. 1785—6, and giving some particulars regarding ‘Abdī Pāshā, governor of Mosul at that time, who perished in an attack on the Yazīdīs, and regarding the great famine.

ܡܟܚܐ ܕܝ ܙܐܕܝ ܗܒܬ ܟܬ ܡܟܐܒ ܟܒ ܟܬܝܒ

ܐܒܕܒ ܗܕܐ ܟܬܐܐ ܡܒܐܡ ܡܒ ܐܝܒܐ ܟܗܒܐܒ

صف رضوا اج اذنا ملوص كي ر الخاتا كلب اج
ة الجبلتا الموالي صلك كنب هصا صنص اولك
صلتا. ولله في وين الصوم ها لِما كله صلي وإذ
لِلا نلبك ونصلا الكنب كلوا ونوصلا الب ها
الالهاج ولاصلا الناهف كعوإذ هدلب وإذ لجِلإذ الصبلهم
في إذ الخلاف كلوا الب صف رضوا صحوإذة
ون إذ الخلاف كلوا الب صف رضوا صحوإذة
[names added on marg. عك مرين اج الليلا ونصلا كصفا
اج الخلاب واصوم عك كلولهلا]. وهب وين الصلاة
ة الجبلتا إذ صاما لِمِر افصلم رضين صاما كي صلا ة الجبلتا
يلاك ذلا: ونصك صالكنوا هلا لاحوا ونصلا رصا
هف رلب الصاريب (sic) ونصد رو ونصإ الله واب
كي الكنوا الجاموك ونالصا الب الصاريب (sic) ونصلا
صلة الخلاصم إذ لاي ونصلا الجاموك والصف

ﻣﻜﺘﻮﺏ ﺑﺎﻟﺴﺮﻳﺎﻧﻲ ﻭﻫﻮ ﻟﻜﻨﻴﺴﺔ ﻣﺎﺭ ﺟﺮﺟﺲ ﻭﻣﺎﺭ ﺍﺑﺮﻫﺎﻡ ﺍﻟﻤﻌﺮﻭﻓﺔ ﺑﺎﻟﻌﻠﻴﺎ ﺑﺎﻟﻤﻮﺻﻞ ﻭﻫﻲ ﻣﻦ ﺍﻟﻜﺘﺐ ﺍﻟﺘﻲ ﺍﻣﺮ ﺑﻬﺎ ﺍﻟﺒﻄﺮﻳﺮﻙ ﻣﺎﺭ ﺍﻳﺸﻮﻉ ﻳﻬﺐ ﺍﻟﻠﻪ ﺍﻥ ﻳﻄﻴﻞ ﺣﻴﺎﺗﻪ ﻭﻳﺜﺒﺘﻪ ﻓﻲ ﺳﺮﻳﺮ ﺍﻟﺒﻄﺮﻳﺮﻛﻴﺔ ﺁﻣﻴﻦ.

In the original binding.

Add. 3291

Paper, about $11\frac{5}{8}$ in. by $7\frac{7}{8}$; 107 leaves, some of which are slightly torn and mutilated, and have been clumsily repaired; quires not numbered; 20 or 21 lines in a page. Written in a fairly good Naskhī, with an occasional admixture of Nestorian serṭā, and dated A. Gr. 2007—8, A.H. 1108 = A.D. 1696—7. Fol. 1 is a more recent supply. In the latter part of the volume there are many small lacunæ. It contains

I. The Acts of the Apostles and the three Catholic Epistles in an *Arabic* version.

a. The Acts, f. 1 *b*.

b. The Epistle of S. James, f. 29 *a*.

c. The first Epistle of S. Peter, f. 32 *a*.

d. The first Epistle of S. John, f. 34 *b*.

II. The Lessons for the Sundays, Feasts and Commemorations of the whole year from the Epistles of S. Paul, in *Arabic*, according to the use of the convent of Mār Gabriel and Mār Abraham, or the Dair al-A'lā (ܕܝܪܐ ܥܠܝܐ), at Mosul. The text is interlarded with brief glosses and explanations. Title, f. 37 *b*,

قرايين السليح المعظم فولوس الرسول الذى ينقرى فى دور

السنة فى الاحاد والاعياد والدكارين على طكس مار جبرايل ومار ابراهام الدير الاعلى'

1. The first Sunday of the Annunciation, f. 37 *b*,

قريان للاحد اول البشارة (marg. الصبار) التى عنيته ܩܕܝܫܬ ܒܫܘܪܝܐ.

Ephes. v. 21—vi. 9.

2. The second Sunday of the Annunciation, f. 38 *a*,

للاحد الثانى من البشارة الذى عنيته ܩܕܘܡ ܕܫܒܝܥ ܒܫܘܪܝܐ.

Coloss. iv. 2—18.

3. The third Sunday of the Annunciation, f. 39 *a*,

للاحد الثالث من البشارة الذى عنيته ܥܠ ܟܠ ܡܕܒܪܢ.

Ephes. iii.

4. The fourth Sunday of the Annunciation, f. 39 *b*,

للاحد الرابع من البشارة الذى عنيته ܒܥܘܬܐ ܕܡܫܝܚܐ ܐܬܐ.

Ephes. v. 5—21.

5. The Nativity, f. 40 *a*,

لعيد ميلاد سيدنا ايشوع المسيح.

Galat. iii. 15—iv. 6.

6. The first Sunday after the Nativity, f. 40 *b*,

للاحد الاول بعد الميلاد الذى عنيته ܩܕܡ ܚܕ ܕܒܬܪ ܝܠܕܐ.

Galat. iv. 18—v. 1.

7. The Commemoration of the Virgin Mary, f. 41 *a*,

لذكران السيدة الطاهرة ܕܟܪܢܐ ܕܥܕܬܐ.

Rom. xvi.

8. The second Sunday after the Nativity, f. 42 *a*,

للاحد الثانى بعد الميلاد الذى عنيته ܕܒܡܨܥ ܙܕܩܐ.

2 Tim. ii. 16—26.

9. The Epiphany, f. 42 *b*,

لعيد العماد العظيم الذى يدعى الدنح.

Titus ii. 11—iii. 7.

10. The first Friday after the Epiphany, the Commemoration of S. John the Baptist, f. 43 *a*,

للجمعة الاولة بعد الدنح وهى ذكران مار يوحنان المعمذان.

Ephes. ii. 19—iii. 21.

11. The first Sunday after the Epiphany, f. 44 *a*,

للاحد الاول بعد الدنح الذى عنيته ܟܕܒܗ ܟܘܣܛܐ.

2 Tim. iii. 1—15.

12. The second Friday after the Epiphany, the Commemoration of S. Peter and S. Paul, f. 44 *b*,

للجمعة الثانية بعد الدنح وهى ذكران فطروس وفولوس،

2 Corinth. x. 1—7, xi. 21—33.

13. The second Sunday after the Epiphany, f. 45 *b*,

للاحد الثانى بعد الدنح الذى عنيته ܕܟܠ ܡܢܐ. ܡܕܟܠ ܕܡܢܐ..

Hebr. iii. 1—13.

14. The third Friday after the Epiphany, the Commemoration of the Evangelists, f. 46 *a*,

للجمعة الثالثة بعد الدنح وهى ذكران متى ومرقوس ولوقا ويوحنان،

1 Corinth. iv. 9—17, 2 Cor. i. 8—14.

15. The third Sunday after the Epiphany, f. 46 *b*,

للاحد الثالث بعد الدنح الذى عنيته ܗܘ ܒܗܝܡܢܘܬܐ.

Hebr. iii. 14—iv. 10.

16. The fourth Friday after the Epiphany, the Commemoration of S. Stephen, f. 47 *b*,

للجمعة الرابعة بعد الدنح ܕܡܪܝ ܕܟܬܒ ܠܢ ܒܫܘܒܚܐ ܕܐܦ ܒܫܘܒܚܐ.

2 Corinth. iii. 18—iv. 18.

17. The fourth Sunday after the Epiphany, f. 48 *b*,

للاحد الرابع بعد الدنح ܕܟܬܒ ܒܫܒܚܐ ܕܟܗܢܐ ܪܒܐ ܕܐܬܩܪܒ ܠܐܠܗܐ.

Hebr. vii. 18—28.

18. The fifth Friday after the Epiphany, the Commemoration of the Greek Doctors, f. 49 *a*,

للجمعة الخامسة بعد الدنح ܕܡܪܝ ܕܟܬܒ ܡܠܦܢܐ ܕܐܡܘܪܝܐ.

2 Tim. ii. 8—19, iv. 1—8, 14—18.

19. The fifth Sunday after the Epiphany, f. 50 *a*,

للاحد الخامس بعد الدنح الذى عنيته ܕܒܡܐ ܕܡܠܦܢܐ.

Hebr. vi. 9—vii. 3.

20. The Monday of the Prayer of the Ninevites, f. 50 *b*,

ليوم الاثنين من باعوت نينوى.

1 Tim. ii. 1—iii. 10.

21. The Tuesday of the Prayer of the Ninevites, f. 51 *b*,

ليوم الثلاثة من باعوث (*sic*) اهل نينوى.

Rom. xii.

22. The Wednesday of the Prayer of the Ninevites, f. 52 *a*,

ليوم الاربعة من باعوت اهل نينوى.

Coloss. iii.

23. The Thursday of the Prayer of the Ninevites, f. 53 *a*,

ليوم الخميس من باعوث اهل نينوى.

Hebr. xii. 14—29.

24. The sixth Friday after the Epiphany, the Commemoration of the Syrian Doctors, f. 54 *a*,

للجمعة السادسة بعد الدنح وهى دكران (*sic*) ملافنة السريان.

Hebr. xiii. 1—21.

25. The sixth Sunday after the Epiphany, f. 54 *b*,

للاحد السادس بعد الدنح الذى عنيته ܟ ܘܘ ܡܫܬܡܫ.

Hebr. viii. 1—ix. 10.

26. The seventh Friday after the Epiphany, the Commemoration of any one Saint, f. 55 *b*,

للجمعة السابعة بعد الدنح وهى ذكران الشخص الواحد.

2 Corinth. x. 4—18.

27. The seventh Sunday after the Epiphany, f. 56 *b*,

للاحد السابع بعد الدنح الذى عنيته ܣܕܘܬܐ ܕܟܠܐ.

1 Tim. vi. 9—21.

28. The eighth Friday after the Epiphany, the Commemoration of the Dead, f. 57 *a*,

للجمعة الثامنة بعد الدنح الذى عاينها (*sic*) ܒܥܕܬܐ ܕܟܠ ܫܢܝ.

1 Corinth. xv. 34—57.

29. The eighth Sunday after the Epiphany, f. 58 *a*,

للاحد الثامن بعد الدنح الذى عنيته ܒܪܟܬ ܟܘ ܒܠܒܟܘ.

Ephes. i. 15—ii. 7.

30. The first Sunday in Lent, f. 58 *b*,

للاحد مدخل الصَوم المقدس الذى عنيته ܩܕܡܝܐ ܕܚܡܝܢ.

Ephes. iv. 17—v. 21.

31. Monday in the first week of Lent, f. 59 *b*,

ليوم الاثنين من سابوع الاول من الصوم.

Rom. i. 1—25.

32. Tuesday in the first week of Lent, f. 60 *b*,

ليوم الثلاثاة من الاسبوع الاول من الصوم.

Rom. i. 26—ii. 6.

33. Wednesday in the first week of Lent, f. 61 *b*. Rom. ii. 7—27.

34. Thursday in the first week of Lent, f. 62 *a*. Rom. ii. 28—iii. 26.

35. Friday in the first week of Lent, f. 63 *a*,

للجمعة الاولى من الصوم.

Rom. iii. 31—iv. 25.

36. The second Sunday in Lent, f. 63 *b*. Rom. v.

37. The second Friday in Lent, f. 64 *b*. Rom. vii. 1—13.

38. The third Sunday in Lent, f. 65 *b*. Rom. vii. 14—25 (to على يدى سيدنا ايشوع المسيح).

39. The third Friday in Lent, f. 65 *b*. Rom. vii. 25—viii. 11.

40. The fourth Sunday in Lent, f. 66 *a*. Rom. viii. 12—27.

41. Monday of the midweek in Lent, f. 67 *a*,

ليوم الاثنين من منتصف الصوم.

Rom. ix. 1—13.

42. Tuesday of the midweek in Lent, f. 67 *b*. Rom. ix. 14—29.

43. Wednesday of the midweek in Lent, f. 68 *a*. Rom. ix. 30—x. 17.

44. Thursday of the midweek in Lent, f. 68 *b*. Rom. x. 17—xi. 12.

45. Friday of the midweek in Lent, the fourth Friday of Lent, f. 69 *a*. Rom. xi. 25—36.

46. The fifth Sunday in Lent, f. 69 *b*,

كتب ليوم الثلثة من باعوث اهل نينوى

Rom. xii.

47. The fifth Friday in Lent, f. 69 *b*. Rom. xiii.

48. The sixth Sunday in Lent, f. 70 *a*,

للاحد السادس من الصوم الذى عنيته .....

Rom. xiv. 11—23.

49. The sixth Friday in Lent, f. 70 *b*. Rom. xv. 1—13.

50. Palm Sunday, f. 71 *a*,

لاحد السعانين الذى عنيته .....

Rom. xi. 13—24.

51. Monday of the last week in Lent, f. 72 *a*,

ليوم الاثنين من الاسبوع الاخير من الصوم'

Hebr. i. and ii.

52. Tuesday of the last week in Lent, f. 73 *a*. Hebr. iv. 14—vi. 8.

53. Wednesday of the last week in Lent, f. 74 *a*. Hebr. ix. 11—28.

54. Thursday of the Passover, f. 75 *a*, لخميس الفصح. 1 Corinth. v. 7, 8; x. 15—17; xi. 23—28; Galat. ii. 21—iii. 10; 1 Corinth. xi. 29—34.

55. The Friday of the Passion, f. 76 *a*,

لجمعة الحش (الحاش marg.).

Galat. ii. 17—20; iii. 11—14.

56. The Great Saturday, f. 76 *b*,

للسبت الكبير الذى هو رمش احد القيامة.

1 Corinth. i. 18—31.

57. The Lesson of holy Baptism, f. 77 *a*,

قريان العماذ المقدس.

1 Corinth. x. 1—13.

58. For the Mysteries of the Night (Eve) of the Sunday of the Resurrection, f. 77 *b*,

لرازين ليلة احد القيامة.

1 Corinth. xv. 20—28.

59. For the Mysteries of the day of Easter Sunday, f. 78 *a*,

لرازين نهار احد القيامة.

Rom. v. 20—vi. 23.

60. Monday of the Week of Weeks, f. 79 *a*,

ليوم الاثنين من شبث شبى.

Ephes. vi. 11—24.

61. Tuesday of the Week of Weeks, f. 79 *b*. 1 Corinth. xv. 1—19.

62. Wednesday of the Week of Weeks, f. 80 *b*. Ephes. iv. 1—16.

63. Thursday of the Week of Weeks, f. 81 *a*. Coloss. ii. 8—iii. 4.

64. The Friday of the Confessors, f. 81 *b*,

لجمعة المودياني.

Hebr. xi. 3—10, 32—xii. 2.

65. The Commemoration of Cyriacus, f. 82 *b*,

لذكران مار كيُوركيس ∴ اقرا الذى للاحد الثالث من سابوع
مار اليّا ∴ وقد يقرى الذى للاحد الثالث من السبار'

Philipp. i. 12—25, or Ephes. iii.

66. The second Sunday after the Resurrection or the New Sunday, f. 82 *b*,

للاحد الثانى من القيامة وهو الاحد الجديد.

Coloss. i. 1—20.

67. The third Sunday after the Resurrection, f. 83 *b*. Ephes. i. 1—14.

68. The Commemoration of Rabban Hormizd, f. 84 *a*,

لذكران ربان هرمزد ∴ اقرا الذى للشخص الواحد.

2 Corinth. x. 4—18.

69. The fourth Sunday after the Resurrection, f. 84 *a*,

اقرا الذى للاحد الثامن بعد الدنح.

Ephes. i. 15—ii. 7.

70. The fifth Sunday after the Resurrection, f. 84 *a*. Hebr. x. 19—36.

71. The sixth Sunday after the Resurrection, f. 84 *b*. Ephes. ii. 4—22.

72. The Ascension, f. 85 *b*,

لعيد السلاق المقدس.

1 Tim. i. 18—ii. 15, iii. 14—16.

73. The Sunday after the Ascension, f. 86 *a*,

للاحد الذى بعد السلاق.

Philipp. i. 27—ii. 11.

74. Pentecost, f. 86 *b*,

لاحد الفنطيقسطى وهو الاول من سابوع السليحيين.

1 Corinth. xii. 1—27.

75. The Friday of Gold, f. 87 *b*,

لجمعة الذهب.

1 Corinth. xii. 28—xiii. 13.

76. The second Sunday of the week of the Apostles, f. 88 *b*.
1 Corinth. v. 6—vi. 11.

77. The third Sunday of the week of the Apostles, f. 89 *b*.
1 Corinth. vii. 1—7.

78. The fourth Sunday of the week of the Apostles, f. 89 *b*.
1 Corinth. ix. 13—27.

79. The fifth Sunday of the week of the Apostles, f. 90 *b*.
1 Corinth. xiv. 1—19.

80. The sixth Sunday of the week of the Apostles, f. 91 *b*.
1 Corinth. x. 14—32.

81. The seventh Sunday of the week of the Apostles, f. 92 *a*,
1 Corinth. xv. 58—xvi. 24.

82. The last Friday of the week of the Apostles, the Commemoration of the Seventy Disciples, f. 93 *a*,

لجمعة فطر سابوع السليحيين وهى ذكران السبعين المبشرى'

Rom. viii. 28—ix. 5.

83. The last Sunday of the week of the Apostles, which is also the first Sunday of the week of Summer, and the Commemoration of the Twelve Apostles, f. 93 *b*,

لاحد خاتمة سابوع السليحيين وهو اول من سابوع القيط (*sic*)
وهو ذكران السليحيين الاثنى عشر' يقرا فيه ذلك المكتوب لذكران
كتبة الانجيل وهو فى الجمعة الثالثة بعد الدنح.

1 Corinth. iv. 9—17, 2 Corinth. i. 8—14.

84. The second Sunday of Summer, f. 94 *a*,

للاحد الثانى من القيط.

2 Corinth. iii. 4—18.

85. The third Sunday of Summer, f. 94 *b*. 2 Corinth. vii. 1—11.

86. The fourth Sunday of Summer, f. 95 *a*. 2 Corinth. x.

87. The Commemoration of S. Thomas, f. 96 *a*,

لذكران مار توما ⁘ اقرا الذى للشخص الواحد‘

2 Corinth. x. 4—18.

88. The fifth Sunday of Summer, f. 96 *a*. 2 Corinth. xii. 14—xiii. 14.

89. The sixth Sunday of Summer, f. 97 *a*. 1 Thessal. ii. 1—12.

90. The sixth Friday of Summer, the Commemoration of Simeon bar Ṣabbā‘ē, f. 97 *b*,

للجمعة السادسة من القيط وهى ذكران مار شمعون بر صَباعِى ⁘ اقرا الذى ليوم الاربعا من شبث شبى‘

Ephes. iv. 1—16.

91. The seventh Sunday of Summer, f. 97 *b*. 1 Thessal. ii. 14—iii. 13.

92. The first Sunday of the week of Elias, f. 98 *b*,

للاحد الاول من سابوع مار اليّا.

2 Thessal. i.

93. The second Sunday of the week of Elias, f. 99 *a*. 2 Thessal. ii. 15—iii. 18.

94. The third Sunday of the week of Elias, f. 99 *b*. Philipp. i. 12—25.

95. The feast of the adorable Cross, f. 100 *a*,

لعيد الصليب الممجّد ⁘ كتب لسبت الكبير'

1 Corinth. i. 18—31.

96. The fourth Sunday of the week of Elias, f. 100 *a*,

للاحد الاوّل بعد الصليب وهو الرابع من سابوع مار اليّا ⁘

كما يليق ببشرى السيّد المسيح فقط كونوا تدبروا (Philipp. i. 27) ⁘

كتب للاحد الذى بعد السلاق.

There seems to be an error here.

97. The fifth Sunday of the week of Elias, f. 100 *b*. Philipp. iii. 1—14.

98. The sixth Sunday of the week of Elias, f. 101 *a*. Philipp. iv. 4—23.

99. The seventh Sunday of the week of Elias, f. 101 *b*. 1 Corinth. xiv. 26—40.

100. The first Sunday of the week of Moses, f. 102 *a*,

للاحد الاوّل من سابوع مار موشى.

2 Corinth. i. 23—ii. 16.

101. The second Sunday of the week of Moses, f. 103 *a*. Galat. v. 16—26.

102. The third Sunday of the week of Moses, f. 103 *b*. Galat. vi.

103. The fourth Sunday of the week of Moses, f. 104 *a*. 1 Tim. v. 1—16.

104. The first Sunday of the Consecration of the Church, f. 104 *b*,

للاحد الاوّل من قداس البيعة ⁘ لقد جعل الله فى بيعته ⁘

كتب لجمعة الذهب وهى الاولى من سابوع السليحيين.

1 Corinth. xii. 28—xiii. 13.

105. The second Sunday of the Consecration of the Church, f. 105 *a*,

كتب للاحد السادس بعد الدنح.

Hebr. viii. 1—ix. 10.

106. The third Sunday of the Consecration of the Church, f. 105 *a*. 1 Corinth. ii. 13—iii. 17, xvi. 13, 14.

107. The fourth Sunday of the Consecration of the Church, f. 106 *a*,

اسعوا فى طلب المحبّة، كتب للاحد الخامس من سابوع السليحيين ∴ او اقرا هذا اسعوا فى طلب الصلح والسلام مع جميع الانام، كتب ليوم الخميس من باعوت اهل ننوى (*sic*) ∴

1 Corinth. xiv. 1—19, or Hebr. xii. 14—29.

Subscription, f. 106 *a*,

تم كتاب فصول السليح التى تقرى فى روازين دائرة السنة على ترتيب الدير الاعلى المعروف بالطخس الموصلى.

To this has been added, as an afterthought,

تم كتاب الافركسيس وثلث رسائل مار يعقوب ومار فطروس ومار يوحنا الرسول،

The colophon goes on to state that the manuscript was finished on the 10th of Shĕbāṭ, A. Gr. 2008, A.H. 1108 = A.D. 1697, when Mār Elias, son of the priest Mārōgē (Mār Eugene), was patriarch. The scribe was the priest Hormiz an-Naḳḳār, son of the deacon Isaiah, of Mosul.

ووقع الفراغ منه يوم الاربعا عشرة ايام فى شهر اصباط سنة الفين وثمانيّة يونانية والف ومايَة وثمانية هاجرية، رحم الله من ترحم على كاتبه امين، وقد كتبه بعون الملك الوهاب، بقلم اضعَف الكتاب، واحقر (*sic*) العباد، اقلهم عملًا، واكثرهم زالًا، الخ،

قس هرمز النقار، وبالفعل لصّ خاطى، ابن شماس اشعيا، من مدينة المعمورة الموصل، الذى (*sic*) على جانب شط الدجلة، الخ، وقد انكتب فى ايام ابّ الآبا، وزين الادبا، وسَرتاح (*sic*) المعلمين، وشهباز الملّة والدين، اعنى به مار اليّا بن قس مروكى الذى حاكم وحدهُ على جميع غنمهُ، ادام اللّه كرسيهِ كما ادام الايام والاشهر والسنين امين ⁘ ونرجوا من كل اخًا قاريًا ان تدرّس فى هذا الكتاب، ويجد عيبًا او غلطًا او نقصان، الخ ⁘

At the end there are some of the usual verses, followed by a note referring to the first part of the MS. and giving the date A. Gr. 2007 = A.D. 1696, f. 106 *b*,

ان وجدت عيبًا فسد الخلا، فجل من لا عيب فيهِ وعلا" يبلى اليد منى فى الترابى، ويبقى الخطّ منى فى الكتابى" فيا ليت الذين يقرون فى كتابى، يدعوا لى الخلاص من العذابى" غيره كتبت وقد ايقنت يوم كِتاتى (*sic*)، بان يدى تبلى وتبقا انامِلى" ايا قارى الخط سال الله رحمة، لكاتبَهِ المرهون تحت الجنادلى"، وقد كمل هذا الكتاب وهو كتاب الفركسيس وايضا ثلث رسايل واحده لمار يعقوب السليح ووحده (*sic*) لمار فطروس ووحده (*sic*) لمار يوحنا السليح وكتاب المعظّم السليح فولوس المجتبى المكرم سنة ٢٠٠٧"،

Finally, there are given three prefaces, مقدّمات السليح, ff. 106 *b*, 107 *a*, of which it is sufficient to quote the beginning of the first.

ان احسن ما نطق بهِ اللسان، واشرق نورِه على ظلمات الجنان، وافحمت عند سماعِه شقاشِق الشيطان، وشهد لهُ بالحقّ والتصديق شاهِد البرهان، كلام عظيم الرعاة وزعيم المبشّرين،

حارس الايمان بصوادق حِكمة واليقين، مزيل الخلايق من التشبهَة والاباطيل، ومرشدهم الى الحقّ بكلام بشارة الانجيل، الخ،

On f. 107 *b* is a note stating that the book belonged to George, son of Elias, son of Hormuz Zakkūr, A. Gr. 2135, A.D. 1823, A.H. 1239.

هذا الكتاب مال جرجس ابن الياس الصايغ ابن هرمز زكور الوكيل وهو الابركيس (*sic*) والرسايل فولوس الرسول وقد عمرهُ
٢١٣٥
فى سنة يونانيه سنه والرب يعطيه الصحة والعافيه وقد اهتم بهِ وصحهُ (*sic*) حتى يقرا بهِ ويستفيد خلاص نفسهُ وكلمن ياخذهُ منهُ بخيانة وما يرجعهُ اليهِ جرب جحزى يقع عليهِ ويكون مبعود من شركة الصالحين ولا يكون له نصيب مع سيدنا يسوع المسيح والذى يرجعهُ اليهِ رحمة الله تحل على والديهِ وعليهِ،
١٢٣٩ ١٨٢٣
مسيحية هاجرية سنة وترحمو على وَالدَىّ المذكورين الخ،
٦ فى ثيسان

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Paper, about $8\frac{5}{8}$ in. by $6\frac{1}{4}$; 173 leaves, of which the first 5 and the last 8 are blank; quires apparently of 10 leaves, but unsigned; the leaves are paged with Arabic letters, beginning on f. 6 *b* and ending on f. 165 *b*; 25 lines in a page. Written in a good, regular Naskhī of the xviith cent. (various water-marks). The contents are

Homilies of Gregory Nazianzen, sixteen in number, in an *Arabic* translation, f. 6 *b*,

الميامر التى لابينا الجليل فى القديسين مارى غريغوريوس
الثّيُولوغوس وعدتهم (*sic*) ستة عشر ميمرًا،

1. De suis sermonibus, et ad Julianum tributorum ex-aequatorem (Migne, orat. xix.), f. 6 *b*:

المَيْمَر الأَوَّلُ ارسله الى الليان (*sic*) المعُدِّل والسبب فى ذلك ان غريغوريوس كان له مدةٍ (*sic*) قد صمت ولا يتكلم بميمر ولا غيره فلما تولى تعديل الخراج فى القبادوق هذا الليان المقدَّم ذكره وقد كانت بينه وبين غريغوريوس معرفةً قديمةً (*sic*) لانهما كانا يتعلمان جميعًا فى المكتب سال غريغوريوس ان يتكلم فيُؤَلِّف ميمرًا يشتمل على شىء (*sic*) من الوعظ فامتنع عليه ثم قال له انا اعلم ان الاحسان الى الرعية منك ببالٍ فان اردتنى ان احسن اليهم فى الثبت الذى اثبته والتعديل الذى اعدله فقدّم الكلام واجبنى الى ما سالتك اياه فتكلم بهذا الميمر وعنونه بهذا العنوان وابتدا فيه بذكر اغتصابه على رايهِ فيما كان ازمعه من الصمت قال ما هذا الاغتصاب الذى لا يزال من المودة دايمًا نغتصبه، ما هى حكمتى ومعرفتى التى فى كل محفلٍ نُحَارَب من اجلها، الخ،

2. In Theophania sive Natalitia Salvatoris (Migne, orat. xxxviii.), f. 12 *a*,

المَيْمَر الثانِى فى ظهور الاله الذى هو الميلاد المجيد، قال المسيح يولد سبحوا، المسيح من السموات تلقوا، المسيح على الارض فارتفعوا، الخ،

3. In sancta Lumina (Migne, orat. xxxix.), f. 18 *b*,

المَيْمَر الثالِث يتضمن فى الدنح الذى هو الظهور الالهى، من الراس يسوع الذى لى، وايضاً سِرٌّ لا خديعة فيهِ ولا عديم الجمال، الخ،

4. In sanctum Baptisma (Migne, orat. xl.), f. 24 *b*,

المَيْمَر الرابِع فى الحث على تقدم الناس الى التعميد لان القول الذى تقدم هو فى معمودية المسيح سيدنا تكلم به فى يوم الدنح فلم يتسع له الخروج الى ما اراده فى ذكر هذه المعمودية التى تعم ساير الناس فلما كان تانى يوم الدنح لثنى (*sic*) بهذا الميمر لما كان القديس باسيليوس قد قال فى هذا المعنى ميمرًا فسال القديس غريغوريوس ان يقول فى معنى قوله ليرد الكافة عما كانوا عليه من تاخير الاصطباغ لان اكثر الناس لم يكونوا يتعمدون الى ان تعلوا اسنانهم يعتقدون فى ذلك ان المعمودية تمحوا الخطايا وهى كذلك ولكنهم كانوا يرون ان يوغلوا قبلها فى طلب اللذات وارتكاب الفساد ثم بعد ذلك يتعمدون فكان جماعة منهم لا يتسع لهم ان يتعمدوا الا عند الموت وجماعة لا يتسع لهم جملة فراى هذان الرجلان ان يردا عن ذلك الراى الردى ويصيرا الناس ان يستغرضوا المعمودية ولا يوخروها على جنس المتاجرة للرب ومصارفتهِ فى ان يجعلوها بعد الشبع من اللذات والامعان فى الموبقات وقد بيّنّا صحة الراى فيما دعيا اليه الناس بججح تبين من كليهما نفسه للقارى المستفيد ان شا الله تعالى قال ان امس فى يوم الدنح البهى لما عيدنا فقد كان لايقًا ان نجعل ما نختص به خلاصنا فرحًا لنا وسرورًا الخ،

5. De pauperum amore (Migne, orat. xiv.), f. 42 *a*,

المَيْمَر الخامِس فى محبة المساكين قال ايها الرجال الاخوة الذين هم فى المسكنة مشاركون فانّا كلنا فقرا والى النعمة الالهية محتاجون الخ،

6. Funebris oratio in laudem Basilii magni Caesareae in Cappadocia epi (Migne, orat. xliii.), f. 55 *a*,

المَيْمَر السادِس يتضمن فى مديح القديس باسيليوس اسقف قيسارية القبادوق، قد كان باسيليوس عتيدًا وقدم لنا دايما موضوعات الكلام كثيرة لانه قد كان يتناهى باقوالى تناهيا لم يستعمله بعد احد من الباقيين (*sic*) كلهم فى اقوال نفسهِ ان يقدم لنا الان نفسه ويجعلها موضوعًا عظيمًا لجهاد الذين كل حرصهم فى الكلام، الخ،

This discourse has frequent glosses or explanations (حاشية) interspersed with the text (النصّ).

7. Apologetica (Migne, orat. ii.), f. 86 *a*,

المَيْمَر السابِع يتضمن قى الكهنوت قاله لما عاد من بلد البنطس وفيه مديح لبولص ومن اجل تاخره عن قبول القسوسية وبين فيه ما هو موعد الكهنوت ومن ينبغى ان يكون اسقفًا بسلم من الرب امين، قال لقد انخفضتُ وانخزلتُ وانا معترف بهزيمتى وانخزالى لانى خضعت للربُ وتضرعت اليه الخ،

8. Ad Gregorium Nyssenum (Migne, orat. xi.), f. 108 *a*,

المَيْمَر الثامِن يتضمن مديح فى الصديق الامين مارى غريغوريوس اسقف نيصص (genit.) لما جاء بعد سيامه، قال ان الصديق الامين لا يعتاض عنه بشىء (*sic*) من الموجودات ولا وزن يوزن به جماله الخ،

9. In sanctum Pascha (Migne, orat. i.), f. 110 *b*,

المَيْمَر التاسِع يتضمن فى القيامة والفصح وذكر فيه البطء والتَثاقل ومعنى ذلك تثاقله عما كان دعاه اليه والدهُ من ان يتسلم كرسيه ورعيته واجابته الى ذلك فى هذا اليوم، قال ان

اليوم ليوم النشور وان الابتدا ابتدى ميمون فسبيلنا ان نتباهى بالموسم ونصافح بعضنا بعضًا الخ،

10. In sanctum Pascha (Migne, orat. xlv.), f. 112 *a*,

المَيْمَر العاشِر يتضمن فى الفصح المقدَّس ايضًا، قال حبقوق العجيب انى ساقوم على محرسى وانا اليوم من السلطان والعلم الذى دُفع الىَّ من الروح فاترقب واعرف ما يظهر ويُنْطَق به الخ،

11. In novam Dominicam (Migne, orat. xliv.), f. 122 *b*,

المَيْمَر الحادِى عَشَرَ يتضمن فى الاحد الجديد وفى الربيع وفى القديس عامَص، قال ان اكرام التجديد سنة قديمة وان حالها لحسن إلَّا ان اكرام الحديثة بالتجديد اجدر الخ،

12. In Pentecosten (Migne, orat. xli.), f. 126 *a*,

المَيْمَر الثانى عشر يتضمن فى العنصرة التى هى الفنطيقوستى وهى السجدة المقدسة للثالوث المقدس بارك يا رب، قال سبيلنا ان نتفلسف فى العيد قليلًا ليكون تعييدنا روحانيًا الخ،

13. In laudem S. Cypriani (Migne, orat. xxiv.), f. 132 *a*,

المَيْمَر الثالِث عَشَرَ يتضمن امتداحه الى القديس قبريانوس لما قدم الى موسمه بعد يوم من عيده، قال قد كان يفوتنا قبريانوس ويا له من خسرانٍ الخ،

14. Supremum vale, coram cl. episcopis (Migne, orat. xlii.), f. 138 *a*,

المَيْمَر الرابِع عَشَرَ يتضمن فى قدوم المايَة والخمسين اسقفًا وهو الذى يسمَّى الوداع، قال ان كيف احوالنا عندكم ايها الرعاة الاصدقا الذين هم فى الرعاية مشاركون وارجلهم جميلة من الاقدام فى قدومها الينا فى وقتها الخ،

15. In patrem tacentem (Migne, orat. xvi.), f. 147 *b*,
المَيْمَر الخامِس عَشَرَ يتضمن قوله فى صمت امه ولغة البرد ايضًا (*sic*)، قال لم تنقصون ترتيبًا ممدوحًا، لم تلزون لسانًا للناموس خادمًا، الخ

16. Theologica secunda (Migne, orat. xxviii.), f. 154 *b*,
المَيْمَر السادِس عَشَرَ يتضمن التكلم فى اللاهوت المُطَهَّر، قال اذا كنا قد طَهَّرنا المتكلم فى اللاهوت بالقول وتبيَّنا كيف ينبغى ان تكون صورته ولمن سبيله ان يتفلسف وفى اى وقتٍ وباى مقدارٍ الخ

It ends abruptly with the words وهى تتصور وترتسم بالجودة بهذا المقدار حتى يصير منها انوارًا, corresponding with the Greek τοσοῦτον τῷ καλῷ μορφουμένας καὶ τυπουμένας, ὥστε ἄλλα γίνεσθαι φῶτα (Migne, *Patrol. Gr.* xxxvi. 72, line 24). The last page has been torn out.

Add. 3293

Paper, about $9\frac{3}{4}$ in. by $6\frac{7}{8}$; 224 leaves; 23 quires of 10 leaves, signed with words at the upper left-hand corner (e.g. f. 107 *a*, ثانى عشر). In the first 11 quires the first five leaves of each are usually numbered with Arabic arithmetical figures, ١ ٢ ٣ ٤ ٥. Subsequently the leaves have been numbered consecutively with Syriac letters at the foot of the page. Single leaves are now wanting after ff. 8, 16, 208 and 212. The greater part of f. 1 has unfortunately been torn away. There are 17 lines in each full page. This volume is written in a fine current Naskhī of the latter part of the xivth century.

The second volume of the book entitled المَجْدَل *al-Majdal*, or "The Tower," composed by 'Amr ibn Mattā aṭ-Ṭairuhānī. Of the mutilated title only these words are legible, f. 1 *a*,

الجُزْءُ الد . . . . . .

تَأْلِيفُ عَمْرو بن . . . . . .

الطَّيْرْهَانِىّ . . . . . .

وارض . . . . . .

The name of the work appears from the subscription, f. 223 *b*, نجزَ الكتابُ المُسمَّى بالمَجْدَلِ الخ.

There are many small lacunae in the text of this manuscript. Sometimes the scribe has written a few words in the text in a very barbarous Syriac hand, or has added glosses on the margin in the same language. Of the latter examples may be found on f. 66 *b*, ان يَجْلسَ فى الفَجْر, marg. ܨܒܬܢ; f. 71 *a*, وجمع الحسَنْدرُوس الفطرك, marg. ܟܚܕܒܙܗ; f. 106 *b*, وصار اسقفًا على بابغس, marg. ܣܩܦ. Of the former see specimens on ff. 90 *a*, 92 *a*, and 141 *a* (three lines).

See Assemani, *B.O.*, iii. 1. 580 sqq.; Mai, *Scriptorum veterum nova Collectio*, t. iv., p. 220, nos. cix. cx.; De Slane, *Catal. des MSS. arabes de la Bibl. Nation.*, fasc. 1, p. 47, nos. 190—192; G. E. Khayyath, *Syri Orientales, seu Chaldaei, Nestoriani et Romanorum Pontificum Primatus*, p. 106; Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer*, p. 6.

The contents are as follows:—

I. Chap. v., § 4, f. 1 *b*,

[إقامةُ الحُجَجِ الصادِقة بمَجِىءِ المَسِيح، والشَّ]هادات الناطِقة بالبُرْهانِ الصَّحِيح"

See Assemani, *B.O.*, iii. 1, 584, note 2.

II. Chap. v., § 5, f. 52 *a*,

أَخْذُ الفُرُوض والسُّنَن والرُّسُوم والقَوانِين، من الرُّسُل الأَصْفِياءِ والآبآءِ التابِعِين"

See Assemani, *loc. cit.*, note 3.

The Apostles are named on ff. 61 sqq., viz. Simon Peter; Paul; Andrew, the brother of Simon; James, the son of Zebedee; John his brother; Philip; Nathaniel, the son of Tolmai (بن تلمى); Thomas; Matthias (متيا); James, the son of Alphaeus (حلفى); Judas, the son of Jacob or James, surnamed Thaddeus (لبى); Simon the Cananite, شمعون ابن القَصَبانى قنانايا (*sic*); Judas, the son of Jacob or James, whose name was Tolmai (تلمى); and Matthew the publican and evangelist, مَتَّى العَشّار الإنْجِيلىُّ.

Then come, f. 62 *b*, the names of the seventy "followers" (see Assemani, *B.O.*, iii. 1, 320, col. 2), ending with an account of the doings of Mār Māri:

اسمآءُ السَّبْعِين التابِعِين يعقُوب بن يُوسف المَنْسُوب الى اخيه المسِيح شَمْعون ابن قليوفَا الاسقف ابن اخى يُوسف

مُوسَى ابن يوسُف شَمْعون ابن يُوسف يهوذا ابن يوسف

يرنبا (*sic*) (f. 63 *a*) الطاهر المبرز فنايُوس [marg. مكدأوص] المدُون

باسكندرية حَننيَا الدمشقى صاحب فُولُوس الصَّفا الثانى غَير الريِيس يوُسف المعرُوف بالبُولُوط نيقاداموس المُتَولى حنُوط سَيدنا شيلا المنفود مع فولوس سايل رييس الكتاب

باوسطوس اياسون من اهل انطاكية يهوذا الملقب بسحرصحب (*sic*) المُسْتوهب جسد سَيّدنا المسِيح شمعون برسى

الاسكندرى شمعون حامل خَشب الصلبوث من مكان مَرارند

هرقنى فيلالاَ لوقيوس يهوذا المذكُور فى الافركسيس اريون

رفيق قليوفا الواسع الخطا نُورسُوس قمسطور ورودون فليفوس

فراكروس اسطفانوس بكر الشهدا فرمانا فليفوس طيمُون فليفُوس

الانطاكى ٧٠ (*sic*) والد البنات تلميذ فولوس اندرونيقوس الذى

وصفَه السَليح رمونيا الذى وصفَه ايضًا ططوس فطرانوس فريسلا

اسونقراطيس هرما صاحب كتاب الراعى كريسقوس افلوس
بعلا ܐܕܝ ܫܠܝܚ له معهم ܒܪܢܒܐ نَرْقسوس لوقا الانجيلى
افلى المختار من فولوس ارسطابولوس اصطفانا هروذيون بريا قاسوس
روفس المعَا روفس اخر امفلاوس اربانوس ارسطرخوس فيليفوس
مرقوس الانجيلى رسُول ملك راطِيس عرطنا ادى اخُو مار مارى
حاما خاتم* السليحين طيماثاوس تلميذ فولوس وقَصد ادى
السليح المشرق وافا بنصيبين وانفد احى (*sic*) الى الرُها ودعا الى
الحقّ المُبين وكان من نصر ابحر ونصرته اسياع (*sic*) المسيح
ما يجده الطالِب فى قِصَّتهِ على بيان مشروح وارسل مار مارى
الى العِراق بمَنزِلة (f. 63 *b*) الفطريرك فى الرياسة الخ'

Next follow the names of the Patriarchs of the East from Addai the Apostle onwards (see Assemani, *B.O.*, iii. 1. 584, note 3), f. 64 *b*,

اسمآء جَثالقة المشرقيّين السّلم لذكرهم'

1. Addai, ادى السَّلِيحُ, f. 64 *b*.
2. Mār Mārī, مار مارى السَّلِيحُ, f. 66 *a*.
3. Abrīs, ابريس, f. 67 *a*.
4. Abraham, ابرهِيم, f. 67 *b*.
5. Jacob, يعقُوب, f. 67 *b*.
6. Aḥā-dh'abhū(h)i, اخَّا دابُوَيْه, f. 68 *a*.
7. Shaḥlūfā, شحلوفا, f. 68 *b*.
8. Pāpās, فافاس, f. 69 *a*.

* Opposite the end of this line is written on the margin :
يحققون اذا قصد الانسان الاستقصا عنهم'

9. Simeon bar Ṣabbā'ē, شمعون ابن صباعى, f. 74 *a*.

10. Shahdōst, سهذوسَتْ, f. 75 *b*.

11. Barba'shĕmīn, بَرْبعشمين الجاثليق, f. 76 *a*.

12. Tūmarṣā, تُومَرصَا, f. 80 *b*.

13. Ḳaiyūmā, قيّوما الجاثليق, f. 81 *a*.

14. Isaac, اسحق نسيب تومَرْصَا, f. 81 *b*.

15. Aḥā, احى, f. 82 *b*.

16. Yabh-alāhā, يبلاهَا, f. 82 *b*.

17. Ma'nā, مَعْنا, f. 83 *a*.

18. Fārābōkht, فارانحت (*sic*), f. 85 *a*.

19. Dadh-īshō', دادیشوع, f. 85 *a*.

20. Bābōyah, بابويه, f. 87 *b*.

21. Acacius, اقاق, f. 89 *a*.

22. Bābhai, بابَىْ, f. 91 *a*.

23. Shīlā or Silas, شيلا, f. 91 *b*.

24, 25. Narsai and Elisha, نَرْسى واليَشَعُ الجاثليقانِ, f. 92 *b*.

26. Paul, فولوس, f. 93 *a*.

27. Mār-abhā the elder, مارابا الكَبيرُ, f. 93 *a*.

28. Joseph, يُوسُفُ المقشرسُ, f. 95 *a*.

29. Ezekiel, حزقيالُ, f. 95 *b*.

30. Īshō'-yabh al-Arzanī, أيشُوعيبُ الأزرنى, f. 96 *b*.

31. Sabhr-īshō', سَبْرِيشُوع, f. 97 *a*.

32. Gregory, جَريغُورُ (marg. [illegible]), f. 99 *b*.

33. Īshō‘-yabh al-Judhālī, ايشُوع يَهْب الجدالى, f. 100 *a*.

34. Mār-emmēh, مارامَه, f. 100 *b*.

35. Īshō‘-yabh al-Ḥazzī, ايشوع يَهْب الحزى, f. 101 *a*.

36. George, جيُورجِيس, f. 101 *a*.

37. John bar Mārthā, يُوحَنَّا المعرُوف بابنِ ماريا, f. 101 *a*.

38. Ḥanān-īshō‘, حَنَانيشوع, f. 101 *a*.

39. Ṣĕlībhā-zĕkhā, صَليبَا زَخَا, f. 102 *b*.

40. Pethion, فَثيُونُ, f. 103 *a*.

41. Mār-abhā bar Bĕrīkh-ṣebhyanēh, مارابا ابن بريخ صبيانه, f. 103 *b*.

42. Sūrīn, سُورين المقشرس, f. 104 *a*.

43. Jacob, يَعْقُوبُ, f. 104 *a*.

44. Ḥanān-īshō‘ II., حَنَانيشُوع الثانى, f. 106 *a*.

45. Timothy, طَيْمَاثاوس, f. 106 *b*.

46. Joshua bar Nōn, ايشُوع بَرْ نُون, f. 109 *a*.

47. George, جيُورجيس, f. 109 *b*.

48. Sabhr-īshō‘, سَبْريشُوع, f. 109 *b*.

49. Abraham, ابرَهِيم, f. 110 *a*.

50. Theodosius, تاذاسِيس, f. 110 *b*.

51. Sergius, سَرجِيس, f. 112 *a*.

52. Anōsh, أنوس, f. 112 *b*.

53. John bar Narsai, يوحَنّا بنُ نَرْسى, f. 113 *a*.

54. John, nephew of Theodosius, يَوَانيس, f. 114 *a*.

55. John bar ‘Īsā, يوحنّا ابن عِيسَى, f. 115 *a*.

56. Abraham, ابرَهِيمُ, f. 117 *b*.

57. Emmanuel, عِمانُويَال, f. 120 *b*.

58. Israel, ايسراييل, f. 123 *a*.

59. 'Abhd-īshō', عَبْد ايشُوع, f. 123 *b*.

60. Mār Mārī bar Ṭōbī, مار ماری ابن الطُوبَا, f. 126 *b*.

61. John, يوَانيس, f. 129 *b*.

62. John, يُوحَنّا, ibn 'Īsā ibn Ibrāhīm ibn Bāzūk, بَازُوك (*sic*), f. 131 *b*.

63. Īshō'-yabh of Dōr-Ḳunnā, ايشوعيب من دورقنّى, f. 133 *b*.

64. Elias, اليا, f. 134 *b*.

65. John ibn aṭ-Ṭir'āl, يُوحنّا ابن الطِرعَال, f. 135 *a*.

66. Sabhr-īshō' Zanbūr, سَبْريشوع المعروف بزَنبُور الجاثليق, f. 136 *b*.

67. 'Abhd-īshō' ibn al-'Āriḍ, عبديشوع الجاثليق المعروفُ بابن العارض, f. 139 *b*.

68. Mār Makkīkhā, مارَمكيخا الجاثليق, f. 145 *b*.

69. Elias, مار اليا الجاثليق المعروف بابن المقلى, f. 154 *b*.

70. Bar-ṣaumā, مار بَرْصَوْمَا, f. 155 *a*.

71. 'Abhd-īshō', مار عَبْديشُوع الجاثليق ابن المقلّى, f. 157 *a*.
He died A.H. 542 = A. Gr. 1459 = A.D. 1147.

On f. 158 *a* we read the words هذا اخر ما وجد والحمدُ لله وَحدَه. Then follow the names of three later patriarchs (see Assemani, *B.O.*, iii. 1. 584, col. 2), viz.

72. Īshō'-yabh ibn al-Ḥā'ik, ايشوعيب ابن الحايك.

73. Elias Abū Ḥalīm ibn al-Ḥadīthī,
اليا ابو حليم ابن الحَدِيثى.

74. Yabh-alāhā يَهْب الاهَا الجالس الآن فى المَنْصِب.

This addition agrees precisely with that in the Vatican manuscript. See Assemani, *B.O.* iii. 1. 584, note 3; Mai, *Scriptt. vett. nova Collectio,* t. iv., p. 223.

This whole section is borrowed from the work of an older writer, Mārī ibn Sulaimān (alive in A. Gr. 1459 = A.D. 1147, f. 158 *a*; see Assemani, *B.O.* iii. 1. 554). The passages cited by Assemani are found in this copy at f. 151 *a* and f. 156 *b*. ʻAmr ibn Mattā seems to have flourished about the middle of the xivth cent.; see the passage cited by Assemani, *B.O.* ii. 424, col. 2, which I do not find however in this manuscript in the chapter on Ḥanān-īshōʻ, ff. 101 *a*—102 *b*.

III. Chap. v., § 6 of the Pillars, Defence of the Orthodox Faith and Refutation of various Heresies, f. 158 *b*,

الفَصْل السادِسُ من العُمَد اجتماعُ المُلوكِ والابآءِ لتَقْرير الأمانةِ، وابطال ما استحدَث من البدَعِ فى الديانةِ"

See *B.O.* iii. 1. 584, note 4.

The following are the early heresies by name (often very corrupt, compare Assemani, *loc. cit.*), f. 159 *a*: السَبتيّة, المرقيونيَّة, الاريـوسِيَّة, الديصانيّة, القُوفانية, العَوْندَانية, الشمشاطِيَّة, المنَانية, النامذيّة, الطيمانانِيّة.

IV. Chap. v., § 7 of the Pillars, the Books of the Old and New Testaments, f. 174 *a*,

الفصل السابع من العُمَد جمع النَصرانيّة بين كُتَب العتيقة والحديثة، التى صارت نجاة الخَليقة"

See *B.O.* iii. 1. 585, note 1.

V. Chap. vi., the Rivers, four sections; § 1, of worshipping towards the East, f. 181 *b*,

الباب السادس الجّداولُ اربعةُ فُصُولٍ ⊙ الفَصْل الأوّل السُجُود للّهِ الخالق المعبُود نَحْو المشرِقِ، على سُنّة الحديثة وفعل أزل الخلائِق"

See *B.O.* iii. 1. 585, note 2.

VI. Chap. vi., § 2, of Sunday, f. 187 *a*,

الفَصْل الثانى الحجّة فى يوم الأحَدِ، واظهار فَضْلِه القَدِيم والمُحَدَّدِ"

See *B.O.* iii. 1. 585, note 3.

VII. Chap. vi., § 3, of wearing the Girdle and lighting Lamps and using Incense and Psalmody, f. 189 *b*,

الفَصلُ الثالثُ الموجب لشَدّ الاوساطِ بالزَنانير، والهاب القناديل وبخوُر التَشْمسه والتزمير"

See *B.O.* iii. 1. 585, note 4.

VIII. Chap. vi., § 4, of the Acceptance of Repentance, f. 195 *b*,

الفَصْلُ الرابعُ استشعار قَبُول التَوْبَة، وادراك الخاطِى بالإنابَة نجاح القُرْبَة"

See *B.O.* iii. 1. 585, note 5.

IX. Chap. vii., the Gardens, four sections; § 1, of the abandoning of Circumcision, f. 202 *a*,

البابُ السابِعُ الحَدائقُ اربعُ فصولٍ ⊙ الفَصْلُ الأوّلُ تَركُ الختانة، والاستغناءِ عنها بصحّة الديانة" على ما هو مَسْطُور.

See *B.O.* iii. 1. 585, note 6.

X. Chap. vii., § 2, of the Abrogation of the observance of the Sabbath (Saturday) in the New Testament, f. 208 *a*,

الفَصْلُ الثانِى حَلّ الحديثةِ لعمل يومِ السَّبْتِ، ومُوجِبُ امساكهِ على مُتَقَدَّمِ الوَقْتِ"

See *B.O.* iii. 1. 585, note 7.

XI. Chap. vii., § 3, of the Use for Food of things that were formerly forbidden, f. 211 *a*,

الفَصْل الثالثُ اطلاقُ ما حظر من المآكِل، ووجُوبُ حِلِها لكل آكِلٍ"

See *B.O.* iii. 1. 585, note 8.

XII. Chap. vii., § 4, against the Jews, f. 214 *a*,

الفَصْلُ الرابعُ تَوْبيخ اليَهُود على ما يبتدعُونَهُ، واظهارُ بَهتِهم فيما يَدّعُونَهُ"

See *B.O.* iii. 1. 586, note 1.

The colophon is very brief and without date, f. 223 *b*,

نجزَ الكتابُ المُسمَّى بالمَجْدَلِ ولله الحَمْدُ دايمًا سَرْمدًا وحسبُنا الله وَحْدَه ولا قوة الّا بهِ،

Below is an entry by an owner, who also numbered the leaves of the manuscript and made some corrections in the text. It is entirely destitute of diacritical points and vowels.

انتقل على حكم الابتياع الى ملكة العبد سعد بن تاج الرياسة بن الفصايل (*sic?*) بن الهوفس (*sic*) ابن حسين راجى رحمة الله تعالى .....* سنة للهجرة الاسلامية،

On f. 224 *a* are two notes of owners, both of modern date.

هذا الكتاب هو مال شماس سمعان وقد ورثهُ له ابوهُ الله يرحمه

قد اشترى هذا الكتاب قس عيسى الاسودى فى قرية زوق من

* Three or four words which I cannot decipher. They do not seem to contain a date. The ciphers denoting the year appear to have been omitted in the writer's haste.

واحد خالتى يازيدى (*sic*) وقرّ (*sic*) البايع وقال انّه مسروق من مدينة مغارقين (*sic*) فالمشترى قال ان طلع صاحبهُ ارجعه لهُ وان ما طلع صاحبهُ بقا مالى بشهادة رستو وبا بكر

Add. 3294

Paper, about 13 in. by $8\frac{1}{2}$; 219 leaves; quires, unsigned, 22 in number, of 12 and 8 leaves, except the 5th and the last, which have 10 and 11 respectively; a small leaf has been inserted after f. 39, and five leaves have been torn out after f. 157; there are from 24 to 30 lines in a full page. The writing is a fairly good Naskhī; the paper a thinnish European, apparently of the xviiith cent.

The contents are nearly identical with those of Add. 3285, viz. theological treatises of Mūsā ibn al-Ḥajar, or Moses bar Kēphā, and John, bishop of Dārā, in an *Arabic* version.

1. On the Soul, by Moses bar Kēphā, in 65 chapters, f. 1 *b*.

2. On the Resurrection of the Body, by the same, in 34 chapters, f. 63 *a*.

3. On the Creation of the Angels, by the same, in 54 chapters, f. 106 *a*.

4. On the Celestial Hierarchy, by the same in 16 chapters, f. 132 *b*.

5. On the Devils, by John of Dārā, in 22 chapters, f. 149 *b*,

رسَالة عَن الشيَاطين تاليف ابينا ايوننيس القديس اسقف دَارَا حسب سؤال جمهُور العلمآء امتثالًا لامرهم مراسلة.

6. On Paradise, by Moses bar Kēphā.

Part I., in 28 chapters, f. 158 *a*.

Part II., in 7 chapters, the last of which is imperfect, f. 213 *a*.

اَلْمقَالَةُ الثَّانِيَةُ عَن ٱلفَردَوسِ السَّابقِ ذكره.

APPENDIX.

APPENDIX.

Dd. 3. 8[1]

Coarse paper, about 12 in. by $8\frac{1}{2}$; 144 leaves of which ff. 1, 2, 81, 141—144 are blank (there is no f. 89); quires of 10 leaves, signed with Syriac letters.

The original volume contains the Ecclesiastical History of Barhebraeus (pts. II. and III.), written in a neat, regular, Jacobite hand, unpointed, 2 columns of about 37 lines; probably of the xivth cent. Between parts II. and III. are bound up 9 leaves containing other matter.

I. Part II. begins f. 3 *a*:

ܕܒ ܟܬܐ ܕܣܢܕܘ ܡܥܒܕ ܫܚܠܐ ܕܚܠܩ ܕܫܠ
nearly half a line) ܐܠܦܣܛܘܪ ܕܛܐ ܕܛܐܣܛܘ ܐܠܟܗܢܐ
ܐܬܐ ܟܬܒ ܫܠܝܚܐ ܡܥܒܕ (is erased here
ܐܠܦܣܛܘ ܕܛܐ ܐܠܦܣܛܘ ܐܠܦܣܛܘ ܡܥܒܕ (*sic*) ܐܠܦܣܛܘ
ܐܠܟܗܢܐ ܕܒ ܐܠܦܣܛܘ ܐܠܦܣܛܘ ܐܠܦܣܛܘ ܐܠܦܣܛܘ
ܕܒ ܫܠܝܚܐ.

Ends f. 70 *b*. The supplement, ff. 71 *a*—78 *a*, is by a later hand and agrees with the edition of Abbeloos and Lamy (who appear to have collated this MS.), t. ii. pp. 781—845, 915—919.

Part III. begins f. 90 *b*. The supplement, ff. 132 *b*—140 *a*, is a later supply, agreeing with *op. cit.* t. iii. pp. 487—563.

The original MS. comprises part II., consisting of 7 quires (the third and seventh have 8 leaves), numbered from ܓ to ܙ, and part III., 4 quires (the first has only 9 leaves), numbered from ܐ to ܕ. The later supplements are signed ܙ (*bis*) and ܟ. There is an enumeration in Syriac letters extending to ܨ (f. 80) and thence from ܨܐ (f. 90) to ܨܟ (f. 140 *a*), and at an early date the pages were numbered (in ink). For the lacuna between p. 154 [f. 80 *b*] and p. 189 [f. 81 *a*], see below Dd. 3. 8[2]. There are, moreover, two enumerations in pencil: one on the top left-hand corner of each leaf, the other in the centre at the top. The latter ignores the supplement and additional matter, the former, therefore, has here been followed throughout.

The MS. originally contained also part I. of the Ecclesiastical History*, which is now in the Bodleian Library, Oxford (Hunt. 52, see Payne Smith, *Cat.* no. 167, col. 548 sq.).

II. The additional matter consists of:—

(1) A short account of the burning of the church of the mother of God in Āmid in A. Gr. 1618 = A.D. 1307 by ܒܟܪ ܥ ; f. 78 *a*. See Ass. *B.O.* t. iii. II. p. cxxxii sq.

(2) The *πληροφορία* of the patriarch Ni'ma or Ni'met-Allāh, Ignatius XVII. (see Ass. *B.O.*, t. i. p. 536); ff. 78 *b*—80 *a*:

ܐܬܝ ܕ ܫܢܬ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܕ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܚܕ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܬܪܬܝܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܬܠܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܡܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܬܫܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܚܕ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܬܪܬܝܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܬܠܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܐܪܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܚܡܫ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܫܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܫܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܫܡܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܥܣܪ ܘ ܬܫܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܚܕ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܬܪܬܝܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܬܠܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܐܪܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܚܡܫ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܫܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܫܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܫܡܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܬܝܢ ܥܣܪ ܘ ܬܫܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܚܕ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܬܪܬܝܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܬܠܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܐܪܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܚܡܫ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܫܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܫܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܫܡܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܫܠܫܝܢ ܥܣܪ ܘ ܬܫܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܚܕ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܬܪܬܝܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܬܠܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܐܪܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܚܡܫ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܫܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܫܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܫܡܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܐܪܒܥܝܢ ܘ ܬܫܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܘ ܚܕ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܘ ܬܪܬܝܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܘ ܬܠܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܘ ܐܪܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܘ ܚܡܫ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܘ ܫܬ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܘ ܫܒܥ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ ܘ ܫܡܢ ܒܬܪ ܕ ܐܬܝ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܫܢܬ ܚܡܫܝܢ

Antioch, who died in A.D. 1592, (ii) Mār John (ܝܘܚܢܢ), bishop of the church of Mār Abī in Tyre, who died A.D. 1578, and (iii) Mār Ignatius, patriarch of Antioch, who died in A.D. 1639. They were all buried in the convent of Mār Thomas in Ḳaṭrubbal.

ܘܥܠ ܙܐ ܒܝܬ ܩܒܪܐ ܕܝܠܗ ܕܐܬܐ ܒܫܢ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܬ ܥܠ ܕܝܘܚܢܢ ܡܛܪܦܠܝܬ ܕܐܢܛܝܟ̈ ܕܐܬܐ ܒܫܢ ܐܠܦ ܘܫܬ ܘܫܒܥ ܥܠ ܕܝܘܚܢܢ ܐܦܣܩܘܦܐ ܕܛܘܪܐ ܕܐܬܐ ܒܫܢ ܐܠܦ ܘܫܒ̈ ܘܬܫܥ ܘܫܠܝܫ ܥܠ ܕܐܓܢܛܝܘܣ ܦܛܪܝܪܟ ܕܐܢܛܝܟ̈ ܕܐܬܐ ܒܫܢ ܐܠܦ ܘܬܫܥ ܡ̈ܐ ܘܠ̈ܥ. ܘܟܠܗ̈ ܒܬܪ ܩ̈ܒܪ ܒܝܬ ܩܒܪܐ ܕܝܠܗ ܕܒܝܬ ܬܐܡܐ ܕܒܝܬ ܩܛܪܘܒܒܠ ܘܒܫܘܪ ܕܝܘܡ ܐ̈ ܕܫܒܛ ܒ̈ ܫܢ̈ ܐܠܦ ܘܫܒ̈ ܘܫܒܥ ܥܠ ܕܝܘܚܢܢ ܡܛܪܦܠܝܬ ܕܐܢܛܝܟ̈ ܕܐܬܐ ܒܫܢ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܬ ܥܠ ܕܝܘܚܢܢ ܐܦܣܩܘܦܐ ܕܛܘܪܐ ܕܐܬܐ ܒܫܢ ܐܠܦ ܘܫܬ ܘܫܒܥ

ܫܢܝܐ ܕܒܝܬ ܐܒܝ ܩܝܡ ܫܡܥܘܢ ܐܡܐ ܕܒܝܬ ܐܡ ܫܢܝܐ
ܐܡܐ ܕܫܡܫܐ ܕܒܝܬ ܐܒܝ ܒܝ ܕܝ ܫܢܝܐ ܐܡܐ ܕ̈ ܐ.

(4) A quire of 6 leaves, each numbered with Syriac letters, consisting of two columns of about 46 lines. Written within a border of red lines in a round Jacobite hand, usually eastern points, and dated 1 Teshrīn A. Gr. 1807 = A.D. 1495.

An account of the life of Mār Ignatius XI., John bar-Šaileh (ܝܘܚܢܢ), of Barṭella (ܒܪܛܠܐ), patriarch of Antioch, f. 82 *a*; cp. Ass. *B.O.* t. ii. p. 386 (61).

He was born of native parents at Mārdīn (ܡܪܕܝܢ ܕ ܫܢܬ ܐ̈ ܡ) in A. Gr. 1753, and was educated by Simeon of the church of the Forty Martyrs in Āmid, and by the priest John of Mārdīn. He also studied astronomy under David bar ܨܦܪܝܐ of Attā (ܐܬܐ ܒܪ ܥܡܪ ܒܝ) near Mārdīn. At the convent of Za'farān he received instruction under the patriarch Ignatius Khaleph (ܐܠܟܣ) of Ma'adān of the city of the convent of Mār Abel. Here he remained six years. At the age of 30 he was ordained bishop of Āmid and Tyre by Mār Ignatius and received the name of John. He visited Jerusalem and Alexandria with this patriarch (f. 84 *a*, col. 1), and together with the monk ܗܕܝ journeyed to Scete (see f. 86 *a*, col. 2). John was elected patriarch on the Sunday of the Annunciation of Zechariah, A. Gr. 1794, and died on the 24th of September A. Gr. 1804 = A.D. 1493, in his fifty-first year.

Among other details here recorded may be mentioned the quarrel between Ḥassan Bāgh (ܒܝ ܚܣܢ) of the Iberians (ܐ̈ ܓܪܓܝܐ ܐ̈ ܡ ܐ̈ ܒܪ) and the Turks (ܐ̈ ܬܘܪܟ). Mention may also be made of the disputes with the Nestorians of Nisibis (ܢܨܝܒܝܢ) which arose from the patriarch's desire to build a place of prayer for the Jacobites of that place. After trying in vain the sites of the old churches of Mār Jacob and ܒܝ ܥܡܐ, he finally came across the foundations of the church of ܒܝ ܫܡܫܐ.

Among the other churches and convents which he repaired or built are mentioned the churches of the Forty Martyrs at Mārdīn, where Jacob-Shâh (ܝܥܩܘܒ ܫܗܐ) bar ܒܗܪ was deacon, of ܐܡܝܕ (Āmid), of Mār George in ܟܦܪܥܒܐ (near Mārdīn), of the mother of God in ܟܘܪܝܐ, and of Mār ——* in ܒܝܬܡܪܝܡ; also the convents of Mār Abī (Tyre), of ܐܒܝ and ܫܠܡܐ, of Mār ——* in ܒܝܬ, of ܟܦܪ ܙܝܬܐ, of ܟܦܪ ܒܝܬܐ, and of ܒܝܬ ܐܠܐ to the N. of his see.

The scribe adds the following interesting particulars, f. 87 *a*, col. 2:

ܘܟܬܒ ܗܢܐ ܡܢ ܟܬܒ ܐܒܐ ܕܥܠ ܡܪܝ ܝܘܚܢܢ ܕܐܦܣܣ. ܐܡܪ
ܠܝ ܒܥ ܠܟ ܕܐܢ ܐܬܝܬ ܠܟܬܒ ܐܬ ܐܢ ܠܐ ܐܬܝܬ ܠܟ
ܐܡܪ ܠܝ ܐܢ ܐܬܝܬ ܠܟ ܐܡܪ ܠܝ ܐܢ ܐܬܝܬ ܠܟ ܐܡܪ
ܠܝ ܐܢ ܐܬܝܬ ܠܟ ܐܡܪ ܠܝ ܐܢ ܐܬܝܬ ܠܟ ܐܡܪ ܠܝ ܐܢ
ܐܬܝܬ ܠܟ ܐܡܪ ܠܝ ܐܢ ܐܬܝܬ ܠܟ ܐܡܪ ܠܝ ܐܢ ܐܬܝܬ ܠܟ
ܐܡܪ

ܒܫܢܬ ܐܠܦ ܫܡܢ ܡܐܬ ܘܫܒܥ ܐܡܪ

the side of his brother ܐܒܪܗܡ (see f. 89 *b*, foot) to the S. of the altar of Mār Thomas the Apostle in the city of Ḳaṭrubbal (ܩܛܪܘܒܠ ; ܐܫܬܗ), aged 50 (marg. 51), after serving as patriarch for 19 years. Later hands on the margin of f. 88 *b* have recorded sundry marvels which happened after his death.

On f. 90 *a* is a list of the convents and churches which the patriarch superintended, built, or repaired. It includes the church of Mār Thomas in Ḳaṭrubbal, and the convents of Mār Abī (Tyre), of Za'farān, and of Mār Abhḥai in Gargaria (ܓܪܓܪ). Twice he consecrated the chrism (ܡܘܪܝܐ), once at Jerusalem, and once at the church of Āmid. A later hand adds the dates: A. Gr. 1898 = A.D. 1587, and A. Gr. 1888 = A.D. 1577.

Next follow the names of the fathers whom he ordained:— the maphriān Pilate; his (own) brother ܐܒܪܗܡ, bishop of Mār Abī; Lazarus of Maiperḳaṭ; Malkeh (ܡܠܟܬ) of the convent of ܡܢ ܡܠܟܬ; Simeon bar ܙܒܕܐ; 'Azzīz of the convent of Mār Abraham in Midyād; Ḥabīb of the convent of Mār Jacob in ܚܙܘܩܐ; Elias of the convent of Ṣĕlībhā; Elias of the convent of Mār Jacob in Ṣalaḥ; David of the convent of Mār George of ܡܟܝ; Ephraim of Tyre (ܨܘܪ); Ḥananiah of Gargaria (ܓܪܓܪ); ܐܒܕܐ of ܚܠܚܘܠ; ܒܫܝ of the convent of Mār Julian; John of Tripoli; George (ܓܪܓܣ) of ܒܙܒܕ; ܝܫܘܥ of ܒܝܬ ܥܒܪܐ ; Jeshua' of ܐܪܒܝܠ. At his death the seats of the convents of Mār Abī and Mārdīn passed to his disciples Jeshua and Abd'allah respectively.

There are several notes in Kārshūnī and Arabic (ff. 8 *a*, 11 *a*, 15 *a*, 37 *b*, etc., and especially 70 *b*, 88 *a* and *b*), also in Latin (ff. 7 *b*, 31 *b*, 46 *b*, 81 *b*, etc.). Those in Latin are probably the work of Robert Huntington who has signed his name at the foot of f. 3 *a*.

The title outside is: Gregorii Barhebraei Historia Ecclesiastica.

Dd. 3. 8²

18 leaves (pages numbered in ink from 155 to 188, two are omitted after 181) belonging to Dd. 3. 8¹, written in a cursive Jacobite, probably of the xvith cent. See above p. 980.

1. Various notes in Arabic, f. 1 *a*.

2. The high-priests to the time of Christ, f. 1 *b*:

ܙܥܘܠ ܚܒܪܐ ܕܟܗܢܐ.

It comprises 67 names, from Aaron to ܒܢܝܐ. Each is accompanied with brief notes, e.g.:

ܒܢܝܐ. ܡܟܟ ܫܢܝܢ ܘܬܠܬ ܡܐܐ ܒܥܘ ܟܥܒܐ ܕܝܘ
ܟܠ ܐܙܠ ܟܗ ܘܬܠܬ ܒܥܘܩܕ ܒܥܐ ܒܫܢ ܐܠܐ ܫܢܐ
ܟܟܐ ܚܒܪܐ ܕܟܗܢܐ ܘܐܦ ܒܙܐ ܡܐܐ.

3. The Nestorian catholic patriarchs, f. 3 *a*.

The list comprises 59 names from ܝܘܚܢܢ to ܐܝܫܘܥ.

The notes are in Arabic.

4. The Western priesthood, the patriarchs of Antioch, f. 3 *b*:

ܙܥܘܠ ܚܒܪܐ ܕܟܗܢܐ ܡܟܟ ܐܚܕ ܕܐܢܛܝܟ.

56 names from Peter to ܐܒܪܗܡ.

5. On f. 5 *a* are a number of passages comprising (*a*) a citation from Evagrius, and notes on (*b*) Didymus, (*c*) Timothy of Alexandria, (*d*) Barsalībī:

ܕܐܠܟܣܢ ܒܝ ܐܚܕ ܥܒܕܐ ܠܐ ܙ. ܥ.

(*e*) Philoxenus (Ignatius Nimrod):

ܕܟܬܒܗ ܐܢ ܒܝ ܐܠܦ ܙܟܘܝ ܥܡ ܐܒܗ ܒܝ ܐܢ ܟܬܒ

ܒܝܬ ܐܦܣ ܕ [marg. ܡܕܝܢܬ ܡܝܦܪܩܛ] ܐܠܦ ܫܒܥ ܡܐܐ ܘܚܡܫܝܢ ܘܬܪܬܝܢ ܫܢܝܢ ܕܫܠܡ ܒܫܠܡ ܥܠ ܡܪ ܐܒܪܗܡ ܕܝܪܐ ܕܣܠܚ. ܘܐܬܚܢܦ ܒܫܢܬ

There are, first of all, sixteen names, each followed by a brief note, e.g.

ܘ. ܐܪܗܡܘܣ ܡܪܝ ܒܝܬ ܡܕܪܫܐ ܕܣܘܪܝܐ. ܕܚܙܝܬ

ܠܡܪܝ ܝܘܚܢܢ ܕܐܬܐ ܡܢ ܒܝܬ ܩܠܝ. ܟܕ ܐܬ ܠܡܪ

ܒܫܢ ܫܢ ܐܬ ܐ ܟ. ܐܬܝ ܠܗ ܒܫܢ ܫܢ ܐܬ ܐ ܟ.

To the seventh name (John I., died 648) is appended the marginal note: ܒܝܬ ܡܕܪܫܐ ܕܡܪ ܝܘܚܢܢ ܗܘ ܕܐܬ ܡܢ ܒܝܬ ܩܠܝ.

Marg. notes to the tenth name (Athanasius II.): ܒܪ ܓܘܪܝܐ ܕܒܝܬ ܡܕܪܫܐ ܕܡܪ ܝܥܩܘܒ; ܘܐܬ ܒܫܢ ܫܢ ܟ.

Marg. note to the eleventh name (Julian): ܐܬܝ ܠܗ ܒܫܢ ܫܢ ܟ ܕܡܪ ܝܘܠܝܢ.

The sixteenth name is that of George (Abbeloos and Lamy, t. i. p. 320).

The 28 names which follow are accompanied by a list of the bishops ordained during the time of each.

(17) Cyriacus (A.D. 793), with a list of 85 bishops.

The list differs slightly from Chabot's. The name corresponding to the latter's twelfth is omitted, so that no. 12 here corresponds to Chabot's thirteenth (the name of the convent is given as that of ܒܝܬ ܩܘܣܡܐ ܕܡܪ ܡܪܝ). In the twenty-sixth name the convent is that of Mār James of ܣܘܓܐ. The twenty-third is Denḥa (ܕܢܚܐ), and not Daniel (as in Chabot). The name of the convent in no. 56 is ܒܝܬ ܥܒܕ. The sixty-eighth name is George (ܓܝܘܪܓܝ).

(18) Dionysius of Tell-Maḥrē (Abbeloos and Lamy, no. 64), with 100 names, f. 6 *b*.

(19) John III., 84 names, f. 7 *a*.

(20) Ignatius I., 26 names, f. 7 *b*.

(21) Theodosius of Ḳartamīn, 32 names, f. 8 *a*.

(22) Dionysius II., 50 names, f. 8 *a*.

(23) John IV., 41 names, f. 8 *b*.
(24) Basil, 32 names, f. 9 *a*.
(25) John V., 48 names, f. 9 *a*.
(26) John VI., 10 names, f. 9 *b*.
(27) Dionysius III., 8 names, f. 9 *b*.
(28) Abraham, 6 names, f. 9 *b*.
(29) John VII., 47 names, f. 9 *b*.
(30) Athanasius V., 38 names, f. 10 *a*.
(31) John VIII., 47 names, f. 10 *b*.
(32) Dionysius IV., 34 names, f. 11 *a*.
(33) John IX., 31 names, f. 11 *a*.
(34) Athanasius VI., 18 names, f. 11 *b*.
(35) John X., 17 names, f. 11 *b*.
(36) Basil XI., 7 names, f. 11 *b*.
(37) John XI., 4 names, f. 12 *a*.
(38) Dionysius V., 5 names, f. 12 *a*.
(39) Dionysius Mark, 10 names, f. 12 *a*.
(40) Athanasius VII., 64 names, f. 12 *a*.
(41) John XII., 12 names, f. 12 *b*.
(42) Athanasius VIII., 34 names, f. 12 *b*.
(44) Michael the Great, 54 names, f. 13 *a*.

The twenty-sixth name is Athanasius, metropolitan of Jerusalem, the writer's own brother, and the thirty-eighth is Gregory the metropolitan, head of the bishops of the diocese of Taghrīth, otherwise called Jacob, son of the writer's brother.

For the continuation of this list see below (10).

7. Names of the high priests of Melitene, f. 13 *b*,

ܡܠܝܛܝܢܐ ܕܟܗܢ̈ܐ ܪܫ̈ܝܐ ܕ.

28 names.

8. Names of the high-priests of Āmid, f. 13 *b*,

ܕܐܡܕ ܕܟܗܢ̈ܐ ܪܫ̈ܝܐ ܘ.

22 names.

9. Names of the high-priests of Taghrīth after Babhai the martyr, f. 13 *b*,

ܗܘܢ ܕܟܬܒ ܒܝܕ ܐܒܗܝ ܕܡܪܛܘܪܐ ܕܛܓܪܝܬ.

This is followed by a note on the death of the patriarch Mār Basil in A.D. 1444.

10. List of patriarchs continued from (6).

27 names, beginning with Athanasius (no. 45), and ending with David the brother of Ni'met (ܢܥܡܬ) of the family of Bar-šaileh (no. 71).

A later hand has appended: no. 72, Pilate of Manṣūr, who was maphriān in 1576, ordained patriarch in 1591, died in 1597 and was buried in Aleppo (ܚܠܒ). Also, Haddāyah (ܗܕܝܐ), maphriān in 1591, ordained patriarch in 1592 and died in 1640. Also the maphriān Simeon, ordained 1640, and ܫܡܥܘܢ, metropolitan of Ma'adān, who was buried in ܡܥܪܬܐ (*sic*) ܕܟܦܪ ܙܝ.

11. Patriarchs of Ṣalaḥ, f. 14 *b*.

There are 13 names (Sābhā, ܫܒܚܐ, ܝܘܣܦ, ܐܒܪܗܡ ܐܦܪܝܡ, etc.), the last being Jacob Ḥesnāyā (ܝܥܩܘܒ) of ܨܠܚ. After A.D. 1564 the patriarchate became amalgamated with that of Ṭūr-'Abhdīn under Ni'met. He was followed by David-shā (ܕܘܝܕ), Pilate, ܦܝܠܛܘܣ, and ܐܬܐ (?) ܫ̈ ܐܠܐ (?) ܐܬܐ of Āmid (formerly metropolitan of Jerusalem, died A.D. 1645). A later hand has added the name of the patriarch Jeshua' who died in A.D. 1652, and was buried in the church of the Forty Martyrs at Mārdīn.

12. The patriarchs of the East, f. 15 *a*.

78 names beginning with S. Thomas, and ending with ܢܥܡܬ, ܫܡܥܘܢ and ܐܠܝܐ.

13. The series of the new priesthood from the time of the apostles, f. 16 *a*.

The list is divided into the heads of the churches of (*a*) Rome, 60 names from S. Peter to ܡܪܩܘܣ, ܐܝܠܐ and ܐܘܪܒܢܘܣ; (*b*) Alexandria, 61 names from S. Mark to Joseph; (*c*) Ephesus, 50 names to Gennadius, continued by Constantinople, 14 names to ܡܪܝ, ܡܩܕܘܢܝܐ and Theodotus; (*d*) Antioch, 98 names from S. Peter to Michael.

14. List of the kings of the earth, f. 16 *b*.

Divided into (*a*) the Hebrews, and kings of Judah and Israel, (*b*) kings of Assyria, (*c*) kings of Egypt.

15. Kings and high-priests of Armenia, f. 17 *a*.

Followed by a note on the martyrdom of Mār Gregory (John of Gargar, bar Simeon), metropolitan of Jerusalem in A.D. 1580; f. 17 *b*.

16. An account of the Nestorian faith, f. 18 *a*,

ܕܒܢܝ ܐܕܡܐ ܘܚܘܐ ܐܠ̈ܦ ܫܢ̈ܐ ܘܬܫ̈ܥ ܡ̈ܐܐ ܘܫܬ̈ܝܢ ܫܢ̈ܐ ܒܥܠܡܐ ܗܕܐ ܘܒܥܠܡܐ ܕܐܬܐ ܡ̈ܐܐ ܘܥ̈ܣ.

Dd. 10. 9

Paper, about $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 212 leaves; 22 quires, signed with Syriac letters, of 10 leaves, but the first three and last have only eight; about 16 lines on a page. Written in an inelegant Jacobite hand, chiefly with Greek vowels, and dated A. Gr. 1787 = A.D. 1475.

1. The Lexicon of Ebdochus (Εὔδοκος, Eudoxius?) of Mitylene, addressed to the deacon Barṣuma and redacted by Joshua; see Gesenius, *de Bar Alio et Bar Bahlulo*, p. 10; Duval, *Lit. Syr.* p. 299 n. Other MSS. are at Rome (Assemani, *B. O.* t. iii. I. p. 308 *b*), Paris (Zotenberg, no. 251; Chabot, no. 328), and Berlin (Sachau, *Cat.* nos. 233 sq.). The present MS. is quite distinct from Or. 1594 in the British Museum.

F. 1 *b*:

ܟܬܒ ܐ̈ܠܗ̈ ܕܒ̈ܪ̈ܫ̈ܝ̈ܬ ܒ̈ܪ̈ܐ ܫ̈ܡ̈ܝ̈ܐ ܘ̈ܐ̈ܬ ܫ̈ܡ̈ܝ̈ܐ ܘ̈ܐ̈ܬ ܩ̈ܕ̈ܡ̈ܝ̈ܐ ܘ̈ܐ̈ܬ ܟ̈ܠ̈ ܙ̈ܒ̈ܥ̈ܐ ܕ̈ܒ̈ܪ̈ܝ̈ܬ ܐ̈ܠ̈ ܐ̈ܬ̈ ܐ̈ܠ̈ ܐ̈ܬ̈ ܐ̈ܠ̈ ܐ̈ܬ̈

ܡܟܬܒܗ ܐܒܪܗܡ ܒܝܕ ܐܬܪܐ ܗܝܬܠ ܐܓܪ ܒܥܐ ܐܠܗ ܐܡܝܢ

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܟܟ.

On f. 42 *b*, marg. ܗܕܐ ܒܠܟ ܛ :

ܫܠܡ ܐܡܝܢ ܠܐ ܡܬܟܚܫ ܡܢ ܠܐ ܫܡܥ ܩܠ ܐܠܐ ܛܘ

ܐܡܝܢ. ܐܚܝ. ܐܚܝ. ܐܚܝ. ܐܡܝܢ. ܟܟ.

The second letter begins on f. 44 *a*:

ܫܠܡ ܗܕܐ ܒܟܠ ܡܢ ܡܢ ܐܠܐ ܐܠܐ ܐܠܐ ܐܠܐ ܐܠܐ.

ܟܟ.

On f. 50 *b*:

ܐܠܐ ܩܠ ܒܠ ܡܬܟܚܫ ܡܢ.

The rest of the Lexicon is distributed as follows:—ܐ f. 50 *b*, ܒ f. 58 *a*; ܓ f. 65 *b*; ܕ f. 68 *b*; ܗ f. 69 *a*; ܘ f. 75 *a*; ܙ f. 85 *a*; ܚ f. 91 *a*; ܛ f. 96 *a*; ܝ f. 101 *b*; ܟ f. 107 *a*; ܠ f. 136 *a*; ܡ f. 156 *b*; ܢ f. 161 *b*; ܣ f. 166 *a*; ܥ f. 170 *b*; ܦ f. 173 *b*; ܨ f. 179 *a*; ܩ f. 184 *b*; ܪ f. 192 *a*.

The colophon (f. 203 *a*) states that the MS. was written by Abraham in the church of ܟܢܝܫܬ ܡܪܝ ܓܘܪܓܝܣ in the village of Ban (or Bân) in the valley (ܒܝܬ ܣܥܪܐ) of Bīsharrai (mod. jibbet-Bsherreh) near Tripoli, a city of Mt. Lebanon, in 1 Teshrīn A. Gr. 1787 = A.D. 1475. A later hand has erased about two-thirds of a line containing the name and description of the man for whom it was written. It is possible, however, to recover the name Constantine.

ܫܠܡ ܠܟ ܡܪܝ ܐܒܪܗܡ ܟܬܒ ܩܠ ܐܠܐ ܒܝܕ ܚܛܝ

ܒܝܬ ܣܥܪܐ ܒܟܢܝܫܬ ܡܪܝ ܓܘܪܓܝܣ ܒܟܪܝܐ ܕܒܢ

ܒܟܪܟܐ ܕܒܝܫܪܝ ܒܝܬ ܣܥܪܐ ܒܫܢܬ ܐܠܦ ܘܫܒܥ

ܐܠܐ : ܕܟܬܒ ܐܢܬܘܢ (f. 203 *b*) ܐܝܬܝ ܐܠܐܒܘ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕ
ܠܐ. ܘܠܐ ܢܟܬܒ ܐܢܬ ܐܠܐ ܡܢ ܕ ܐܢܐ ܐܟ ܕܐ ܡܝܬ ܠܐ. ܟ
ܐܬܐ ܐܡܪ ܠܟ ܡܢ ܐܠܐܒ ܕܐ ܒܐ ܡܫܠ ܒܥܝ ܕ ܐܢ
ܐܢܫ ܕܒܪ ܐܢܫ ܐܢܐ ܐܒܕ ܒܐ ܕܐ ܐܬܐ ܐܠ ܐܡ
ܕܐ ܐܡܪ ܠܟ ܐܠܐܒ ܕܐ ܒܐ ܡܫܠ ܒܥܝ ܕ ܐܢ ܐ
ܐܢ ܐܢ ܐ ܐ ܐ

ܗܘ ܕܟܬܒ ܒܗ ܐܚܪ ܡܠܬܐ ܕܠܐ ܫܟܚ ܠܗ ܒܟܬܒ ܐܚܪ ܐܠܐ ܒܗ ܕܐܬ

The MS. is thus described on f. 1 *a*: *Etymologicum Syrum quo ratio grammatica omnium vocum difficiliorum ambiguorum atque obscurorum accurate explicatur ordine alphabetico. Auctore Eudoco* (originally written *Elidoco*) *presbytero Mylytino.*

Erpenius collection.

Dd. 10. 10

Paper, $8\frac{1}{2}$ in. by 6; 337 leaves; 34 quires, signed with Syriac letters, of 10 leaves, but the third has 9, the fifteenth and sixteenth 8, and the thirty-third 12; 19 lines on the page. Written in a regular Jacobite Kārshūnī hand (f. 248 *a* by a later writer), and dated A. Gr. 1872 = A.D. 1561.

Various homilies and discourses in Kārshūnī.

1. The questions of Basil and Gregory; f. 1 *b*:

.ܫܐܠܬܐ ܕܒܣܝܠ ܘܓܪܝܓܘܪ

Cp. Sachau, pp. 742 *b* (3), 782 *a*; Zotenberg, no. 198 (10).

2. S. Basil on the parables; f. 13 *a*:

.ܐܡܬܠ ܐܠܝܗ ܡܪܢ ܕܣܒܪܗ

3. On the Trinity, &c.; f. 18 *a*:

.ܥܠ ܬܠܝܬܐ ܘܥܠ ܫܪܝܪܐ

4. Discourse of Mār Ephraim, on the Day of Judgement; f. 19 *b*:

ܥܠ ܟܠ ܙܒܢ ܒܝ ܢܚ ܐܡ ܩܕܡܝܐ ܥܠ
ܩܕܡܝܐ ܒܝ ܢܚ ܘ ܒܟܪ ܐܡܝ.

Cp. Payne Smith, *Cat. Bodl.* col. 471 (15).

5. Another, on the Resurrection, &c.; f. 24 *a*:

.ܥܠ ܩܕܡܝܐ ܥܠ ܩܝܡܬܐ ܘܥܠ ܟܠ ܫܪܝܪܐ

Cp. Zotenberg, no. 198 (4).

6. Canons; f. 27 *b*:

مجموعة القوانين الكنسية والآباء.

7. The Vision or Revelation of S. Gregory; f. 43 *a*.

See Zotenberg, no. 238 (14). Ass. *B.O.* t. i. p. 103.

8. The story of Ṣāliḥ ibn ʻAbd al-Ḳuddûs and a Chinese ascetic; f. 81 *b*.

See pp. 717 (12), 730 (10) above.

9. The ten questions of the Disciples; f. 95 *b*:

المسائل العشر التي سألها التلاميذ المخلص.

10. Homily of Mār Joannes on repentance, &c.; f. 116 *a*:

موعظة في التوبة لمار يوحنا فم الذهب وغيره من القديسين.

11. Exhortations to priests, ascribed to S. Ignatius; f. 124 *a*:

نهاية مقالة أغناطيوس.

Cp. Zotenberg, no. 198 (1), and see above Dd. 10. 9 (2).

12. An explanation of the orthodox belief; f. 133 *a*:

هذه الامانة الارثوذكسية الكبرى تعلم بها المسيحيون في كل مكان الايمان القويم.

13. Stories of Mār Ephraim; f. 158 *a*:

أحاد مقالة أفرام.

Beginning:

يا أحباء هلا أنهل الكل من الكرم مقالة أفرام.

14. Colloquies of Moses; f. 162 *b*:

مناظرة موسى النبي.

Cp. Brit. Mus. Rich 7209, f. 213 *b* sqq., Sach. *Cat.* nos. 110 (4), 238 (1), and below Gg. 3. 30, no. 4 (*a*); and (for Syriac text) see I. H. Hall, *Hebraica*, vol. vii. pp. 161—177 (1891).

15. Jacob of Serugh on penitence and the last day; f. 169 *b*:

ܕܟܪ ܩܕܫܐ ܝܥܩܘܒ.

16. S. Gregory on death, love, &c.; f. 186 *b*:

ܕܟܪ ܩܕܫܐ ܓܪܓܘܪ ܩܕܫܐ. ܘܕܟܪ ܒܝ
ܫܡܗ ܒܟ ܟܬ.

Cp. Payne Smith, *Cat.* col. 470.

17. John Chrysostom, against the envious; f. 195 *a*:

ܕܟܪ ܟܬ.

18. Mār Ephraim, on death, &c.; f. 198 *a*:

ܕܟܪ ܩܕܫܐ ܘܕܟܪ ܩܕܝܫܬ ܘܕܟܪ ܒܝ ܟ
ܩܕܫܐ.

See Payne Smith, *Cat.* col. 471 (13), Zotenberg, no. 194 (22).

Subscription, f. 205 *b*:

ܩܠ ܡܫܟܚ ܡܢ ܐܝܬ ܥܠ ܡܕܡ ܐܠܐ ܐܠܗܐ. ܐܡܝܢ
ܟܬܒ ܡܫܐ ܒܝܕ ܥܒܕ ܐܠܗܐ.

19. Discourses for certain days; f. 206 *a*:

ܙܒܢ ܡܐ ܕܐ ܐܠ ܡܫܝܚ ܘܡܐ ܕܩܕܫ ܘܡܐ ܕܫܡ
ܡܫܝܚܐ.

Subscription; f. 219 *a*:

ܩܠ ܫܐ ܐܠ ܟ ܒ ܐܡ ܕܐ ܐ
ܐ ܡ ܐ ܐ ܐ

20. Discourse on repentance; f. 219 *a*:

ܡܐܡܪܐ ܕܬܘܒܬܐ ܕܥܠ ܗܢܐ ܕܐܡܪ ܟܘܠܗ.

21. Discourse on the words of Elisha the prophet; f. 225 *a*:

ܡܐܡܪܐ ܕܥܠ ܡܠܐ ܕܐܡܪ ܐܠܝܫܥ ܢܒܝܐ ܠܓܚܙܝ
ܒܪ ܦܠܛܝ ܕܐܙܠ ܠܡܚܘܝܗ.

22. Another discourse; f. 229 *b*:

ܡܐܡܪܐ ܚܕܬܐ ܕܥܠ ܡܕܡ ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ.

23. Abu'l Ma'ānī, on our Lord's ascent to heaven; f. 233 *b*:

ܐܬܐ ܐܚܐ ܕܡܫܒܚܐ ܕܥܠ ܝܘܡ ܣܘܠܩܗ ܕܡܪܢ
ܕܡܫܝܚܐ ܠܫܡܝܐ ܡܢ ܒܝܬ ܦܓܐ.

For other writings of Abu'l Ma'ānī (Aziz Bar-sabtā, Ignatius VII., cp. Ass. *B.O.* t. ii. p. 385) see Payne Smith, *Cat.* no. 145 (2, 11); Margoliouth, *Descriptive List of Syriac and Kārshūnī MSS.* (1899), p. 7; and Sachau, *Cat.* p. 632 sq.

24. Collection of various homilies; f. 238 *b*.

25. Mār Jacob on love, &c.; f. 282 *b*:

ܥܠ ܕܡܫܚܐ.

Cp. Payne Smith, *Cat.* col. 438 (35).

26. Mār Ephraim on the resurrection, &c.; f. 292 *a*:

ܥܠ ܗܘ ܕܐܡܪ ܡܪ ܐܦܪܝܡ ܒܗ ܕܟܬܒ
ܐܚܕ: ܡܪ ܡܗܠܬ ܐܠܗܐ ܡܢ ܒܝܬ ܐܒܗ
ܠܐ ܬܗܘ ܠܟ.

27. John Chrysostom on Lent; f. 298 *b*:

ܥܠ ܟܘܢ ܡܠܦܢܐ ܡܪܝ.

Cp. p. 847 (*c*) above.

28. Homily of Mār Jacob on Lent; f. 304 *a*:

ܕܒ ܥܕܝ ܟܬܗܢܬܐ ܡܠܦܢܐ ܟܘܪܝܐ ܡܪܝ ܝܥܩܘܒ ܡܪܝ ܢܘܗܪܐ.

29. Mār Ephraim on repentance; f. 309 *b*:

ܕܒܪ ܟܬܒܐ.

30. The Revelation of Simon Peter which the Lord revealed to him on the Mt. of Olives; f. 319 *b*:

ܐܓܓܠ ܡܠܦܢ ܟܘܪܝܐ ܠܟܐ ܕܥܠ ܕܒܪ ܛܘܪܐ ܕܙܝܬܐ
ܕܒܪ ܐܓܓܠ ܟܐܦܐ.

31. Mār Ephraim on the resurrection; f. 324 *b*:

ܡܢ ܐܝܡܪ ܕܒܪ ܟܣܦܐ ܡܕܒܪ ܕܢܦܫ ܟܐܦ
ܒܟ ܟܐܦ.

Cp. no. 5 above.

The colophon (f. 327 *b*) states that this MS. was written by Moses (cp. ff. 205 *b*, 219 *a*) of the city of Ḳālūḳ (ܩܠܘܩ), son of the priest Isaac, in the convent of Mār Abī in ܐܓܓܠ ܛܘܢܐ, to the left of the city of ܐܪܒܠ (cp. Payne Smith, *Cat.* cols. 246, 572), in the days of Ignatius Ni'met-Allāh (ܢܥܡܬ ܐܠܗ) and Mār Joannes (ܝܘܚܢܢ) the mutrān Jacob of the above-mentioned convent, in A. Gr. 1872 = A.D. 1561.

On f. 328 *a* is another extract, beginning:

ܒܫ ܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܐܚܕ ܐܠܗܐ
ܕܐܠܗܐ ܕܟܠ ܒܪܝ ܥܠܡ ܐܡܝܢ.

This is followed by the Arabic version of Ephesians ch. ii., f. 336 *a*.

There are various notes at the end, f. 337 *b*. Among them is one stating that this MS. was repaired in A. Gr. 1892

= A.D. 1581 in the days of Ignatius Da'ūd Shāh (ܡܪܝ ܕܘܕ ܐܬܝ). Another, almost illegible, gives the date A. Gr. 1891 = A.D. 1580.

There are notes in Ar. on ff. 119 *a*, 122 *b*, 139 *b*, 140 *a*, 195 *b*, 196 *a*, 220 *b*, 235 *b*, 315 *b*, 316 *a*, 323 *a*, &c., and in Latin on ff. 120 *a*, 306 *a*.

There are rough drawings on ff. 295 *b*, 302 *b*, 324 *b*, and, on f. 1 *a*, various scrawls and the title *Doctrinae virorum Sanctorum Xtian.*

F. 248 belongs elsewhere (note the catchwords).

This MS. formerly belonged to Robert Huntington whose signature with the number "36" appears on f. 1 *b*.

(A stray leaf which was found in this MS. is described with other fragments under Add. 2055[3].)

Dd. 15. 2

Paper, 4¼ in. by 3; 354 leaves (f. 2 is a mere fragment and from f. 292 onwards the heads have been eaten away and many of the leaves are stained); quires, originally 41 in number (a fresh enumeration begins after the seventh quire), of 10 leaves, but the first has 9, and the seventh 14, and the seventeenth, nineteenth to twenty-first, thirty-third and thirty-fifth are wanting; signed with Syriac letters; 3 leaves (ff. 352—354) have been inserted at the end; 16 lines on the page. Written in an inelegant Jacobite Kārshūnī without points, probably as late as the xviith cent.

It contains various theological treatises, in Kārshūnī, by Dorotheus, Isaac of Nineveh, Abba Isaiah, Sahdona (Mār Tyrius), and Diego (Didacus, unidentified).

I. Dorotheus on the soul, &c.; f. 4 *b*:

ܗܠܐ ܚܕ ܚܕ ܐܠܗܐ ܗܠܐ ܟܬܒܐ .(*sic*)

Cp. Payne Smith, *Cat.* col. 483 (4), Zotenberg, no. 239 (65).

II. Extracts from the fathers, f. 12 *b*. Among the selections are the names Pachomius, ff. 12 *b*, 59 *b*; Titus, f. 43 *a*; ⸗⸗⸗⸗⸗⸗⸗, f. 48 *a*; and Stephen (for the last-mentioned cp. Zotenberg, no. 239 [61]), f. 60 *a*.

III. Homilies of Isaac of Nineveh. For a different collection see above, Add. 3279.

(1) On all kinds of Virtue, &c.; f. 72 *a*:

ܡܢܗ ܡܠܟܗ ܥܠ ܟܠ ܡܕܒ ܟܠܐ ܐܢܫܐ ܕ
ܗܢ ܐܡܐ ܟܠܚܝܬܐ ܡܕܒܐ ܟܠ ܙܕܝ ܟܠ
ܟܠܚܫܒܐ ܟܠܐ ܕ ܟܪܝܫܬ. ܡܟ.

See Ass. *B.O.* t. i. p. 447, col. 1, sermo 8.

(2) ⸗⸗⸗⸗⸗⸗⸗

(9) ܡܫܠܡܢܘܬܐ ܕܡܪܝ ܐܝܣܐܩ ܕܢܨܝܒܝܢ ܒܪ ܥܠܝ, f. 98 *a*.

See *op. cit.*, p. 448, sermo 16.

(10) ܒܪ ܐܒܗܕ ܡܫܡܠܢܘܬܐ ܕܐܦ ܠܘܩܒ ܠܐ ܒܝܬ ܡܫܟܚܐ ܒܪ ܡܫܟܚܐ, f. 99 *a*.

See *loc. cit.*, sermo 17.

(11) ܒܪ ܐܠܗܐ ܕܐܦ ܐܦ ܐܢ ܐܬܐ ܒܪ ܒܝܬ ܐܢ ܠܐ ܒܪ ܡܫܟܚܐ, f. 102 *a*.

See *loc. cit.*, sermo 18.

(12) ܒܪ ܡܪܝ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܕܒܪ ܥܠܡܐ ܒܪ ܡܫܟܚܐ ܕܐܦ ܐܦ ܐܬܐ, f. 118 *b*.

See *loc. cit.*, sermo 19.

(13) ܒܪ ܡܪܝ ܡܫܝܚܐ ܕܐܦ ܒܪ ܐܠܗܐ ܕܒܪ ܡܫܟܚܐ ܕܐܦ ܐܦ ܐܬܐ, f. 119 *b*.

See *loc. cit.*, sermo 20.

(14) ܒܪ ܡܪܝ ܡܫܝܚܐ ܕܐܦ ܐܦ ܐܬܐ, f. 120 *b*.

See *loc. cit.*, sermo 21.

(15) ܡܐܡܪܐ ܕܡܪܝ ܐܝܣܐܩ ܕܒܪ ܒܝܬ ܐܢ ܠܐ ܒܪ ܡܫܟܚܐ, f. 153 *b*.

See *loc. cit.*, sermo 22.

There is a lacuna between ff. 161 and 162.

IV. Heads of knowledge of Mār Isaac, f. 171 *b*:

ܪܝܫܐ ܕܡܕܥܬܐ ܕܡܪܝ ܐܝܣܐܩ.

There is a lacuna of three quires between ff. 171 and 172; the fourth discourse begins on f. 179 *a*; the fifth, f. 191; the sixth, f. 196 *b*; and the seventh, f. 202 *a*.

V. Extracts from the Book of Obedience, f. 220 *a*.

Cp. Zotenberg, no. 239 (59).

VI. Doctrine of Abba Isaiah explained by one of the disciples of Mār Isaac in twelve discourses, f. 227 *b*.

ܠܐܟܣܪ ܐܠܗ ܐܒܐ ܐܫܥܝܐ ܗܘ ܕܠܐܣܩ ܡܐܟ ܐܗܒܐ ܕܡܢ ܟܠ ܟܬܒܐ.

Cp. Zotenberg, no. 239 (60).

VII. Extract from Didacus (Diego), f. 269 *a*:

ܡܐܡܐ ܕܝ ܥܠ ܟܬܒ ܒܐܓܗ ܕܡ ܟܬܒܐ.

This appears to be neither Diego de Estella (Schnurrer, *Bibl. Arab.* no. 293; cp. Brit. Mus. Or. 4073), nor the physician Didacus, author of *Vat. Ar.* cccix. (Mai, *Script. Vet.* vol. iv., p. 458 sq.).

VIII. Extract from —— (the name is cut away), beginning, f. 270 *b*:

ܐܗܠܟܬ ܟܬܒ ... ܕܐ ܟܬܐ ܟܠ ܢܙܡ

ܐ ... ܟܬܒ ܟܐ ܠܥܒܕ. ܡܟ.

IX. From the sayings of the Fathers, f. 280 *a*:

ܕܝ ܐܡܐ ܟܥܡ ܠܐܣܩ ܡܐܟ.

X. Extracts from Mār Tyrius (Sahdona or Bar-Sahde) of Bēth-Sĕlōkh (Wright, *Syr. Lit.* p. 185; Duval, *Lit. Syr.* p. 238; H. Goussen, *Martyrius-Sahdona's Leben u. Werke*), f. 329 *b*.

(1) Letter to a monk, f. 329 *b*.

Cp. Zotenberg, no. 239 (63).

(2) Another extract, beginning, f. 338 *a*:

ܕܡ ܠܐ ܐܐܡ ܐܐܡ. ܡܟ.

Cp. Zotenberg, no. 239 (64).

XI. Various extracts.

(1) ܕܡܫܝܚܐ ܕܐܠܗܐ ܕܡܫܝܚܐ ܕܐܠܗܐ, f. 342 *b*.

(2) ܕܐܠܗܐ ܕܐܠܗܐ, f. 343 *a*.

(3) ܕܐܠܗܐ ܕܐܒܐ ܕܡܠܟܐ, f. 346 *a*.

(4) ܕܐ ܡܕܝ ܕܐܡܪ ܠܐܒ ܒܥܡ ܡܢ ܫܡܝܐ

ܕܐܦ ܒܝܕ ܕܐܡܪ ܠܗ ܐܒ ܒܥܡ ܡܢ ܫܡܝܐ, f. 347 *b*.

Cp. Zotenberg, no. 239 (71).

Breaks off at f. 350 *b*.

There are various fragments and scrawls on ff. 1 and 351—354, (partly Syriac). On f. 1 *b* is an ejaculatory prayer on behalf of the Syrian George (ܓܝܪܓܝ ܣܘܪܝܝܐ ܚܛܝܐ).

This MS. formerly belonged to R. Huntington whose signature with the number "58" appears on f. 1 *b*.

Title outside: LIBER M.S.

Ff. 2. 15

Paper, $10\frac{1}{2}$ in. by 7; 226 leaves; 23 quires of 10 leaves; but the third and the last have only 8; signed with Syriac letters; two columns of 21 lines. Written in Jacobite, with Greek points (a few Eastern points added by a later hand), and dated A. Gr. 1836 = A.D. 1525.

The volume contains the following books of the New Testament, according to the Peshīṭṭā.

1. Acts and the three Catholic Epistles, divided into *capitula* which are numbered continuously.

a. Acts, f. 5 *a*, begins with ܡܢ ܐܝܟ (chap. i. 18). Chap. v. 9—15 is wanting, and on f. 59 *b*, col. 2 the MS. reads ܐܝܟ ܕܐܡܪ ܠܗ ܐܒܘܗ ܡܢ ܫܡܝܐ ܘܠܐ ܐܫܬܡܥ ܠܗ. ܘ, thus

running from xxiii. 27 to xxiv. 6 (compare the Latin note at the foot of the page).

b. James, f. 69 *b*.

c. 1 Peter, f. 76 *a*.

d. 1 John, f. 83 *b*.

Subscription, f. 83 *b*: ܗܘܟܐ ܐܓܪܬܐ ܕܝܥܩܘܒ

2. The Pauline Epistles, divided into *capitula* which are numbered continuously.

Title, f. 90 *b*:

ܣܘܟܠܐ ܕܟܠ ܟܬܒ̈ܐ ܕܫܠܝܚܐ ܕܐ̈ܓܪ̈ܬܐ ܕܦܘܠܘܣ ܫܠܝܚܐ ܕܡܫܝܚܐ ܕܐ̈ܡ̈ܪ ܒ̈ܣܝܡ̈ܐ ܕܟܠ ܚܕ ܘܚܕ ܒܗ̇ ܡ̈ܢ ܩ̈ܕ̈ܡ ܘܐ̈ܠ̈ܝܢ ܕܐ̈ܬ̈ܝܗ̈ܒ ܠܗ̇ ܒ̈ܫ̈ܘܠ̈ܡ̈ܐ ܕܫ̈ܡ̈ܝ̈ܐ ܘܒ̈ܐ̈ܪ̈ܥ̈ܐ ܕܟ̈ܠ̈ܗ̈ܝ̈ܢ ܕܐ̈ܬ̈ܝ̈

Mār Peter (or Moses) of ..., and of Mār Elias of Ḥadeth, both of whom dwelt in the convent of Ḳanōbīn.

Marginal notes in Ar. and Syr. occur on ff. 39 *b*, 42 *a*, 43 *a*, 49 *b*, 90 *a* and elsewhere. There are various notes in Kārshūnī

on ff. 1 *a*, 224 *b*, the latter containing a recipe for making ink, and the statement that the MS. was written for George, son of Sārā, of the city of —— [name erased], now living in ܐܕܢܐ (? Edāneh), under the supervision of Habakkuk (ܚܒܩܘܩ) of the same city.

On f. 1 *b* are drawings, in three colours, of John the Baptist, the Messiah and the Virgin Mary, and on f. 2 *a* is a design in black and red of a cross on a pedestal.

On ff. 2 *b*—4 is a list of lessons (ܩܪܝܢܐ) from the above portions of the New Testament, imperfect, breaking off at the fourth Sunday after Pentecost.

The title and contents are written on a leaf in the inside, and below is the note: 'Ridley says (Marsh's *Mich.* vol. 2, pt. 2, p. 544)† "septem canonicas Epistolas in hoc Mscrto frustra quaesivi." Behold three of them above. He was deceived probably by their being added to the Acts.'

The title outside is ACTA APOSTOLORUM MS., and upon a piece of paper pasted inside is the description: '8. acta apostolorum et epistolae scriptae anno aere Graecorum 1836 Syriacè.'

This MS., which was presented by George I. in 1715, was formerly the property of Bishop Moore, and bears on the inside cover the number "619." This number and the description mentioned above are identical with item 9805 in Bernard's Catalogue (1697), pt. ii., pp. 377 sq.

Gg. 2. 14

Paper, $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 367 leaves (numbered from 21 to 385; f. 133 is repeated, and f. 204* is mutilated, only one-third remaining); originally at least 32 quires (up to and including f. 323, the rest is irregular), of 10 leaves, signed with Arabic letters (up to لد); the first two are wanting, the second (د, originally the fourth) has 6, the fourth (و) 7, eighth

† Cp. Ridley, *Dissert.* (London, 1761), p. 46, no. 14.

(ي) and sixteenth (يـ) 12, the ninth (يا) 2, the thirteenth (يه) 9, the nineteenth (كا) 3, the twenty-seventh (كط) 7, the thirtieth (لب) 5, the thirty-first (لج) 8, and the thirty-second (لد) 9; 30—32 lines on a page. The MS. is in an imperfect condition and at the end is much torn and probably dislocated. In the enumeration the seventh and eighth quires have been transposed. Written in various Jacobite hands, probably of the xvth and early part of the xvith cent.

I. The commentary of Jacob or Dionysius bar Ṣalībī of Melitene (died 1171 A.D.) on Porphyry's *Isagoge,* and the *Categories, De Fato,* and *Analytics* of Aristotle, written (see f. 306 *b*) in A.D. 1148. Of his writings on the Dialectics (Assemani, *B.O.* t. ii. p. 210 *a*: ܡܦܫܩܢܐ ܕܬܪܥܐ ܘܡܟܪܟܐ) no traces have hitherto been found.

1. The Isagoge of Porphyry (imperfect), beginning, f. 21 *a*:

ܐܝܬ ܕܐܝܬ ܒܗ ܐܝܬ

F. 53 *b*, ends:

ܡܟܬܒ ܟܠܐ ܕܬܫܟܚ ܥܕ ܠܐ . ܫܡܥ ܡܫܠ[ܝ]
ܫܡܥ ܒܫ ܠܐܚ ܐܚܕ ܡܢ ܒܫܠܡܐ ܐܡܪ
ܐܡܪ ܒܝ ܗܐ ܡܬܦܣ ܐܕܟ ܕܠܐ ܡܫܟܚ
ܐܢܐ ܩܐܡ ܕܐܡܪ ܠܐ ܐܡܪ ܠܟ ܐܢ.

This is followed by a table, ff. 54—57; compare Sachau, *Kurzes Verzeichniss*, no. 116 (*Cat.* p. 338 sq.); Brit. Mus. Add. 14,658 (Wright, p. 1156 *a*); Zotenberg, p. 202; *Hebraica*, iv. p. 207.

2. The Categories, f. 68 *a*:

ܗܘ ܐܢ [. .]ܡܫܠ ܫܡܥ ܐܚܕ ܐܡܪ
ܐܚܕ ܒܫܠܡܐ ܐܡܪ ܟܠ ܕܐ ܡܬܚܫܒ ܐܚܕ
ܒ ܒܝ ܐܡܪ . ܐܡܪ ܐܡܪ ܠܟ ܐܢ ܒܝ
.ܐܡܪ ܐܢܫ ܐܡܪ ܠܟ ܐܢ ܐܝ ܐܦܫܪ ܒܐ

Chaps. 2—5 are indicated on ff. 68 *a*, 70 *b*, 71 *b*, and 72 *a* respectively.

Ff. 68—77 (quire ג) should have been numbered before ff. 58—67 (quire ח).

F. 64 *a*:

ܐܝܟ ܕܐܢ ܐܬܝ ܒܝ ܐܢ ܕܐ ܐܬ ܐܢ ܐܬ ܐܢ ܐܬ ܐܢ

F. 136 *b*:

ܐܝܟ ܕܐܢ ܐܡܪ ܠܟ ܡܢ ܕܐܢ ܐܡܪ ܠܟ ܡܢ ܕܐܢ ܐܡܪ ܠܟ ܡܢ

F. 180 *a*: ﻛﺘﺎﺏ ﺍﻟﻨﻔﺲ.

F. 190 *a*: ﻛﺘﺎﺏ ﺍﻟﺤﺲ ﻭﺍﻟﻤﺤﺴﻮﺱ.

F. 198 *b*: ﻛﺘﺎﺏ ﺍﻟﺤﺲ ﻭﺍﻟﻤﺤﺴﻮﺱ.

Subscription, f. 204*: ﺗﻤﺖ ﺍﻟﻤﻘﺎﻟﺔ ﺑﺤﻤﺪ.

4. The Analytics.

a. Part i., preceded by an explanation of difficult words, f. 205 *a*:

ﺑﺴﻢ ﺍﻟﻠﻪ ﺍﻟﺮﺣﻤﻦ ﺍﻟﺮﺣﻴﻢ ﻭﺑﻪ ﺛﻘﺘﻲ ﻭﻣﻨﻪ ﺃﺳﺘﻤﺪ ﺍﻟﺘﻮﻓﻴﻖ ﻭﺍﻟﻬﺪﺍﻳﺔ ﻭﺍﻟﻌﺼﻤﺔ ﻣﻦ ﺍﻟﺨﻄﺄ ﻭﺍﻟﺰﻟﻞ ﻭﺍﻟﻌﻮﻥ ﻭﺍﻟﺘﺴﺪﻳﺪ ﻭﺍﻟﻨﻬﺎﻳﺔ ﻓﻲ ﺍﻟﺒﺪﺍﻳﺔ ﻭﺍﻟﻐﺎﻳﺔ ﻓﻲ ﺍﻟﻤﺒﺪﺃ ﻭﺍﻟﻤﻨﺘﻬﻰ ﻭﺍﻟﻤﺮﺟﻊ ﻭﺍﻟﻤﺄﻭﻯ ﻭﺍﻟﻤﻌﻮﻝ ﻭﺍﻟﻤﺮﺟﻮ ﻭﺍﻟﻤﺴﺘﻌﺎﻥ ﻭﺍﻟﻤﺴﺘﻌﺎﺫ ﻭﺍﻟﻤﺴﺘﻌﺎﺭ ﻭﺍﻟﻤﺴﺘﻌﺎﺩ ﻭﺍﻟﻤﺴﺘﻌﺎﺽ

حتما حلما: حلمحه. حمتا بنكحا بعتا بے بېۆصلما
لمحلة حلمكحلا بحكتصى بصا ىلل.

b. Part ii., f. 245 *a*:

لحص ح حلمكحبے لل حبا حلحبے حاتەۆلما
كحەحما بالمكحلىحە لمنتا. حلىلل بے بحقصلل بحىح
حا حلما ول حە حتە حصلما لللىے لل حتے بحلحنتے
حتمالما: ول لل ھەكىبىققىھ ولھتتھا. لمنتے
لحلا نەۆلما بحلما لمنتا بالمكحلىحە. ح ول حە حبا
اھنىد. بحھھىلل بېتسا: ھھىتلل ھے ھحقحتا.
لحتا حلما بحاتے. ھىنىبے لحتە بحىھىتەص. حكلةتھى
ضے حلما حبحنا بالمكحلىحە حكتە بحلەۆە. ضے
حلما بحاتے. ھتتۆنا بے تۆھ بحتە ضكھىد: لے
ھكھ ھەحما ەنەۆنا بحۆے تۆلما بالمكحلىحە.

ܐܝܬ ܕܐܦ ܗܠܝܢ ܡܬܦܣܩ̈ܢ ܐ̈ܢܫ̈ܐ ܕܒ̈ܝܬ ܐܠܗ̈ܐ ܘܠ̈ܐ ܡ̈ܢ ܒ̈ܝܬ ܐܠܗ̈ܐ ܐ̈ܢܫ̈ܐ ܗ̈ܠܝܢ ܕܐ̈ܡܪ̈ܝܢ ܕ

ܒܫ ܕܝܪܚ ܬܫܪܝ ܒ ܝܘܡ ܕܝܢ ܐܝܬ ܠܗ ܫܢܝܢ ܫܢ ܬܫ ܡܐܐ ܘܬܫܥ ܫܢ ܐܠܦ ܘܬܫ ܫܢ ܕܝܘܢܣܝܣ ܐܦ ܗܘ ܒ

ܐܬܝ ܡܢܝܢ ܐܢܝܬ ܗ̇ ܕ ܐܝܟ ܐܢ ܐܬ ܐܝ ܐܢ ܐܬ ܐܝ ܐܢ ܐܬ ܐܝ

a. On the *φυσικὴ ἀκρόασις*.

F. 328 *a*:

ⲙⲡⲉⲓⲙⲉ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉⲙⲁⲑⲏⲙⲁⲧⲓⲕⲟⲥ ⲛⲉⲙⲁⲣⲭⲁⲓⲟⲥ ⲛⲉⲙⲁⲣⲭⲁⲓⲟⲥ ⲛⲉⲙⲁⲑⲏⲙⲁⲧⲓⲕ

ܦܨ ܠܐܪܒ̈ܥ ܡܐܡ̈ܪ̈ܐ ܕܐܪܣܛܘ ܕܥܠ ܫܡܝܐ ∴ ܡܛܠ ܕܐܝܟ ܙܥܘܪ ܠܘܩܕܡ.
ܦ̄.

c. From the third book, f. 329 *b*:

ܒܟ ܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܥܠ ܫܡܝܐ ܘܐܪܥܐ ܘܡ̈ܐ ܕܒܗܝܡ̈ܬܐ
ܕܐܢܫ̈ܐ ܘܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܚܝܐ ܘܕܠܐ ܚܝܐ. ܘܥܠ
ܐܝܟ ܒܟ ܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܢܦܫ ܒܟ ܐ.
ܐܢ ܕܡ̈ܐ ܕܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܥܠ ܡܕ̈ܡ ܦ̄.

d. From the fourth book, on the *περὶ οὐρανοῦ* of Aristotle, f. 330 *a*:

ܒܟ ܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܫܡܝܐ ܘܥܠ ܟܠ ܡܕܡ.

e. From the fifth book, on the *περὶ γενέσεως καὶ φθορᾶς* of Aristotle, f. 331 *a*:

ܒܟ ܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܟܝܢ ܘܦܣܐܪ ܕܥܠ ܟܝܢ
ܐܝܟ ܕܐܢܫ̈ܐ. ܘܥܠ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܚܝܐ ܘܕܠܐ ܚܝܐ.
ܐܢ ܕܡ̈ܐ ܕܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܥܠ ܡܕ̈ܡ ܦ̄.

f. From the sixth book, *de Fallacia* (see Wenrich, *op. cit.*, p. 159), f. 331 *b*:

ܕܐܢ ܒܟ ܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܣܦܣܛܝܣ ܕܐܢ ܕܐܝܬ
ܒܗ ܡ̈ܐ ܕܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܥܠ ܡܕ̈ܡ.

Headings, &c., f. 335 *b*:

ܡܫܟܚ ܒܝܢ ܐܝܟ ܩܕ̈ܡ ܟ̄ ܕܐܢ ܘ ܫܡ̈ܐ ܕܐܪܣܛܘ ܥܠ ܟܠ ܡܕ̈ܡ
ܕ̄ ܦ̄. ܕܐܢ ܘ ܕܐܝܟ ܕܐܬ ܠܟܒܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܥܠ ܡܕ̈ܡ ܦ̄.

F. 337 *b*, marg.: ܐܘ ܫܡ̈ܐ.

g. From the seventh book, f. 366 *b*:

ܐܬܝܢ ܕܡܢ ܟܬܒ̈ܐ ܫܒܥܐ ܕܐܪܣܛܘ ܥܠ ܥܠ̈ܐ ܕܡ̈ܐ ܕܐܬ ܒ̈ܗ ܡܠ̈ܐ ܕܐ[ܠ]ܦ ܕܠ ܫ̈ܢ ܘ̈ܠ ܫ̈ܢ ܕܐ ܡ̈ܐ ܕܐ ܒ̈ܗ ܡ̈ܐ ܕܐ ܒ̈ܗ ܡ̈ܐ ܕܐ ܒ̈ܗ

k. From the eleventh book, f. 379 *b*:

ܒܟ ܟܬܟܐ ܡܒܟܡܢܐ ܐܟܬܟ ....ܨ̄ܕ̈ܐ

l. From the twelfth book on the fifteenth of Aristotle, f. 380 *a*:

ܒܟ ܟܬܟܐ ܒܙܟܡ ܐ̄ܕ̈ܐ ܡܘܠܠܡ̈ܐ ܐ̄ܕ̈ܐ ܡܡܟܠܡ̈ܐ

ܐ̈ܡܟܥܡ.

m. From the thirteenth book, f. 381 *a*:

ܒܟ ܟܬܟܐ ܙܙܡܡܢܐ ܐ̈ܡܡܠ̈ܐ ܐ̈ܟ ܡ̈ܟܡܡܟܙ

ܐ̈ܡܟܠܡ̈ܐ ܐ̈ܡܡܙ ܟܬܟܐ ܒܟ. ܐ̈ܡܟܠܡ̈ܐ

ܐ̈ܟ ܡܡ̈ܟܡ ܐ̈ܡ̈ܡܠ.

n. On Aristotle's third book of Sense and the Sensible, f. 384 *b*:

ܟܬܟܐ ܒܟ ܙܟ̈ܐ ܐ̈ܟ ܡܡ ܒܟ ∴ ܡ̈ܟܡ ܡ̈ܡ

∴ ܟ̈ܡ̈ܐ ܡ̈ܡ̈ܟ ܙܟ ܐ̈ܟ ܡ̈ܡ̈ܟ

o. From the first book of Aristotle on animals, f. 384 *b*:

ܙܟ̈ܐ ܐ̈ܟ ܡ̈ܡ̈ܟ ܡ̈ܡ̈ܟ ܐ̈ܟ ܒܟ ܟܬܟܐ ܐ̈ܡܡܠ̈ܐ ܒܙܟ ܡ̈ܡ

ܒܟ ܟܬܟܐ ܡ̈ܡ̈ܟ.

p. Fragment, f. 385 *b*:

... ܡ̈ ܐ̈ܟ ܟ̈ܐ̈ܡ ܡ̈ܟ̈ܟ.

III. A fragmentary insertion of 8 leaves (ff. 355—362) containing a translation of the first book of Euclid with diagrams: Propositions i.—xxiii., ff. 355—361 *b*, xxxvii.—xl., f. 362. Barhebraeus lectured on Euclid in A.D. 1268 (Ass. *B.O.* t. ii. p. 253), but this version is more probably the work of Ḥonain ibn Isḥāḳ on whose Arabic translations see Wenrich, *op. cit.*, pp. 176 sqq.

Beginning, f. 355 *a*:

ح اهتدها ميدا ؤشدء لدهدوه ؤؤاب اشا
ذشيء لؤدلء ؤهوّلا ؤيا ؤشا ول هدؤلا لؤبؤا
ؤلدهاص ححلا. اهوؤشههء هلؤا ؤب ؤهصؤلا ح:
صلهؤ اللهّ ؤهوؤز. ١٠٣٠. هوا هدؤلا ٧٧ ؤيوا
دهؤلا ٧٠. لوص ؤب هلؤا ؤهصؤلا = صلهؤ اللهّ
ؤهوؤز ١٠٣٣ هوا هدؤلا ٠٦ ؤيوا دهؤلا = ح
دلهؤ ؤا هـ هدؤلا ١٠٧٥ ٠٧ = ؤهب اهـ دهؤلا
ح٠. ههلهء ؤشهء هدهوه ؤيوا دهؤز اشا. ؤؤا
اللهّهوه. هؤب هـ هشيء ول هدؤلا ٧٠ = هوه ؤيدا.
لدلهء ؤهوؤلا ؤيوا ؤلّدا ؤاللهّ لدلهء ؤهوؤلا ٧٠=١
هوه ؤؤشيء دهؤز.

Ff. 22 *b*, 23 *a*, 31 sq., 39 sq., 327 *b* are blank. The book abounds with marginal notes, and there are notes in Latin on ff. 353 *b*, 354 *a*.

On the inside cover is written: *Liber Medicinae Syriacé mutilus*, with the pencil note "Lib. 38." The title outside is LIBER MEDICINÆ SYRIACE.

Erpenius collection.

Gg. 3. 30

Paper, 10½ in. by 7¼; 172 leaves (pages numbered in ink up to 228 with omissions after 62 and 85); 18 quires, signed with Syriac and Roman letters, of 10 leaves, but the sixth has 4, and the seventeenth 8; 19 or 20 lines on the page. Written in a good Jacobite hand, mixed punctuation here and there, and dated A. Gr. 1853 = A.D. 1542.

1. A collection of Poems on various subjects by Gregory Barhebraeus, cp. Aug. Scebābi, *Greg. Bar-Hebr. Carmina* (Rome, 1877), Zotenberg, no. 197 (14), Payne Smith, *Cat. Bodl.* nos. 122 (4), 155.

P. 6:

ܠܐ ܡܬܚ ܡܢ ܐܒ ܟܠ ܒܫ ܐ ܕܟ ܕܫ ܟ ܒ
ܡܢ ܟܬܒ ܟܒܐ ܐ ܟ ܐ ܟܐ ܐ ܒܐ ܒܒܟܒ ܐܟܐ
ܒܐ ܒ ܐ ܐ ܡ ܐ ܡ ܐ ܐ ܐ ܐ ܐ ܐ
ܒ ܐ ܐ ܐ (*sic*) ܐ ܐ ܐ ܐ ܐ ܐ
ܐ.

The series agrees with Scebābi's edition, and begins with the rimed discourse on Perfection treated philosophically, p. 6:

ܒ ܐ ܐ ܐ ܐ ܐ ܐ

It was composed at Baghdādh in A. Gr. 1588 = A.D. 1277, cp. *Cat. Bodl.* no. 155 (1), Zotenb. no. 197 (14 *a*). In common with Add. 2010 (1), p. 516 above, it does not contain the last two lines in Scebābi's edition (*op. cit.* p. 35).

Subscription, p. 104:

ܐܡܝܢ ܫܠܡ ܠܟܬܒܐ ܘ ܠܡܪܝܐ ܠܥܠܡ ܐܡܝܢ.

The series continues with the poem on the death of the patriarch John bar Ma'dānī (Scebābi, p. 97), p. 106:

ܐܢ ܠܡܢ ܐܝܟ ܠܒܪ ܥܕܢ ܕܐ ܥܠ ܐܝܟ ܠܢ
ܐܡܝܢ: ܟܕ ܥܠܡ ܫܒܩ

On p. 186 the stanzas differ from Scebābi (p. 173).

Gregory Barhebraeus on his youth, p. 187:

ܫܐܢ ܐܝܟ ܕܐ ܥܠ ܒܪ ܟܠ ܕܐ ܠܡ ܐܢ ܠܒ ܕ
ܠܐ ܕ ܥܠ ܡ. ܐ ܠܐ ܠܐ ܥܠ ܠ ܕ
ܘ ܐ ܐ ܠ ܐ ܠ ܘ

Cp. Zotenb., p. 147 *a* (14 *gg*).

The subscription (p. 192 = f. 98 *a*) states that the author did not write beyond this point on account of his going to Marāghāh.

ܐ ܘ. ܥ ܠ ܠ ܐ ܠ ܕ ܐ ܕ ܐ ܐ ܠ ܐ
ܥ ܐ ܐ ܠ ܐ ܠ ܐ ܠ ܐ ܐ ܠ ܐ ܠ
ܐ ܠ ܐ ܠ ܥ ܐ ܐ ܠ ܐ ܐ ܠ ܐ
ܐ ܐ ܠ ܐ ܐ ܠ ܐ ܐ ܠ ܐ ܐ ܠ ܐ

2. A collection of twenty-two poems on the Love of Wisdom and Knowledge. The first has only one ܐ (viz. the initial

letter of the first word), the second only one ܟ, and so on. Beginning, p. 200 (f. 102 *a*):

ܟܬܒܐ ܕܟܠܝܠܐ ܕܡܫܝܚܐ ܐܠܗܢ ܡܠܟܐ ܕܫܠܡܐ ܥܠ ܟܠ
ܡܢ ܕܚܝܐ ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܐܠܗܢ ܡܠܟܐ ܕܫܠܡܐ
ܥܠ ܟܠ ܡܢ ܕܚܝܐ ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܐܠܗܢ ܡܠܟܐ
ܕܫܠܡܐ ܥܠ ܟܠ ܡܢ ܕܚܝܐ ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܐ. ܟܠ ܡܢ ܕܚܝ
ܕܫܠܡ ܥܠ ܟܠ ܡܢ ܕܚܝ ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܐܠܗܢ ܡܠܟܐ
ܕܫܠܡܐ ܥܠ ܟܠ ܡܢ ܕܚܝܐ ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܐܠܗܢ ܡܠܟ
ܕܫܠܡ ܥܠ ܟܠ ܡܢ ܕܚܝ ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚ ܐ. ܟܠ ܡܢ ܕܚ
ܕܫ ܥ ܟ ܡ ܚ ܒ ܫ ܗ ܕ ܝ ܫ ܘ ܥ ܡ ܫ ܝ ܚ ܐ ܐ ܠ ܗ ܢ ܡ ܠ ܟ ܐ ܕ ܫ ܠ ܡ ܐ ܥ ܠ ܟ ܠ ܡ ܢ ܕ ܚ ܝ ܐ ܒ ܫ ܡ

c. Stories of Solomon from Shaddād ibn ʿĀd; f. 148 *b*:

صوة هاذ اصح داذ حدد صوة معلهب كعكر
هكحكل اصح ذاوذ حد ذحلاه.

Ends on f. 170 *a*.

The Syriac colophon on p. 270 (f. 137 *a*) states that this MS. was written by the deacon George in A. Gr. 1853 = A.D. 1542, for the deacon David son of Joseph of Kerm-Seddeh (ܟܪܡܣܕܐ). The Kārshūnī colophon at the end of the volume (f. 170 *a*) describes the scribe George as deacon of ܐܕܢܐ (? Edāneh, cp. above, p. 1008, l. 4) and gives for the date of completion 1 Teshrīn A. Gr. 1853. A marginal note in Kārshūnī on p. 193 (f. 98 *b*) refers to the ordination (ܣܡܟܐ) of the priest Joseph bar David of Kerm-Seddeh in A. Gr. 1891 (= A.D. 1580) in the days of the patriarch Michael.

At the end, on ff. 170 *b*, 171 *a*, has been added a poem beginning:—

ولا .وى صفحة لوا مذى لاذه لمه .لاسمتها
مرلم .لحم مر حمم لمحذ مرلم لاله لاحم لمحم (f. 171 *a*)
.ـه .لمزم مر حكه لمحمم لاكم

F. 137 *b* is blank.

There are numerous notes in Syriac and Kārshūnī on the margins, on pp. 1—5, pp. 193—199 (ff. 98 *b*—101 *b*), and f. 171 sq.; notes in Arabic on p. 196 (f. 100 *a*), f. 172, and in European handwriting on p. 6.

A note on p. 50 ascribes the composition of the work to A.D. 1277:

حذ ﻫﺬﻩ ﺍﻟﻤﺠﻤﻮﻋﺔ ﺍﻟﻤﺴﻤﺎﺓ ﺑﺎﻟﺒﺴﺘﺎﻥ ﻭﻫﻲ ﻣﺠﻤﻮﻋﺔ
ﻣﻦ ﺍﻟﻤﺰﺍﻣﻴﺮ ﻭﺍﻟﺘﺴﺒﺤﺔ ﻭﻏﻴﺮ ﺫﻟﻚ ﻓﻲ ﺳﻨﺔ ﺍﺛﻨﺘﻴﻦ ﻭﺳﺒﻌﻴﻦ
ﻭﺳﺘﻤﺎﺋﺔ ﻭﺍﻟﻒ.

On p. 199 (f. 101 *b*) there are two maps of the world.

The outside title is SYRIACA MISCELL. MS. The description inside runs: *Syriaca Miscellanea cujus S. Georgii et de Deo et Mose Arabicè.* Below it is written in pencil 'lib. 76.'

Erpenius collection.

Gg. 6. 30

Paper, $7\frac{1}{4}$ in. by $5\frac{1}{2}$; 227 leaves (numbered irregularly from f. 109 onwards); 19 quires of 12 leaves, except the first 9, and tenth 14; signed with Syriac and Roman letters; 14 lines in a page. Written in Jacobite probably of the xvith cent., with mixed vowel-points.

The MS. contains the Psalms and various canticles, etc.

Title f. 1 *b*:

[ﺣ]ﻤﺰﺍﻣﻴﺮ ﺩﺍﻭﺩ ﺍﻟﻨﺒﻲ (*sic*) ﺍﻟﺘﻲ ﺗﺴﻤﻰ ﺍﻟﺒﺴﺘﺎﻥ
ﻭﻫﻲ ﺃﻟﻒ [ﻭﺛ]ﻤﺎﻧﻤﺎﺋﺔ ﻭﺍﺣﺪ ﻭﺛﻤﺎﻧﻮﻥ ﻣﺰﻣﻮﺭ
ﻭﺍﻟﺘﺴﺒﺤﺔ ﻭﺍﻟﺼﻠﻮﺍﺕ ﻭﺍﻟﺘﻤﺠﻴﺪ ﻭﺍﻟﺘﺴﺎﺑﻴﺢ ﻭﺍﻟﺘﻬﻠﻴﻞ
ﻭﺍﻟﺘﺴﺒﻴﺢ ﻭﺍﻟﺘﺤﻤﻴﺪ ﻭﺍﻟﺘﻘﺪﻳﺲ ﻭﺍﻟﺘﻤﺠﻴﺪ ﻭﺍﻟﺘﺴﺒﻴﺢ
ﻭﺍﻟﺘﻬﻠﻴﻞ.

1. The Psalms of David, f. 1 *b*.

Subscription, f. 213 *b*:

ܗܠܠܘܝܐ ܫܒܚܘ ܠܐܠ̈ܗܐ ܒܩܕܫܘ ܫܒܚܘ ܠܗ ܒܪ̈ܩܝܥ ܥܙܘܗܝ ܫܒܚܘ ܠܗ ܒܬܘܩܦ ܥܘܠܡ̈ܐ ܫܒܚܘ ܠܗ ܒܬܘܦ ܘܟܪ̈ܟܐ ܫܒܚܘ ܠܗ ܒܡ̈ܢܓܝܢ ܘܥܘܓܒ̈ܐ ܫܒܚܘ ܠܗ ܒܨ̈ܠܨܠ̈ܐ ܫܡܥ ܘܨ̈ܠܨܠ̈ܐ ܪܡ̈ܐ ܫܒܚܘ ܠܗ ܟܠ ܢܫܡܬܐ ܗܠܠܘܝܐ.

There are lacunae after ff. 1 and 9; Ps. i. 2—ii. 6 *b*, ix. 19 *b*—x. 10 *b* being lost.

2. The first Song of Moses (Exod. xv. 1—21), f. 213 *b*.
3. The Song of Isaiah (Isa. xlii. 10—13, xlv. 8), f. 216 *a*.
4. The second Song of Moses (Deut. xxxii.), f. 216 *b*.
5. The Magnificat, f. 222 *a*.
6. The Nicene Creed, f. 222 *b*.
7. The Lord's Prayer, f. 224 *a*.
8. A didactic hymn by Mār Ephraim on humility, love of learning &c., beginning f. 224 *b*:

ܐܠܗܐ ܡܪܝܐ ܕܟܠ ܟܠ̈ܡ̈ܐ ܒܝܕܟ ܐܬܟܢܫ ܘܟܠ ܡܕܡ ܒܪ̈ܝܬ ܐܢ ܠܐ ܒܪ̈ܝܬ ܐܢ ܠܐ ܒܪ̈ܝܬ ܐܢ ܠܐ

presence of such notes as "M. M. prima" on f. 171 *a* (cp. printed edition p. 273 foot), and "R. R. prim. 313" on f. 194 *a* (cp. p. 313 foot) renders it probable that part at least of the printed text was 'set up' from this MS.

The following may serve as a specimen of the critical notes: f. 8 *a*, Ps. viii. 5 ܒܪܐܫ̈ܝܟ, mg. ܒܪܫܝܟ; f. 30 *b*, Ps. xxv. 13 ܙܪܥܗ, mg. ܙܪܥ b; ib. *v.* 12, ܒܚܪܗ, mg. ܒܚܪܗ; f. 41 *b*, Ps. xxxiii. 8 ܢ̈ܒܟ, mg. ܢܒܟ with a reference to the Heb. יִרְאוּ; f. 107 *a*, Ps. lxxiv. 12 ܕܥܒܕ ܥܡ ܒܝܬ ܡܕܪܫܐ ܕܐܣܦ, mg. ܒܟܝ ܡܕܪܫܐ ܕܐܣܦ ܥܡ ܒܝܬ ; f. 109 *a*, Ps. lxxvi. 4 ܢܨܥܢ, mg. "at ܢܚܢ q. magis placet"; f. 113 *b*, Ps. lxxviii. 18 ܒ̈ܥܠ, mg. ܒܥܠ b; f. 144 *b*, Ps. xcviii. 9 ܙܡܪܬܐ, mg. ܙܡܪ b; f. 192 *a*, Ps. cxxviii. 5 ܒܟ, mg. ܒ [i.e. ܒܟ]; f. 204 *b*, Ps. cxlii. 2 ܒܝ ܒܥܕܟ ܬܚܢܢܝ ܒܝ, mg. ܒܝ ܒܥܕ ܚܢ ܙܥܩ ܒܝ b.

Ll. 2. 4

Paper, 12 in. by 8½; 165 leaves (numbered); 18 quires of 10 leaves, except the first 2, the eighth and fifteenth 8, and the last (which is much torn) 7; signed with Syriac and Roman letters; two columns of from 28 to 32 lines. Written in Jacobite and dated A.D. 1173—4.

The Major and Minor Prophets in the Pĕshīṭṭā version. Divided into *capitula* which are numbered separately for each book and continuously throughout.

1. Isaiah, f. 1 *b*. Chaps. i. 13 *b*—x. 24, xiii. 6—xiv. 23 are wanting.

2. The Minor Prophets: Hosea, f. 31 *a*, Joel, f. 36 *a*, Amos, f. 38 *a*, Obadiah, f. 42 *b*, Jonah, f. 43 *a*, Micah, f. 44 *a*, Nahum,

f. 47 *a*, Habakkuk, f. 48 *b*, Zephaniah, f. 50 *a*, Haggai, f. 51 *b*, Zechariah, f. 53 *a*, Malachi, f. 59 *b*.

Subscription, f. 61 *b*:

ܟܬܒ ܒܝܕ ܐܚܝܐ ܕܐܬܐ ܕܐܠܗܐ ܒܪ ܥܕ ܒܪ ܫܘܥ ܘܟܡܠ
ܒܫܠܡ ܡܢ ܟܠ ܡܐ ܕܫܐܠ ܒܗ ܒܥܠ ܫܘܠܡܢ ܐܡܝܢ . ܡܬܟܬܒ ܡܢ ܩܕܡ
ܐܒܗ ܕܟܠ ܡܐ ܕܫܐܠ ܒܗ ܒܥܠ ܫܘܠܡܢ ܐܡܝܢ . ܡܬܟܬܒ ܒܫܢܬ ܐܠܦ
ܘܬܫܥ ܡܐܐ ܘܫܒܥܝܢ ܘܚܡܫ ܒܝܪܚ ܐܝܠܘܠ ܒܝܘܡ ܪܒܥܐ ܒܫܒܬܐ
ܒܝܘܡ ܐܪܒܥܐ ܒܫܒܬܐ ܒܝܪܚ ܐܝܠܘܠ ܒܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܫܒܥܝܢ
ܘܚܡܫ ܠܝܘܢܢ ܒܪ ܐܒܪܗܡ ܒܝܬ ܟܪܟܐ ܕܒܪܒܪܐ ܒܟܪܟܐ ܕܡܕܝܢܚ
ܒܝܬ ܡܕܪܝܐ ܒܒܪ ܥܕ ܒܪ ܫܘܥ ܒܝܬ ܡܟܕܝܣܝ ܒܒܝܬ ܡܕܝܢܚ ܐܝ
ܒܪ ܥܕ ܒܪ ܫܘܥ ܒܝܬ ܡܟܕܝܣܝ ܒܒܝܬ ܡܕܝܢܚ ܐܝ ܒܪ ܥܕ ܒܪ ܫܘܥ .

3. Jeremiah, f. 62 *a*. Chaps. xi. 3—xii. 9 are wanting.

4. Lamentations, f. 104 *b*.

5. Ezekiel, f. 108 *a*.

6. Daniel, f. 145 *a*; including the Song of the three children (f. 148 *b*), and with the addition of the rubricated glosses.

7. Bel, f. 159 *b*, the Dragon, f. 160 *b*.

The title of each book is written along the head of the leaves at the beginning and end of each quire.

The colophon (f. 161 *b*) states that this MS. was written by the monk Basil bar Sĕ'īd of the family of Makdīsī in the convent of Barbara (see Wright, *Brit. Mus. Cat.* p. 912, col. 1) in the mount of Edessa, on Friday the fourth of the second Canūn A.Gr. 1485 = A.D. 1173—4, in the days of Michael patriarch of Antioch and Athanasius metropolitan of Edessa.

ܕܟܬ ܒܝ ܕܐܬܐ ܗܢ ܒܚܬ ܚܛܝ . ܒܟܥ ܒܝ ܐ ܡܝ ܠܐ
ܡܢܗܒ ܡܝ ܠܐ . ܒܥܝ ܒܝܢ ܗܢ ܒܝ ܕܐܫ ܠܐ ܕ ܫܒ
ܗܐ . ܒܡܐ ܒܝ ܕܐܬܐ ܒܟܒܝܫ . ܐܬܐ ܒܝ ܕ ܒܝ

Here follows a short account of the burial-places of (*a*) the prophets:

The list continues with Samuel, David, Isaiah, Hosea &c. and ends with Nathan.

(*b*) The Apostles, f. 162 *b*:

Subscription:

From two notes in Kārshūnī and Syriac it would appear that this MS. was copied by the mutrān Peter of Ancyra in A.D. 1605.

(*a*) F. 151 *b*:

ܠܡܐܟ ܟܬܒ ܫܡܥ ܟܒ ܕ ܟܬܒ ܕ ܟܬܒ ܕ ܟܪ ܟܬܒ
ܐܡܝ ܟܬܒ.

(*b*) F. 162 *b*:

ܟܬܒ ܐܡܝ ܡܟܫܫܠܐ ܟܬܒ ܟ ܡܢ ܟܬܐ ܕ ܒܬ
ܡܒܥ ܡ ܡܟܬܐ ܫܐ ܢܐ ܟܬܐ ܕܟܬܐ ܡܒܟܬܡ
ܐ ܢܐ ܟܬܟܬܐ ܫ ܟܐ ܫܐ ܟ ܡܟܬܡ ܟ ܢ
ܠ ܟܬܟ ܡܟܬ ܟܐ ܟ ܐ ܟ ܟ ܟ ܟ
ܟ ܢܐ.

On f. 162 *b* is a prayer by one John (ܝܘܚܢ) on behalf of the scribe, and a note by Simeon ܫ[illegible] ܕ (?) mentioning Rabban Simeon and Rabban Joseph.

There are notes in Arabic on f. 1 *a* (with the date A.Gr. 1888 = A.D. 1577), f. 61 *b*, and at the end, ff. 162 *b* sqq. On the inside cover is a list of the contents.

This MS. was collated for Walton's Prolegomena and contains several Latin notes, chapter-divisions, etc. probably the work of Thorndyke (see the *Introduction*).

The title is VERSIO SYRIAC. PROPHETARUM M.S. On a fly-leaf at the beginning is the pencil note "lib. 75," and above (in ink) "Versio Syriaca pphetarū Liber incomparabilis." With the latter cp. the description given by Le Long *Bibl. Sac.* (Leipzig, 1709), p. 179:—"Proph. Majores & libri Deutero-canonici Codex olim Thomae Erpenii, qui eidem adscripsit Liber Incomparabilis."

Erpenius collection.

Ll. 6. 12

Paper, $7\frac{1}{4}$ in. by $5\frac{1}{2}$; 228 leaves; 23 quires, signed with Syriac letters, of 10 leaves, but the last has 8; 18 or 19 lines in a page. Written in Jacobite Kārshūnī, with diacritical marks only, and dated 1446 A.D.

A paraphrastic version of the Psalms, to which is appended (f. 224 *a*) the apocryphal Ps. cli.; f. 2 *a*.

The colophon (f. 224 *b*) states that this MS. was written in A. Gr. 1757 = A.D. 1446 by Sergius of ܠܚܦܕ (? Laḥfed, E. of Byblus) in the city of ܓܗܐ (? Ghazīr, S. of Byblus), for the priest John (ܝܘܚܢܢ) of Ṣemār-jebēl (ܒܝܬ ܓܒܠ).

ܗܕܐ ܣܦܪܐ ܕܬܫܒ̈ܚ̈ܬܐ ܕܕܘܝܕ ܢܒܝܐ ܘܡܠܟܐ ܫܠܡ̈ܘܗ ܕܐܡܪ̈ܝ ܐܝܠ̈ܝ ܘܫܪ̈ܒ̈ܝ ܐܠ̈ܦ̈ܝ ܘܡ̈ܫܠ̈ܝ ܐ̈ܠ ܒ̈ܝ ܐ̈ܠ ܕܐ̈ܠ ܘܫ̈ܝ̈ܪ̈ܬ̈ܐ ܘܫ̈ܒ̈ܚ̈ܬ̈ܐ ܕ̈ܐ̈ܠ ܕ̈ܐ̈ܠ ܘ̈ܐ̈ܠ ܕ̈ܐ̈ܠ ܕ̈ܐ̈ܠ ܕ

Mm. 4. 18

Two volumes, paper, $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 1501 pages (numbered, the pagination skips from 955 to 966, and 1098, 1265 are repeated); 63 quires, signed with Syriac letters, of 12 leaves, but the first and last have 11, the tenth, thirteenth and twenty-eighth (at the end of vol. i.) have 10; 2 columns of 28 lines. Written in Jacobite with mixed points, and dated A.D. 1601.

The Lexicon of Bar Bahlul.

Vol. i. ܐ to ܟܘ.

Beginning, p. 2:

ܠܐ ܒܗܠܘܠ ܒܪ ܒܗܠܘܠ ܐܝ ܐܒܥ ܡܒܥܐ ܐܝ ܐܬ ܐܢ ܐܬ ܐܢ ܐ
ܒ ܟܠ ܐܢ ܐܢ ܐ ܐܢ ܐ ܐ ܐ

the scribe's colleagues: ܐܒܪ ܒܪ ܩܘܣ, ܒܪܟ ܐܠ ܫܡܫ ܒܪ ܩܘܣ, ܐܒܪ ܕܢ ܫܡܫ, ܫܡܫ ܐܠܗܐ ܐܒ, ܩܕܫ ܐܒ and ܐܒܐ ܕܢ ܩܘܣ (cp. pp. 652, 1448).

P. 1221 :

ܐܬܬܐ ܠܫܡܫ ܒܥܠ ܐܠܗ ܐܒ ܐܢܫ
ܐܠ ܒܐ ܫܡܫ ܒܪܐ ܐܪ ܒܪ ܫܡܫ ܒܪ ܐܠ
ܐܠ ܐܪܥ ܘܐ ܐܚܪ ܠܐ ܐܠ ܐܢ ܐܚܪ ܠܐ
ܒܥܠ ܫܡܝܢ ܐܒ ܐܢ ܐܡܪ ܐܢ ܠܐ ܒܪ ܫܡܝܢ
ܐܒܐ ܐܬܪܐ ܐܒ ܐܠ ܒܪ ܐܢ ܐܪ ܐܠ ܐܬ
ܒܪܐ ܫܡܫ ܒܪ ܐܠ ܐܠ ܐܬ ܒܪ ܫܡܫ ܐܠ
ܫܡܫ ܒܪ ܐܠ ܐܠ ܐܬ ܒܪ ܫܡܫ ܐܠ ܐܠ ܐܬ

hand has written: *Sum Academiæ Cantabrigiensis Lexicon Syro-Arabicum Bar-Bahluli.* The title outside is LEXICON SYRO-ARABICUM MS.

This MS. has been used by Castell (see Pref.: *Dictionarium Bar Bahluli ingens volumen in folio, in hoc opus transvectum*), Bernstein (*Lexicon*, vol. i., fasc. 1; Berlin, 1857), Payne Smith (*Thes.*, e.g. col. 889, l. 26), and most recently, by Duval in his *Lexicon Syriacum auctore Hassano Bar Bahlulo* (Paris, 1888—1896; see fasc. i., pref. p. ii sq.); Hottinger and Gesenius* are doubtless right in their statement that it once belonged to the collection of Erpenius.

Mm. 6. 29

Paper, about $6\frac{3}{4}$ in. by 5; 151 leaves (ff. 32, 34, 36 are numbered twice), stained and in poor condition; quires of 10 leaves, unsigned; usually 20—23 lines on a page. Written in Jacobite (resembling Gg. 2. 14), probably of the xvth cent.

The MS., which is imperfect both at the end and at the beginning (of the first quire only 7 leaves appear to be left), deals with various chemical subjects (cp. Brit. Mus. Egerton 709, Orient. 1593). A description of the MS., and an exhaustive analysis of its contents will be found in M. Berthelot's *La Chimie au moyen Âge* (Paris, 1893), vol. ii., pp. xxii—xliii, xlviii, 203—331; cp. also Duval in the *Journal Asiatique*, 1893, t. ii., pp. 290 sqq. It contains:—

1. An anonymous work.
   a. Bk. i., f. 1 *a*; imperfect.
   b. Bk. ii., f. 1 *b*.

2. Treatises of Zosimus, Bks. i.—ix., f. 9 *a* sqq., followed by an Appendix, f. 64 *a*; and Bks. x.—xii., f. 69 *a*.

* See Hottinger, *Bibliotheca Orientalis* (Heidelberg, 1659) under the heading "Bibliotheca Erpeniana," and Gesenius, *Sacra Pentecostalia* (Leipzig, 1834), p. 30: *olim codex Erpenii.*

3. Treatises of Democritus.

a. The preparation of Gold, f. 90 *b*, ܥܒܕܐ ܕܕܗܒܐ.

b. The preparation of Silver, f. 94 *a*.

c. Extract, f. 96 *b*.

4. Other writings ascribed to Democritus, f. 98 *a*.

5. Extract from the book of Ezra, the wise scribe, containing various technical receipts, f. 116 *b*.

6. Zosimus, Bk. ix., f. 120 *b*.

7. The letters of Pēbechius (ܦܝܒܟܝܘܣ), and Ōsrōn (ܐܘܣܪܘܢ), f. 130 *a*.

8. Various mystical, magical and chemical fragments, f. 132 *b*.

There are notes in Arabic on ff. 61 *b*, 62 *a*, 68 *b*, 81 *b*, 101 *b*, and one in Latin on 138 *b*.

On f. 111 *b* is a list of the seven planets in Neo-Syriac with their equivalents in Hebrew, Greek, Latin, Persian and Arabic.

This MS., described in the Catalogue of Benefactors as "Liber mutilus Philosophicus et astrologicus characteribus Syriacis," forms one of the Erpenius collection. The outside title is LIBER MUTILUS M.S.

Oo. 1. 1, 2

Two volumes, vellum, $17\frac{1}{4}$ in. by 11; 323 leaves (not 324 as numbered, there is an error in counting between ff. 246 and 251; f. 190 is inverted); 33 quires, signed with Syriac letters, of 10 leaves, but the twenty-fourth and thirty-second have 6, and the last 11; 3 columns of 54—66 lines in the page (the total width of the Syriac columns amounts to about 8 in.). Written in a good Jacobite serṭā, probably of the end of the xiith cent., Greek vowels inserted here and there by a later hand.

The "Buchanan Bible," divided into *capitula,* which are numbered continuously for both the Old Test. and Apoc. (up to ܡܟ f. 230 *b*), and the New Test. (up to ܨܟܗ f. 309 *a*); diacritical marks are in green, the rubrics in red; parts of the MS. show signs of having been carefully collated. Unfortunately, the characters, owing to the Indian climate, have in many places become almost (and sometimes quite) illegible, and here and there a modern scribe has gone over them again (e.g. ff. 25 *b*, 49 *b*, 116 *a*). Generally speaking the first half of the MS. is in a better condition than the second half, where the corners of nearly every leaf have perished.

Vol. i.

1. Genesis, f. 2 *b*.
2. Exodus, f. 16 *b*.
3. Leviticus, f. 28 *b*.
4. Numbers, f. 37 *b*.
5. Deuteronomy, f. 48 *b*.

Subscription, f. 57 *b*:

ܐܬܝܗܒ ܟܬܒܐ ܕܝܠܝ ܡܫܝܚܐ ܘܐ ܐܟܬܒ ܡܫܝܚܐ ܕܐܬܝܗܒ
ܠܟ ܒܝ ܡܪ ܐܡܝ ܘܐܬܝ ܐܡܪ ܠܐ. ܡܢ ܒܝ ܕܐ
ܠܟ ܒܝ ܡܪ ܐܡܝ ܘܐܬܝ ܐܡܪ ܠܐ. ܡܢ ܒܝ ܕܐ
ܐܬܝ ܐܡܪ ܠܐ. ܡܢ ܒܝ ܕܐ

10. Psalms, f. 88 *b*.

The *Marmyāthā* are everywhere marked, and in the margins are many readings designated ܠܘܩ (indicating a collation with the LXX. version). The note ܒܣܘܡ ܒܫܘܚܐ has been introduced into the margins by a later hand (but apparently not in the case of Hab. iii. 9, 13).

Subscription, f. 98 *b*:

ܡܢ ܩܕܡ ܡܪܝ ܐܠܗܐ ܕܐܒܪܗܡ ܘܕܝܘܚܢ ܐܒܗܬ ܥܡܡܐ ܩܕܝܫܐ ܕܐܠܗܐ
ܡܫܝܚܐ ܕܐܬܐ ܒܣܘܪ ܒܝ ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝ ܒܣܘܪ
ܩܕܡ ܡܪܝ ܐܠܗܐ ܕܐܒܪܗܡ ܘܕܝܘܚܢ ܐܒܗܬ ܥܡܡܐ ܩܕܝܫܐ ܕܐܠܗܐ
ܐܬܝ ܒܣܘܪ ܒܝ ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝ ܒܣܘܪ ܩܕܡ
ܡܪܝ ܐܠܗܐ ܕܐܒܪܗܡ ܘܕܝܘܚܢ ܐܒܗܬ ܥܡܡܐ ܩܕܝܫܐ ܕܐܠܗܐ ܐܬܝ
ܒܣܘܪ ܒܝ ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝ ܒܣܘܪ ܩܕܡ ܡܪܝ
ܐܠܗܐ ܕܐܒܪܗܡ ܘܕܝܘܚܢ ܐܒܗܬ ܥܡܡܐ ܩܕܝܫܐ ܕܐܠܗܐ ܐܬܝ ܒܣܘܪ
ܒܝ ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝ ܒܣܘܪ ܩܕܡ ܡܪܝ ܐܠܗܐ
ܕܐܒܪܗܡ ܘܕܝܘܚܢ ܐܒܗܬ ܥܡܡܐ ܩܕܝܫܐ ܕܐܠܗܐ ܐܬܝ ܒܣܘܪ ܒܝ
ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝ ܒܣܘܪ ܩܕܡ ܡܪܝ ܐܠܗܐ ܕܐܒܪܗܡ
ܘܕܝܘܚܢ ܐܒܗܬ ܥܡܡܐ ܩܕܝܫܐ ܕܐܠܗܐ ܐܬܝ ܒܣܘܪ ܒܝ ܡܪܝܡ ܐܡܐ
ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝ ܒܣܘܪ ܩܕܡ ܡܪܝ ܐܠܗܐ ܕܐܒܪܗܡ ܘܕܝܘܚܢ
ܐܒܗܬ ܥܡܡܐ ܩܕܝܫܐ ܕܐܠܗܐ ܐܬܝ ܒܣܘܪ ܒܝ ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ
ܡܫܝܚܐ ܕܐܬܝ ܒܣܘܪ ܩܕܡ ܡܪܝ ܐܠܗܐ ܕܐܒܪܗܡ ܘܕܝܘܚܢ ܐܒܗܬ
ܥܡܡܐ ܩܕܝܫܐ ܕܐܠܗܐ ܐܬܝ ܒܣܘܪ ܒܝ ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ ܡܫܝܚܐ
ܕܐܬܝ ܒܣܘܪ ܩܕܡ ܡܪܝ ܐܠܗܐ ܕܐܒܪܗܡ ܘܕܝܘܚܢ ܐܒܗܬ ܥܡܡܐ
ܩܕܝܫܐ ܕܐܠܗܐ ܐܬܝ ܒܣܘܪ ܒܝ ܡܪܝܡ ܐܡܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܝ
ܒܣܘܪ ܩܕܡ ܡܪܝ ܐܠܗܐ ܕܐܒܪܗܡ ܘܕܝܘܚܢ ܐܒܗܬ ܥܡܡܐ ܩܕܝܫܐ
ܕܐܠܗܐ ܐܬܝ

Vol. ii. begins on f. 136 with chap. xvii. vs. 6 *b*.

17. Isaiah, f. 136 *b*.

18. Jeremiah, f. 146 *b*.

19. Lamentations, f. 160 *a*.

20. 1 Baruch, f. 161 *a*.

21. 2 Baruch (including the epistle of Jeremy), f. 161 *b*.

22. Ezekiel, f. 163 *b*.

23. The minor prophets: Hosea, f. 174 *a*; Joel, f. 175 *b*; Amos, f. 176 *a*; Obadiah, f. 177 *b*; Jonah, f. 177 *b*; Micah, f. 178 *a*; Nahum, f. 179 *a*; Habakkuk, f. 179 *b*; Zephaniah, f. 180 *a*; Haggai, f. 180 *b*; Zechariah, f. 181 *a*; Malachi, f. 183 *a*.

24. Daniel, with the usual rubricated glosses, f. 183 *b*, followed by Bel and the Dragon, f. 187 *b*.

25. The Book of Women (ܟܬܒ ܢܫܐ ܩܕܫܐ).

Ruth, f. 188 *a*:

ܪܘܬ ܐܡܬ ܕܒܝܬ ܕܘܝܕ ܡܠܟܐ.

26. Susanna, f. 188 *b*.

27. Esther, f. 189 *b*.

28. Judith, f. 191 *a*.

29. Ezra-Nehemiah, f. 194 *b*. Nehemiah begins f. 196 *b*.

30. Ecclesiasticus, f. 200 *a*:

ܡܠܬ ܚܟܡܬ ܒܪ ܣܝܪܐ ܕܐܬܝܪ ܒܐܘܪܫܠܡ.

31. 1 Maccabees, f. 208 *b*.

32. 2 Maccabees, f. 216 *b*.

33. 3 Maccabees, f. 223 *b*.

34. The book of Josippon (4 Maccabees), f. 226 *b*.

Subscription, f. 230 *b*:

ܫܠܡ ܡܢ ܟܬܒ ܟܠ ܩܕܝܫܐ ܕܠܐ ܡܫܬܟܚ ܘܠܐ ܡܫܬ
ܟܚ.

35. 1 Esdras, f. 230 *b*:

ܐܝܟ ܕ ܗܘ ܐܙܕ ܗܘܐ ܩܕܡ ܕܐ ܕܥܒܕ ܥܠ
ܡܥܟܘܢ ܘܟܬܒ.

Subscription, f. 234 *a*:

ܐ ܫܠܡ ܐܙܕ ܗܘܐ ܩ ܕܡܪܝܐ ܕܐ ܗ ܟܠ
ܐܥܡ ܒ ܕܡܕܥ ܐܥܕ ܗܘܐ ܕܥܕܡ ܐ ܕܥܒܕ.

36. Tobit, f. 234 *a*:

ܥܒܕ ܥܠ ܡܥܟܘܢ ܐ ܥܕ ܫܥܪ ܐܕ ܥܠ ܘܟܬܒ.

37. The Gospels, with the usual harmonies at the foot of each leaf. Each Gospel is divided into verses and *capitula*, numbered continuously throughout, and marked for lessons.

Matthew, f. 237 *b*.
Mark, f. 248 *b*.
Luke, f. 255 *a*. Chap. xxii. 17, 18 is wanting.
John, f. 265 *b*. Chap. vii. 53—viii. 11 is wanting.

Subscription, f. 273 *b*:

ܟܠ ܐܠ ܐ ܕ ܐܠ ܐ ܐ ܐ

1 Thessalonians, f. 288 *a*.
2 Thessalonians, f. 289 *a*.
1 Timothy, f. 289 *b*.
2 Timothy, f. 290 *b*.
Titus, f. 291 *b*.
Philemon, f. 291 *b*.
Hebrews, f. 292 *a*.

Subscription, f. 295 *a*:

ܡܟܡ ܟܡܟܐ ܐܝܬܝ ܐܢܟܗ ܒܡܟܦ. ܫܡܟ
ܡܟܒܐ ܥܒܐ ܐܒܛܐ ܒܟܐ ܒܟܐ ܒܡܟܐ.

39. The Acts and Apostolical Epistles, viz.:

Acts, f. 295 *a*.
James, f. 306 *a*.
1 Peter, f. 307 *a*.
1 John, f. 308 *a*.
2 Peter, f. 309 *a*.
2 John, f. 310 *a*.
3 John, f. 310 *a*.
Jude, f. 310 *a*.

Subscription (written without diacritical points), f. 310 *b*:

ܐܒܟܐ ܡܐ ܟܟ ܡܟ ܐܝܬܝ ܡܐܟܒܐ ܒܟܐ
ܟܐ ܐܒܟ ܡܐ ܟܐ ܒܐ ܟܐ ܟܐ ܟܐ ܟܐ
ܐܒ ܟܐ ܒܐ ܡܐ ܟܐ ܟܐ.

40. The six books of Clement:

1. f. 310 *b*; 2. f. 311 *b*; 3. f. 313 *a*; 4. f. 315 *a*; 5. f. 317 *b*; 6. f. 321 *b*.

(Some account of this text of the books of Clement is expected from the hand of the Rev. Dr Arendzen of Christ's College.)

Whether the scribe's name was really Sābhā (f. 310 *b*) is not certain, it does not seem to be found in the line running

along the heads of the leaves at the end and beginning of each quire. This is written in a heavy red Estrangĕlā and appears to consist of a running description (in which the word "Pandect" frequently occurs) followed by the title of the book contained in the pages below (e.g. f. 91 *a* ܕܡܫܠ ܕܡܫܠ̈ܐ, f. 131 *a* ܕܡܠܟܐ). The mention of the patriarch Michael ff. 131 (ܡܝܟܐܝܠ ܒܪ ܐ . .) and 141 (ܡܝܟܐܝܠ ܒܪ . . . ܠܐ ܢܚܐ . . . ܐ ܒܪ ܡܝܟܐܝܠ ܙ . . .)—presumably Michael the Great (died 1199 A.D.)—supports the date (last quarter of the twelfth century) ascribed to this MS. on purely palæographical grounds.

At the end of each book or series of books is a note stating the number of words it contains; cp. above, ff. 57 *b*, 98 *b*, 273 *b*.

There are illustrations at the beginning of most of the books, also some rough designs on ff. 136 *a*, 139 *a*, 145 *a*.

In the majority of cases each book has a short introductory account of its origin (e.g. Judges, f. 70 *a*; Kings, f. 98 *b*).

There are many marginal notes in Syriac, some of which indicate variants, e.g. Ex. xl. 7, ܙ ܟܕ̈ܐ (note upon ܟܕ̈ܬܐ); Num. xiii. 11, ܒ̈ ܡܟܬܒ ܒܟ ܒܟ ܒܟ ܒܟ ܒ̈ ܡܟ ܒ̈ ܡܟ ܒ̈ ܡ

This MS. has been collated by Dr W. E. Barnes in his *Apparatus Criticus to Chronicles in the Peshitta Version* (Camb., 1897), see especially *ib.* p. xxvi sq., where the district of Ṭūr-'Abhdīn is suggested for its birthplace; also by the late Prof. Bensly in his edition of the *Fourth Book of Maccabees* (ed. W. E. Barnes, Camb., 1895), see especially *ib.* p. xiii, and note the facsimile*. It was one of the MSS. from which Lee printed his New Testament of 1823.

From the printed note on the inside cover and from other sources† it appears that this MS. was presented to Dr Buchanan in 1806 by Mār Dionysius VI. ("the Great") at Candenate in Travancore. It was currently supposed that it was the gift of a former patriarch to the S. Indian church, that it had been in their safe keeping for centuries, and that it was carefully hidden at the time of the Synod of 1599. As the Syrians of S. India first came under the jurisdiction of the Monophysite patriarch of Antioch in 1665, its presence in India can hardly be anterior to that date.

Oo. 1. 7

Paper, $11\frac{1}{2}$ in. by $8\frac{1}{2}$; 238 leaves (numbered with Syriac letters); 20 quires of 12 leaves, except the last of which 2 are missing; 23 lines on a page. Written in a regular bold Nestorian with points, and dated 1682 A.D.

The MS. contains the Major and Minor Prophets in the Pĕshīṭṭā version, divided into chapters (the number is given at the head of the page), and *capitula*, the latter are numbered separately for each book and continuously throughout. The title of each book is written across the head of the page.

* In the short list of contents in both works Ecclesiasticus (Sirach) and Wisdom should be transposed. The same mistake is found in the English titles in the MS. itself.

† Buchanan's *Researches* (ed. of 1840), p. 82; Hugh Pearson, *Memoirs of the Rev. Claudius Buchanan* (Oxford, 1817) vol. ii., pp. 94, 114 sq.; *Christian Observer*, vol. vi., p. 658 sq., vol. ix., pp. 273 sqq., 348 sqq.; and Lee, *Classical Journal*, vol. xxiii., p. 248 n. (1821).

1. Isaiah, f. 1 *a*.

2. The Minor Prophets: Hosea, f. 49 *b*, Joel, f. 56 *a*, Amos, f. 59 *a*, Obadiah, f. 64 *b*, Jonah, f. 65 *b*, Micah, f. 67 *a*, Nahum, f. 71 *a*, Habakkuk, f. 73 *a*, Zephaniah, f. 74 *b*, Haggai, f. 76 *b*, Zechariah, f. 78 *b*, Malachi, f. 86 *b*.

3. Jeremiah, f. 89 *b*.

4. Lamentations, f. 148 *b*.

5. Baruch, f. 153 *b*. The text appears to agree closely with that in Oo. 1. 18.

6. Ezekiel, f. 160 *b*.

7. Daniel, f. 213 *b*, including the Song of the Three Children, and the usual rubricated glosses.

8. Susanna, f. 234 *a*. The text appears to agree closely with that in Oo. 1. 18.

9. Bel and the Dragon, f. 236 *a*. *Vv.* 18 *b*—39 *a* are wanting.

The colophon, parts of which are unfortunately illegible, states that this MS. was finished in the year 1682 A.D., i.e. the year 857 of the Kollam era*, by George ... otherwise known as Kōk(k)ōm of the city of ܒܬܡܐ (? Muttam), f. 237 *a*:

ܒܟܬ ܕܥܡܪ ܡܕ ܕܥܕ ܒܪܟ ܥ[ܡ]ܠ ܟܘܪ ܥܕ ܕܥܕ ܒܪ ܡ . . . ܕܥܕ ܒܬ ܥܕ ܒܪ ܡ . . . ܒܬ ܥܕ ܒܪ ܡ . . . ܒܬ ܥܕ ܒܪ ܡ . . .

ܫܡܝ ܢܒܝܐ ܒܪ ܐܡܘܨ ܕܚܙܐ ܗܘܐ . . ܥ . . ܥܠ ܐܘܪܫܠܡ ܘܥܠ ܝܗܘܕܐ

ܒܝܘܡܝ ܥܘܙܝܐ ܘܝܘܬܡ ܐܚܙ ܘܚܙܩܝܐ ܡܠܟܝ ܝܗܘܕܐ ܀

ܐܝܟ ܕܐ ܫܡܥܬ ܫܡ ܫܡܝܐ ܘܐܨܝ ܐܪܥܐ ܗܐ ܡܪܡܐ ܒܢܝܬ ܠܝ ܘܪܒܝܬ

ܘܫܡܫ ܐܬܩܛܠ ܒܝ ܫܡ ܫܡܝ ܐܝܟ ܕܐ ܝܕܥ ܐܢܫ ܐܠܐ ܐܢ ܐܬ ܝܕܥ

ܠܝ ܘܐܢ ܐܬ ܫܡܥ ܒܝ ܐܝ . ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ

ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ

ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ

ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ

ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ

ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ

ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ

ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ

ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ ܐܬ ܐܡܪ

ܠܝ ܐܝ ܐܬ ܫܡܥ ܒܝ ܐܝ ܐܢ

On f. 238 *b* is written in very faint characters: ܐܬܐ ܡܪܝ ܐܬܐ ܒܪܟܐ (?).

Buchanan collection.

Oo. 1. 8

Paper, 11 in. by $7\frac{3}{4}$; 166 leaves, of which 100 are numbered in Malayālim and the remainder in Syriac; 21 quires of 8 leaves, except the eleventh which has 6; signed variously in Syriac and Malayālim; 25 lines on the page. Written in a unique mixed Nestorian hand, resembling Palestinian-Syriac in its general character, but approximating most closely to the Syriac inscription of Cotayam (see the *Introduction*); probably of the beginning of the xviiith century; f. 1 is a later supply.

The Pentateuch in the Pĕshīṭṭā version. Each book is divided into sections and subsections.

1. Genesis, f. 1 *b*.

In chap. xlix. 1—27 the following readings differ from the Nestorian Bible of Urūmiyah, *v.* 5 ܒܝ ܚܕܘ, *v.* 6 ܘܒܪܟܘ, ܒܥܐ, *v.* 22 ܒܥܐ, *v.* 25 ܒܪܟܬ.

2. Exodus, f. 49 *a*.

In chap. xv. the following variants have been noticed, *v.* 15 ܐܠܦܝ, *v.* 16 om. ܥܕ ܕܬܒܪ ܥܡܟ ܝܗ, *v.* 20 ܘܢܫܒܘ ܒܢܝ ܐܝܣܪܝܠ ܒܒܝܬ ܐܒܝܗܘ, *v.* 21 ܐܝܬ.

3. Leviticus, f. 87 *a*.

4. Numbers, f. 111 *b*.

5. Deuteronomy, f. 149 *a*. Imperfect, ceases at chap. xxi. vs. 8 *a*.

The MS. has been carefully collated and corrected by later readers. Ff. 1 *a*, 111 *a* are blank.

Title, PENTATEUCH SYRIACE.

Buchanan collection.

Oo. 1. 9

Paper, 11 in. by $7\frac{1}{2}$; 284 leaves (some of which, e.g. 110—115, are torn); 16 quires, signed with Syriac letters, of 12 leaves (the first 2 are wanting, the third has 11, and the sixteenth 10), followed by a fresh enumeration (f. 166) of which only the first 4 quires are signed; 22—25 lines on a page. Written in different Nestorian hands, with occasional points, of the xvii—xviiith cent.

Various services and hymns, arranged (see f. 166 *b*) according to the use of the Dairā 'Ellāitā at Mosul.

1. F. 1 *a*. Imperfect.

2. The second Sunday in Lent, f. 1 *b*.
   The second Monday, f. 6 *a*.
   The second Tuesday, f. 9 *a*.
   The second Wednesday, f. 11 *a*.
   The second Thursday, f. 18 *b*.
   The second Friday, f. 20 *a*.
   The second Saturday, f. 23 *b*.

3. The third Sunday in Lent, f. 25 *a*.
   The third Monday, f. 30 *b*.
   The third Tuesday, f. 32 *a*.
   The third Wednesday, f. 33 *b*.
   The third Thursday, f. 41 *b*.
   The third Friday, f. 42 *b*.
   The third Saturday, f. 47 *a*.

4. The fourth Sunday in Lent, f. 48 *b*.
   The fourth Monday, f. 54 *b*.
   The fourth Tuesday, f. 56 *b*.

The fourth Wednesday, f. 58 *b*.
The fourth Thursday, f. 62 *b*.
The fourth Friday, f. 65 *a*.
The fourth Saturday, f. 70 *a*.

5. The fifth Sunday in Lent, f. 72 *b*.
The fifth Monday, f. 77 *b*.
The fifth Tuesday, f. 79 *a*.
The fifth Wednesday, f. 80 *b*.
The fifth Thursday, f. 84 *b*.
The fifth Friday, f. 87 *a*.
The fifth Saturday, f. 91 *a*.

6. The sixth Sunday, f. 93 *b*.
The sixth Monday, f. 99 *b*.
The sixth Tuesday, f. 101 *a*.
The sixth Wednesday, f. 103 *b*.
The sixth Thursday, f. 110 *a*.
The sixth Friday, f. 111 *b*.
The sixth Saturday, f. 116 *b*.

7. Palm Sunday, f. 119 *b*.
The seventh Monday, f. 129 *b*.
The seventh Tuesday, f. 131 *b*.
The seventh Wednesday, f. 134 *a*.
The Thursday of the Passover, f. 137 *a*.
The Friday of the Crucifixion, f. 141 *a*.
The Great Saturday, f. 154 *b*.

8. Easter Sunday, f. 160 *b*.
Monday in the Week of Weeks, f. 165 *a*.
Tuesday, f. 165 *b*. Imperfect.

9. Hymns for the services of the ferial days, according to the use of the Dairā ʻEllāitā, f. 166 *b*. See above, p. 188. These are 26 in number, the last of which is imperfect.

(1) First hymn, f. 166 *b*, with six ܙܠܡܘܪ.

(2) Second hymn, f. 180 *b*, with five ܙܠܡܘܪ.

(3) Third hymn, f. 193 *b*.

(4) Fourth hymn, f. 194 *b*, with one ܩܠܡܐ.

(5) Fifth hymn, f. 197 *b*, with one ܩܠܡܐ.

(6) Sixth hymn, f. 200 *b*, with three ܩܠܡܐ.

(7) Seventh hymn, f. 208 *a*.

(8) Eighth hymn, f. 211 *b*.

(9) Ninth hymn, f. 213 *a*, with five ܩܠܡܐ.

(10) Tenth hymn, f. 221 *a*, with one ܩܠܡܐ.

(11) Eleventh hymn, f. 223 *a*, with four ܩܠܡܐ.

(12) Twelfth hymn, f. 234 *b*.

(13) Thirteenth hymn, f. 235 *a*, with two ܩܠܡܐ.

(14) Fourteenth hymn, f. 238 *b*, with one ܩܠܡܐ.

(15) Fifteenth hymn, f. 240 *a*.

(16) Sixteenth hymn, f. 242 *a*, with two ܩܠܡܐ.

(17) Seventeenth hymn, f. 250 *a*.

(18) Eighteenth hymn, f. 251 *b*, with five ܩܠܡܐ.

(19) Nineteenth hymn, f. 263 *a*, with three ܩܠܡܐ.

(20) Twentieth hymn, f. 265 *b*, with five ܩܠܡܐ.

(21) Twenty-first hymn, f. 275 *a*.

(22) Twenty-second hymn, f. 276 *b*,

ܡܠ ܕܐܡܪ ܐܠܗܝ ܕܥܡܩܬ ܒܒܗ ܐܠܗܐ ܠܐ ܠܗ ܐܝܬ ܐܠܗ ܐܚܪ ܐܠܐ ܐܢܬ.

(23) Twenty-third hymn, f. 276 *b*.

(24) Twenty-fourth hymn, f. 280 *a*, with one ܩܠܡܐ.

(25) Twenty-fifth hymn, f. 282 *a*, with one ܩܠܡܐ.

(26) Twenty-sixth hymn, f. 284 *a*. Imperfect.

Ff. 60 *a*, 241 *b* are blank: on the former there is some Malayālim.

The upper half of f. 284 *b* is pasted over. There is a scrawl in a S. Indian Syriac hand on f. 7 *b*.

At the beginning there is an incomplete table of contents. The title outside is LITURGIA SYRIACA.

Buchanan collection.

Oo. 1. 10

Paper, about $10\frac{1}{4}$ in. by 7; 268 leaves, numbered in Malayālim, originally 30 quires, signed with Syriac letters, of 10 leaves, but the first three are wanting, of the fourth only 5 remain, and the last has 13 (f. 268 is mutilated). The leaves of the twenty-seventh quire have been disarranged. Written in neat Nestorian hands, occasionally pointed, of the xvii—xviiith cent., f. 81 is a later supply; 23—25 lines on a page.

The former prophets &c. in the Pĕshīṭṭā version, divided into *capitula* which are numbered both separately in each book and continuously throughout.

1. Judges, f. 1 *a*. It begins with ܘܐܡܪ, ch. i. *v*. 3.
2. 1 Samuel, f. 28 *a*.
3. 2 Samuel, f. 61 *a*.
4. 1 Kings, f. 92 *b*.
5. 2 Kings, f. 130 *a*.
6. Proverbs, f. 167 *a*.

Subscription, f. 193 *a*:

ܫܠܡ ܡܫܝܚܐ ܕܟܠܗܘܢ ܒܢ ܢܝܢܐ ܕܥܡ ܟܠ ܩܕܝܫܝܢ ܐܡܝܢ.

7. Ecclesiasticus, f. 193 *a*.
8. Ecclesiastes, f. 237 *b*.

9. Ruth, f. 247 *b*.

10. Song of Songs, f. 251 *b*.

11. Job, f. 256 *a*. Imperfect, ends with ܟ ܗܕܝ (ch. xviii. *v*. 19) in the middle of f. 267 *b*.

The writing on the first fifteen pages has somewhat faded. In many places the outer margins, which had been cut away, are repaired.

There are characters in Malayālim and traces of Syriac on f. 268 *b*.

The contents have been described on a leaf inserted at the beginning. The title outside is LIBRI HISTORICI VET. TESTAMENT. SYRIACE.

Buchanan collection.

Oo. 1. 11

Paper, $9\frac{3}{4}$ in. by 7; 280 leaves; 19—20 lines on a page. The pages (1—288) are numbered in Syriac from f. 2 *b* to f. 143 *a*, and there are traces of an enumeration in Malayālim; ff. 186 and 189 are inverted. Written in several Nestorian hands and dated A.D. 1734.

The MS. contains various Biblical and Apocryphal books, bound up with other matter.

1. Hymns by one Peter, of the Society of Jesus, on the lexicon of John the Baptist Ferrarius (a native of Siena), published at Rome in 1622. F. 1 *a* is numbered ܫܟ, and f. 1 *b* ܫܛ, this leaf belongs therefore between ff. 80 and 81.

F. 1 *b*:

ܡ ܐܡܕܡ ܐܦܥܡ ܣܘܕܟܦ ܐܡܡܓܐ ܐܡܫܡ
ܫܡܐ ܐܕܡ ܐܒܐ ܠܟܬ ܠܚܡܡ ، ܒܐܒ ܡܡܕܐ ܡܫ
ܡܡܐܒ ܦܕܓܕܡܣ ܒܕ ܟܐ ܫܡܐ ܒܡܕ.

Beginning:

ܟܠܝ ܐܒܕܟ̈ܝ . ܙܒܢܐ ܕܡܐ . ܙܒܝܢ ܙ̈ܡ ܙܟ
ܙܟܠܘܢ ܠ ܐܙܙ ܙܡܟ . ܙܡ̈ܐ ܙܐܘܙܟ . ܟܙܟ

F. 1 *a* begins:

ܙܙ̈ܐ . ܙܡܐܘܡ ܗ̈ܘ ܠܟܙܡ . ܙܢܙܡ ܙܙ̈ܟ ܙܟܡ
ܟ ܙܐܙ̈ܘ . ܙܒܙ̈ܡ ܡܙܟ ܟܟ̈ ܐܘܐ . ܙܟ̈ܟ ܟܟ
ܐܘܐ . ܐܙ̈ܟ ܒ̈ܙ ܟ̈ ܟ̈ . ܙܙ̈ ܐ̈ ̈ ̈

Subscription, f. 26 *b*:

ܟܬܒ ܣܦܪ ܥܙܪܐ ܕܟܗܢܐ ܘܣܘܦܪܐ ܕܐܠ ܫܡܥܘܢ ܟܐܦܐ ܘܐܚܝܗܝ ܒܢܝ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܐܚܘ ܕܝܥܩܘܒ ܫܠܝܚܐ ܘܐܦܣܛܠܐ ܒܟܬܒ ܐܝܢ ܕܐܬܩܪܝ ܒܫܡ ܫܠܝܚܘܬܐ ܩܕܡܝܬܐ ܘܒܫܡ ܫܠܝܚܘܬܐ ܕܒܬܪ ܟܠ ܚܕ ܡܢܗܘܢ ܒܫܡ ܫܠܝܚܘܬܗ ܕܟܠ ܚܕ ܡܢ ܫܒܥܝܢ ܬܠܡܝܕܝܗ ܕܡܪܢ ܐܝܬ ܠܢ ܒܟܬܒ ܐܝܢ ܕܐܬܩܪܝ ܒܫܡ ܫܠܝܚܘܬܐ ܕܬܪܝܢ ܣܪܝܩܐ ܕܐܠ ܫܡܥܘܢ ܟܐܦܐ ܘܐܚܝܗܝ ܒܢܝ ܙܒܕܝ ܐܚܘ ܕܝܥܩܘܒ ܫܠܝܚܐ ܘܐܦܣܛܠܐ

The colophon (f. 104 *a*) states that this MS. was finished in A.D. 1734 in a convent of the Barefooted Carmelite friars.

ܐܡܝܢ ܘܟܠ ܗܢܐ ܕܐܝܬ ܒܗ ܡܢ ܟܬܒ̈ܐ ܩܕ̈ܝܫ̈ܐ
ܕܐܠܗܐ ܡܢ ܕܟܠ ܐܠܦ̈ܐ ܘܡ̈ܐܬ̈ܐ ܕܟܠ ܫܢ̈ܝ ܥܠܡ̈ܐ
ܐܡ̈ܝܢ ܣ. ܒ. ܫܢ̈ܐ ܡ̈ܐܬ̈ܐ. ܐܠܦ̈ܐ ܘܫܬ̈ܐ ܕܟܠ ܫܢ̈ܝ ܥܠܡ̈ܐ
ܕܒ̈ܪ̈ܟ̈ܐ ܘܫ̈ܠ̈ܡ̈ܐ ܕܒ̈ܝܬ̈ ܩ̈ܕ̈ܫ̈ܐ ܕܐ̈ܠ̈ܗ̈ܐ ܘܒ̈ܢ̈ܝ ܐ̈ܢ̈ܫ̈ܐ
ܕܒ̈ܝܬ̈ ܩ̈ܕ̈ܫ̈ܐ ܕܐ̈ܠ̈ܗ̈ܐ ܘܒ̈ܢ̈ܝ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܡ̈ܝ̈ܢ̈ ܒ̈ܫ̈ܠ̈ܡ̈ܐ
ܐ̈ܡ̈ܝ̈ܢ̈ ܘ̈ܫ̈ܠ̈ܡ̈ܐ ܐ̈ܡ̈ܝ̈ܢ̈ ܐ̈ܡ̈ܝ̈ܢ̈ ܐ̈ܡ̈ܝ̈ܢ̈

12. 2 Chronicles, f. 170 *b*.

Subscription, f. 223 *a*:

ܟܬܒ ܗܦܟ ܒܪܫܝܬ . ܕܒܪܝܡܝ ܕܥܠ ܫܢܝܢ ܕܡܠܟܘܬ ܫܠܡܘܢ
ܒܪ ܕܘܝܕ ❖ ܫܠܡܘܢ ܫܠܡ

13. Mutilated fragments containing: (*a*) portions of a service for Palm-Sunday, ff. 224 *b*, 225 *b*, (*b*) astronomical and unimportant notes, including a subscription to Ecclesiasticus, f. 226 *b*:

ܚܙܝܬ ܒܟܬܒ ܕܒܪ ܣܝܪܐ . ܣܘ .
ܘܫܠܡܬ ܒܝܘܡ ܫܒܬ ܒܪܝܫ ܝܪܚܐ ܕܐܝܪ . ܣܐ .
ܟܬܒ ܫܠܡ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ . ܣܐ .

14. Ezra, f. 227 *a*.

15. Nehemiah, f. 241 *b*.

16. On Excommunication and other matters of Church Discipline, f. 264 *a*: ܫܡܥ ܒܪܝܫ .

17. A fragment consisting of Rev. xiv. 13—20, f. 270 *a*.

18. A part of a Syr.-Malayālim grammar, f. 271.

19. Orders of the Apostles, from the Canons of 'Abhd-īshō'; cp. *C.B.V.*, t. iii., pp. 181 sqq., no. cxxviii. (1), also a S. Indian MS.

Beginning, f. 276 *a*:

ܐܠ ܡܢ ܕܠܐ ܢܫܡܥ ܠܗ ܢܫܡܥ ܠܗ ܘܠܐ ܢܬܟܢܫ ܒܗ ܐܢ ܠܐ
ܒܪ ܠܡܐܡܪ ܐܢ ܐܢܐ ܒܪ ܐܢܫ ܒܝ ܐܠ ܒܪܝܫ . ܒܗܝ
ܕܝܢ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܢܐ ܒܪ ܐܢܫ ܒܝ ܐܠ ܒܪܝܫ
ܐܘ ܐܡܪ ❖ ܐ ❖ ܕܐܡܪ ❖ ܕܒܪ ܐܢܫ ❖ ܐ ❖ ܐܡܪ ܐܘ

ܗܕܐ ܩܠܝ ܟܠܗ ܐ. ܟܠܗ ܐ̈ܝ ܗܘ̈ܠ ܕܐ̈ܝ ܒ̈ܐ ܐ̈ܝ ܗܕܐ
ܗ̈ܘ ܗ̈ܘ ܗ̈ܘ ܐ̈ܝ ܒ̈ܐ ܗ̈ܘ ܗ̈ܘ ܐ̈ܝ ܒ̈ܐ ܗ̈ܘ ܗ̈ܘ ܐ̈ܝ ܒ̈ܐ ܗ̈ܘ ܗ̈ܘ
ܐ̈ܝ ܒ̈ܐ

1. An account of the contents of the Psalms. The MS. begins in the middle of Ps. xxiii., f. 1 *a*:

ܒܫܘܠܡ ܐܠܐ ܕܐܝܬ ܒܗ ܐܦ ܚܕ ܡܠܬܐ ܕܠܐ ܐܫܟܚ ܠܗ ܒܟܬܒ̈ܐ ܩܕܝܫ̈ܐ ܐܝܟ ܕܐܫܟܚ ܠܗ ܒܫܪ̈ܒ̈ܐ ܕܡܙ̈ܡܘܪ̈ܐ ܗܘ ܕܐܝܬ ܒܗ ܫܒ̈ܥ ܡܐ̈ܐ ܘܚܡܫܝܢ ܘܬܪ̈ܝܢ ܡܙ̈ܡܘܪ̈ܐ ܘܒܟܠ ܚܕ ܡܢܗܘܢ ܐܝܬ ܒܗ ܫܒ̈ܥ ܡܐ̈ܐ ܘܚܡܫܝܢ ܘܬܪ̈ܝܢ ܐܘܬ̈ܝܘܬ ܘܒܟܠ ܐܘܬ̈ܝܘܬ ܐܝܬ ܒܗ ܫܒ̈ܥ ܡܐ̈ܐ ܘܚܡܫܝܢ ܘܬܪ̈ܝܢ ܙ̈ܘܓ̈ܐ ܘܒܟܠ ܙ̈ܘܓ̈ܐ ܐܝܬ ܒܗ ܫܒ̈ܥ ܡܐ̈ܐ ܘܚܡܫܝܢ ܘܬܪ̈ܝܢ ܡ̈ܠ̈ܐ ܘܒܟܠ ܡ̈ܠ̈ܐ ܐܝܬ ܒܗ ܫܒ̈ܥ ܡܐ̈ܐ ܘܚܡܫܝܢ ܘܬܪ̈ܝܢ ܐܬ̈ܘܬ̈ܐ ܘܒܟܠ ܐܬ̈ܘܬ

.ܙܒܘܪܐ ܕܡܫܝܚܐ ܒܪ ܐܠܗܐ .ܙܟܘܬܐ ܕܡܪܝܡ ܐܡܗ ܕܡܫܝܚܐ
ܙ . ܟܬܒ ܕܝܘ . ܙܟ ܟܬܒ ܡܫܠ ܣܒܪ ܕܡܫܝܚܐ ܒܪ ܐܠܗܐ
ܙܬܫ ܒܝ ܡܢ ܣܝܡ ܙܒܘܢ . ܟ . ܓ . ܙܟ ܐܦܣܩܛܠܐ ܕ
ܙܟܘܬܐ . ܕ . ܟܬܒ ܫܡܐ ܕܡܫܝܚܐ ܒܪ ܐܠܗܐ ..ܡܠܦܢܐ
.ܟܐ .ܙܟܐ ܙܘܬ ܐܢ ܐܟܙ

The work contains the following divisions:

(*a*) On Divination by Astrology.

.ܙܐܣܛܪܘܠܘܓܝܐ ܙܐܦܣܩܐ ܕܟ

Chap. i., f. 57 *b*, chap. ii., f. 61 *b*, chap. iii., f. 66 *b*.

(*b*) The work of the fifth day, f. 68 *b*.

(*c*) On Gen. i. 26, f. 78 *b*.

(*d*) On Gen. i. 30, f. 114 *b*.

(*e*) On Gen. ii. 2 sq., f. 126 *a*.

(*f*) On Gen. ii. 6, f. 128 *a*.

(*g*) On Gen. ii. 7, f. 139 *b*. Imperfect, breaking off at f. 142 *b*.

The title outside is COMMENT. ON GENESIS, SYRIACE.

Buchanan collection.

Oo. 1. 13

Paper, $9\frac{3}{4}$ in. by 7; 117 leaves (dirty and in poor condition, with margins cut) numbered with Syriac letters up to ܡܙ; 16 quires, usually of 10 leaves, but the first four are wanting, 18 lines on a page. Written in Jacobite, with Eastern points, probably of the xvith cent.

A service-book, imperfect, for certain festivals of the year. Each service is accompanied with hymns and prayers, the latter by Mār Jacob, and Mār Ephraim.

1. The leaves numbered ١ to ٤٥ are missing, the MS. begins in the middle of the order for the Ascension.

Subscription, f. 3 *b*:

ܟܬܒܗ ܘܫܠܡ ܠܗ ܥܠ ܟܠ ܡܕܡ ܕܐܬܝܠ ܒܫܠܡܐ ܐܡܝܢ.

2. The Commemoration of Mār Bar-ṣauma, f. 4 *a*:

ܙܘܥ ܒܫܒܐ ܕܒܪ ܨܘܡܐ ܪܒܐ ܕܡܢܙܚܢܐ.

3. Pentecost, f. 18 *b*:

ܙܘܥ ܒܫܒܐ ܕܥܠܝܢܬܐ ܕܪܒܐ ܕܚܓܐ ܕܥܨܪܝܢ.

4. The "Friday of Gold," f. 30 *a*:

ܙܘܥ ܒܫܒܐ ܕܥܠܝܢܬܐ ܕܨܠܝܒܐ ܕܫܒܥ ܩܠܝܢ ܕܨܘܡܐ ܕܐܒܝ ܒܝܬ ܡܫܝܚܐ ܕܐܬܝ ܠܡܫܪܝ ܥܠ ܡܕܡ ܕܐܬܝ ܠܗ ܒܥܠ ܡܫܪܝ ܥܠ ܡܕܡ.

5. The Commemoration of Mār George, f. 38 *b*:

ܙܘܥ ܒܫܒܐ ܕܪܒܐ ܕܡܪܓܝܣ ܕܐܬܝ ܠܗ ܒܥܠ ܡܫܪܝ ܥܠ ܡܕܡ.

At the end is the following apology, f. 47 *b*:

ܠ ܐܬܝ ܠܝ ܡܫܠ ܕܐܢܫ ܕܒܥܐ ܒܣܦܪܐ ܕܡܫܠ ܥܠ ܡܕܡ ܕܐܬܝ ܠܗ ܒܥܠ ܡܫܪܝ ܥܠ ܡܕܡ. ܡܫܠ ܕܐ ܐܝ ܕܐ ܕܡܫܠ ܕܐ ܐܝ ܕܐ ܕܡܫܠ ܕܐ ܐܝ ܕܐ ܕܡ[ܕ]ܫܠ ܕܐ ܐܝ ܕܐ ܕܡ ܕܐ ܐܝ ܕܐ ܕܡ ܕܐ ܐܝ ܕܐ ܕܡ

8. The Commemoration of Mār Thomas, f. 68 *b*:

ܙܟܝ ܚܕܐ ܕܬܘܡܐ ܫܠܝܚܐ ܘܡܣܬܦܩ ܒܗܢܘܢ ܒܥܡܐ ܩܕܝܫܐ.

9. The Commemoration of Cyriacus and Julitta, and Mār Andreas and Mār Abhḥai the bishop, f. 78 *a*.

10. The feast of Tabernacles, f. 86 *b*:

ܚܕܐ ܕܒܐ ܕܣܟܐ ܕܡܛܠܠܐ.

11. The festival of the Virgin, f. 95 *b* (?).

Subscription, f. 108 *a*:

ܫܟܚ ܚܕܐ ܕܥܝܕܬܐ ܕܒܟ ...

12. The festival of the Cross, f. 108 *a*:

ܙܟܝ ܚܕܐ ܕܒܐ ܕܣܟܐ ܕܨܠܒܐ ܩܘܕܫܐ.

Subscription, f. 117 *b*.

There is an Arabic scrawl at the head of f. 90 *b*.

The title on the fly-leaf inside is *Liturgia Maronita;* outside LITURGIA SYRIACA.

Buchanan collection.

Oo. 1. 15

Paper, $10\frac{1}{4}$ in. by $7\frac{1}{2}$; 52 leaves; 6 quires of 8 leaves, and 4 leaves at the end, signed with Syriac letters, 21—24 lines on the page. Written in a regular Nestorian hand, with occasional points, and dated A.D. 1691.

1. The introduction bears the title (in pencil) *Officium Feriale,* and includes the Gospel for daily use (from S. John) in Kārshūnī, and four canons, f. 1 *a*.

2. Order of the consecration of the Apostles (heading in pencil *Officium Apostolorum*), f. 5 *b*:

ܚܕܐ ܕܫܘܡܫܐ ܕܚܕܐ ܠܝ ܥܠܝܬܐ ; mg. ܚܕܐ ܕܩܕܘܫ ܥܠܝܬܐ.

3. The consecration of an altar with oil (heading in pencil, *Officium Altaris*), f. 17 *b*:

ܡܫܚܐ ܕܡܕܒܚܐ ܘܠܟܠ ܟܠܝܗ ܒܫܡܢܐ ܕܩܘܕܫܐ. ܡܫܚܐ ܕܡܕܒܚܐ ܘܠܟܠ ܟܠܝܗ ܒܫܡܢܐ ܕܩܘܕܫܐ.

ܡܫܚ ܐܢܐ ܥܒܕܐ ܕܝ ܥܠ ܡܕܒܚܐ ܗܢܐ ܘܥܠ ܟܠ ܟܠܝܗ ܘܐܩܕܫ ܐܢܐ ܥܒܕܐ ܕܝ ܥܠ ܡܕܒܚܐ ܗܢܐ ܘܥܠ ܟܠ ܟܠܝܗ

ܒܫܡ ܐܒܐ. ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܐܡܝܢ. ܘܒܫܡ.

4. The ordination of Readers, Subdeacons, Deacons, and Priests (heading in pencil, *Ritus Ordinationis etc.*), f. 33 *b*. The ordination of Archdeacons is given on f. 42 *a*.

5. Prayers, and lessons in Kārshūnī and Syriac, f. 44 *b*.

The colophon (f. 45 *b*) states that this MS. was written in A.D. 1691 in the time of Pope Innocent XII., at Rome, by the metropolitan Simeon of Āmid.

ܫܡܥܘܢ ܒܪ ܝܘܚܢܢ ܡܛܪܘܦܠܝܛܐ ܕܐܡܝܕ ܒܥܝܪ ܕܪܘܡܝ ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܬܫܥܝܢ ܒܙܒܢ ܕܐܝܢܘܟܝܢܛܝ ܦܐܦܐ ܕܪܘܡܝ ܒܝܘܡ ܫܒܬܐ ܒܫܥܬܐ ܬܫܥܝܬܐ ܒܠܝܠܝܐ ܕܝܘܡ ܐܪܒܥܣܪ ܒܝܪܚ ܐܝܪ

ܘܡ ܕ ܡܕܡ ܐܟܬܒ : ܣܘܪܛ ܐܠܟܬܒܐ ܡܢ ܫܢܬ ܟܢܫ.
ܣܘܪܝ.

F. 49 *b* is blank.

The contents have been written on a leaf at the beginning of the MS.

The title outside is RITUALIS SYRIACE.

Buchanan collection.

Oo. 1. 17

Paper, $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 280 leaves (the enumeration passes from 161 to 163), of which ff. 239—241 are much torn. The MS. originally contained at least 35 quires of 10 leaves, signed with Syriac letters; but the first two are lost, the third has 6, the fifteenth, seventeenth and the last (signed ܟܣ) 9, the sixteenth 8, and at least 4 quires are wanting between ff. 168 and 171; 17 lines in a page. Written in Nestorian, probably of the middle of the xvith cent.

A Lectionary from the Epistles and Gospels for the Sundays, Festivals, etc. of the year. Except where specially noted, the rubrics etc. agree with Add. 1975, p. 58 sqq. above.

1. The commencement is wanting. The MS. begins on f. 1 *a* with Rom. xvi. 5 (ܣܘܒܘ)—27, belonging to the Commemoration in Summer.

F. 2 *a*:

ܣܡܟܠܡ. ❖ ܒܢ ܢܨ ܐܘ ܒܗܡ ܒܗܡ ܒܫܘܒܢ.

See Add. 1975, no. 9, p. 60 above.

2. The second Sunday after the Nativity, f. 2 *a*:

ܒܫ ܒܫܒ ܒܗܡ ܒܠܒ.

Rom. xv. 1—13; S. Luke ii. 21—52.

3. The Epiphany, f. 6 *a*:

ܒܬܓܢ ܡܒܫܬ ܒܒܫܡ ܒܡܕ ..

Titus ii. 11—iii. 7, 1 Tim. i. 17; S. Matt. iii. 1—17.

4. The Friday of the Commemoration of S. John the Baptist, f. 9 *a*:

ܒܬܕܘܬܐ ܒܒܘܬܐ ܒܡܕ ܡܣܡ ܡܕܡܒܢ.

Ephes. iii. 1—21; S. Mark vi. 14 (ܟܕ ܫܡܥ ܗܪܘܕܣ)—29, with the last three words of S. Matt. xiv. 12.

5. The first Sunday after the Epiphany, f. 12 *b*.

Ephes. i. 3—14; S. Luke iv. 14—30.

6. The Commemoration of S. Peter and S. Paul, f. 15 *a*.

2 Corinth. x. 1—xi. 33; S. Matt. xvi. 13—19, S. John xxi. 15—25.

7. The second Sunday after the Epiphany, f. 19 *b*.

Coloss. ii. 8—15, iii. 1—4, with the last five words of Hebr. xiii. 21; S. John i. 1—28.

8. The Friday of the Commemoration of the Evangelists, f. 22 *b*:

ܒܬܕܘܬܐ ܒܒܘܬܐ ܒܡܫܠܚܬܐ.

1 Corinth. iv. 9—13, 2 Corinth. i. 8—14, Philemon 23—25; S. Matt. ix. 35 (ܘܐܬܐ ܝܫܘܥ)—x. 15.

9. The third Sunday after the Epiphany, f. 25 *b*.

ܒܥܕܬܐ ܒܫܒܐ ܒܒܫ. ܟܕ.

1 Thess. iii. 5 (ܠܐ ܫܠܝܚ ܗܘ ܐܢܐ ܕܐܦ ܐܢܐ)—13, and the last five words of Hebr. xiii. 21; S. John i. 29—42.

10. The Commemoration of S. Stephen, f. 28 *a*:

ܒܒܘܬܐ ܒܫܠܚܢܐ ܫܡܥ.

1 Corinth. i. 10—17, xvi. 15—24; S. Matt. xi. 20 (حد دبم مكك معمد لحنتز)—30, xxiii. 29—39.

11. The fourth Sunday after the Epiphany, f. 31 *b*.
Hebr. i. 1—ii. 4; S. John i. 43—ii. 11.

12. The Commemoration of the Greek Doctors, f. 35 *a*:
دزمحدز دمكقز مقز.

1 Thess. ii. 13—16, 2 Tim. iii. 5 *b* (ملمز)—9, iv. 14—18; S. Matt. iv. 23 (حدز وحدز حسم)—v. 19.

مقز has been erased both in the heading and in the margin.

13. The fifth Sunday after the Epiphany, f. 38 *b*.
Hebr. ii. 5—18; S. John iii. 1 (معم ملز حدز وحدز حسم)—21.

14. The Monday of the Prayer of the Ninevites, f. 42 *a*.
Eph. vi. 10—24; S. Luke xi. 1 (معمزه مكسقز كمدز مكمز)—13.

15. The Tuesday of the Prayer of the Ninevites, f. 44 *a*.
1 Corinth. iv. 14—xv. 13; S. Matt. v. 38—vi. 4.

16. The Wednesday of the Prayer of the Ninevites, f. 47 *a*:
دزمحز مد حمكز دمكمز مع كمذ دمكوه مكمكز مدز دكم
مكتسم سوه دمحمحدز مدمحز دمحمز.

Rom. i. 18 sqq., cp. no. 26 below; S. Luke xvii. 20—37.

17. The Thursday of the Prayer of the Ninevites, f. 48 *b*.

1 Tim. ii. 1 (حدز معمكمحم حدز)—15, vi. 17—21. The Gospel is the same as in no. 28.

دزمكمه. مع حمد دزحدحدز مدمحز دمحمز.

18. The Commemoration of the Syrian Doctors, f. 50 *b*:

ܕܒܥܕܢ ܕܡܠܦܢ ܣܘܪܝܐ.

2 Corinth. ii. 15—17, iv. 1—6, with the last five words of Hebr. xiii. 21; S. Matt. xvi. 24 (ܐܡܪ)—xvii. 9.

ܣܘܪܝܐ has been erased in both text and margin.

19. The sixth Sunday after the Epiphany, f. 53 *a*.

Hebr. vi. 1—8; S. John iii. 22—iv. 3.

20. The Friday of the Commemoration of any one Saint, f. 55 *a*:

ܕܒܕܘܟܐ ܕܒܥܕܢ ܒܫ ܚܕ ܩܕܝܫ.

Philipp. i. 12—25, 2 Tim. iv. 16—18; S. Matt. xxiv. 45—xxv. 23.

21. The seventh Sunday after the Epiphany, f. 58 *b*.

Philipp. iii. 1 (ܐܚܝ)—12, and the last five words of Hebr. xiii. 21; S. Matt. vii. 28—viii. 13.

22. The Commemoration of Simeon, Shādost, and Barba'shĕmīn, Catholics, f. 61 *a*:

ܕܒܥܕܢ ܕܫܡܥܘܢ ܫܕܘܣܬ ܘܒܪܒܫܡܝܢ ܩܬܘܠܝܩܐ (*sic*).

Hebr. xiii. 1—9 (ܐ ܐܝܟ ܕܐ), 16—18, 24, 25. There is a space of two lines and a half probably for the title of the Gospel.

23. The eighth Sunday after the Epiphany, f. 62 *b*.

Rom. xv. 14—23; S. Mark i. 1—11.

24. The Friday of the Commemoration of the Sons of Adam (?), f. 65 *b*:

ܕܒܕܘܟܐ ܕܒܥܕܢ ܕܒܢܝ ܐܕܡ ܟܠܗܘܢ.

2 Corinth. v. 1—10, Hebr. iv. 12, 13; S. John v. 19 (ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܐܡܝܢ ܐܡܝܢ)—29.

25. The first Sunday in Lent, f. 67 *b*:

ܒܫܒܩܬ ܒܕܟ ܥܠ ܡܢ ܕܒܬܪ.

Ephes. iv. 17—v. 21; S. Matt. iii. 16—iv. 11.

26. Monday in the first week of Lent, f. 71 *a*.

Rom. i. 1—25; S. Matt. v. 17 (ܐܬܐ ܕܐܠܟܣܢܕܪܘܣ ܡܢ ܩܕܡ) —32.

27. Tuesday in the first week of Lent, f. 75 *a*.

Rom. i. 26—ii. 6; S. Matt. v. 33 (as above)—48.

F. 77 *b* should be followed by f. 85; cp. the marginal note:

ܫܘ̈ ܒܚܕ̈ ܒܫܢܐ ܒܫܡܠ ܘ̄ ܕ̈.

28. Wednesday in the first week of Lent, f. 85 *a*.

Rom. ii. 7—27; S. Matt. vi. 1 (as above)—18.

F. 85 is followed by ff. 79 sqq.

29. Thursday in the first week of Lent, f. 81 *b*.

Rom. ii. 28—iii. 8; S. Matt. vi. 19 (as above)—34.

30. Friday in the first week of Lent, f. 84 *a*.

Rom. iii. 9—26, followed by the last five words of Hebr. xiii. 21; S. Matt. vii. 1 (as above)—14.

F. 84 is followed by ff. 78, 86 sqq.; the note on f. 78 *b*: "leaf wanting" is therefore incorrect.

31. The second Sunday in Lent, f. 86 *b*.

Rom. iii. 27—iv. 12; S. Matt. vii. 15 (as above)—27.

32. The second Friday in Lent, f. 89 *a*.

Rom. iv. 13 followed by the words: ܫܘ̈ ܬܫܥ ܒܫܒܬ ܕ̄. ; S. Matt. xviii. 10—22.

33. The third Sunday in Lent, f. 90 *b*.

Rom. v. 1—11; S. Matt. xx. 17—xxviii. 1.

34. The third Friday in Lent, f. 93 *a*.
Rom. vii. 1—13; S. John v. 30—47.

35. The fourth Sunday in Lent, f. 95 *b*.
Rom. vii. 14—25; S. John vi. 1—15.

36. Monday of the midweek in Lent, f. 98 *a*.
Rom. vii. 26—viii. 11; S. John v. 1—18.

37. Tuesday of the midweek in Lent, f. 101 *a*.
Rom. viii. 12—27; S. John vi. 35 (ܘܐܡܪ ܠܗܘܢ ܝܫܘܥ ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܟܝ ܠܟܘܢ)—60.

38. Wednesday of the midweek in Lent, f. 104 *b*.
Rom. ix. 6—29; S. John vii. 14—36.

39. Thursday of the midweek in Lent, f. 108 *b*.
Rom. x. 1—17; S. John vi. 27 (as in no. 37)—44.

40. Friday of the midweek in Lent, f. 111 *b*.
Rom. x. 17—xi. 12 (reading ܕܡܫܬܥ for ܕܡܫܡܥ, and adding ܘܠܐ ܫܠܚ ܐܢܐ ܐܠܐ ܒܝܕ ܡܫܝܚܐ); S. John vii. 37—viii. 20.

41. The fifth Sunday in Lent, f. 115 *b*.
Rom. xii. 1—21; S. John viii. 21 (ܘܐܡܪ ܠܗܘܢ ܝܫܘܥ ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܟܝ ܐܙܠ ܐܢܐ ܘܒܥܝܬܟܘܢ ܬܡܘܬܘ)—39 (ܒܚܛܗܝܟܘܢ ܬܡܘܬܘ).

42. The fifth Friday in Lent, f. 119 *a*.
Rom. xiii. 1—10; S. John viii. 39 (ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܟܝ ܐܠܘ ܐܒܘܟܘܢ)—59.

43. The sixth Sunday in Lent, f. 122 *a*.
Rom. xiv. 10 (ܐܘ ܐܦ ܐܢܬ)—23; S. John ix. 39—x. 21 (ܒܝܫܐ).

44. The sixth Friday in Lent, or the Friday of Lazarus, f. 125 *b*:

ܒܪܒܥܬ ܥܠܥܐ ܕܒܪ ܫܒܬܐ ܕܨܘܡ ܪܒܐ ܕܐܝܪ ܠܙܪ.

Rom. xiii. 11 (ܐܬ ܕܥܕ ܗܘ ܠܢ)—13, ends on f. 125 *b*.

There is a lacuna after f. 125. Ff. 126 *a* sq. contain S. John xi. 12 (ܡܐܡܪ)—44.

45. The Sunday of the Festival of the Palms, f. 128 *b*:

ܚܡܝܫܝܐ ܕܒܪ ܩܕܡ ܕܥܠܬܐ.

Rom. xi. 13—24; S. Matt. xx. 29—xxi. 22.

46. The last Sunday of Lent, f. 132 *b*:

ܒܪ ܫܒܬܐ ܕܨܘܡ ܪܒܐ.

Hebr. i. 1 etc. as on the fourth Sunday after Epiphany (no. 11 above).

S. Matt. xxi. 23—31 (ܡܬܬܝ), f. 133 *b*.

47. There is a lacuna after f. 133. Ff. 134 *a* sqq. contain S. John xii. 16 (ܟܕ ܐܬܕܟܪ ܝܫܘܥ)—43, from the Gospel for the last Tuesday of Lent.

48. The last Wednesday of Lent, f. 136 *a*:

ܒܪ ܫܒܬܐ ܕܨܘܡ ܪܒܐ.

Hebr. ix. 11—25; S. John xiii. 1—17.

49. Thursday of the Passover, f. 139 *b*:

ܚܡܝܫܝܐ ܕܦܨܚܐ ܕܡܐ.

1 Corinth. v. 7 (ܠܡܐ)—8, x. 15—17, xi. 23—34; S. Matt. xxvi. 17—30.

50. *a*. The Friday of the Passion, f. 142 *b*:

ܒܪ ܫܒܬܐ ܕܨܠܘܬܐ ܕܡܐ.

Gal. ii. 17—iii. 14, vi. 11—18.

b. The Night of the Friday of the Passion, f. 145 *a*:

ܒܪܒܣܒܗ ܕܠܠܐ ܒܫܥ ܒܡܐ ..

S. Matt. xxvi. 31 (ܐܡܪ ܠܗܘܢ ܟܠܗܘܢ ܬܬܟܫܠܘ)—75.

51. The Friday of the Passion, f. 149 *b*:

ܒܪܒܣܒܗ ܒܫܥ. ܒܗܘ ܐܡܪ ܠܗ ܐܝܟ ܕܐܬܐ ܐܢܫ ܠܐ ܢܫܬܟܚ.

S. Luke xxii. 63—xxiii. 12, Matt. xxvii. 3—10, 19, Luke xxiii. 13—23, Matt. xxvii. 24, 25, Luke xxiii. 24—45 (ܣܟ), Matt. xxvii. 51—54, John xix. 23—42, Matt. xxvii. 60.

52. The Great Saturday, the Eve of the Great Sunday of the Resurrection, f. 157 *b*:

ܒܪܒܗ ܒܗ ܒܗܘ ܒܫܒܥܬܐ ܒܡܐ ܐܡܪ ܠܗ ܒܬܠܡܝܕܘܗܝ.

S. Matt. xxvii. 62—66.

53. The Mysteries on the Eve of the Sunday of the Resurrection, f. 158 *a*:

ܒܢܝ ܒܡܐ ܒܫܒܥܬܐ ܒܬܠܡܝܕܘܗܝ.

A marginal note has been partly cut off. All that remains are the words . . . . ܘ ܐܠܦ, and below . . . ; ܫܒܥ.

S. Matt. xxviii.

54. The Eve of the Sunday of the Resurrection, f. 159 *b*:

ܒܡܐ ܒܟܬܒ ܐܡܪ ܒܫܒܥܬܐ ܒܬܠܡܝܕܘܗܝ.

1 Corinth. i. 18—31.

55. The Mysteries on the Night of the Resurrection, f. 161 *a*:

ܒܢܝ ܒܠܠ ܒܬܠܡܝܕܘܗܝ.

1 Corinth. xv. 20—28.

56. The Night of the Resurrection, f. 162 *b*:

ܒܠܠ ܒܬܠܡܝܕܘܗܝ.

S. Luke xxiv. 1—12.

57. The reading for the Baptism on the Morning of the Resurrection, f. 164 *a*.

Titus ii. 11 etc., see no. 3 above.

ܒܗܝܢ ܕܒܨܦܪ ܕܡܥܕܢܐ ܕܩܕܡ ܡܫܝܚܐ ܐܠܗܢ ܘܦܪܘܩܢ ܥܠ ܟܠ
ܥܡܐ ܕܒܝܬ ܒܪܝܬ.

58. The Mysteries on the Great Sunday of the Resurrection, f. 164 *a*:

ܒܪܟܬܐ ܕܡܫܝܚܐ ܕܩܡ ܡܢ ܒܝܬ ܩܒܪܐ.

Rom. v. 12—vi. 11, Heb. xiii. 20—21.

59. The Mysteries on the Great Sunday of the Resurrection, f. 166 *b*:

ܒܪܟܬܐ ܕܡܫܝܚܐ ܕܩܡ ܡܢ ܒܝܬ ܩܒܪܐ.

S. John xx. 1—18. It ends in the middle of f. 168 *b*.

Ff. 168 *b* (lower half), 169, 170 *a* are blank, for f. 170 *b* see below, p. 1077.

60. [The Friday of the Confessors.]

F. 171 *a*, Hebr. xi. 36 (ܒܝܡ ܟܕܘܫ)—xii. 2; S. Matt. x. 16—28 *a* (f. 172 *b*), 28 *b*—33, xv. 11 (f. 174 *a*). (For f. 173 see no. 94 below.)

61. The second Sunday of the Resurrection, or New Sunday, f. 174 *a*:

ܕܡܫܝܚܐ ܩܐܡ ܡܢ ܒܝܬ ܩܒܪܐ ܒܝܘܡ ܚܕ ܒܫܒܐ ܒܪ ܫܒܬܐ
ܕܒܪܝܫ ܫܒܬܐ.

Hebr. x. 19—xi. 1, 1 Tim. i. 17; S. John xx. 19—31.

62. The Commemoration of S. George on the 24th Nisan, f. 177 *b*:

ܕܒܥܕܐ ܕܡܪܝ ܓܝܘܪܓܝ ܒܬܪ ܫܡܗ ܩܕܝܫܐ ܕܐܬܐ
ܕܫܗܕ ܒܣܘܪܝܐ.

A blank space of about one and a half lines has been left for the Epistle.

S. Matt. x. 37 (ܡܢ ܕܐܒ ܘܐܡ ܠܐ ܡܫܟܚ ܐܢܬ ܠܝ)—42, xix. 27—30.

63. The third Sunday of the Resurrection, f. 178 *b*.

Ephes. i. 15 (ܘܐ ܡܢ ܕܐ ܐܦ ܐܢܐ ܫܡܥ)—ii. 6, and the last five words of Hebr. xiii. 21; S. John xiv. 1 (ܡܢ ܕܐܒ ܘܐ ܡܫܟܚ ܐܢܬ ܠܝ)—14.

64. The fourth Sunday of the Resurrection, f. 181 *a*:

ܕܫܒܝܚ ܐܢܐ ܠܟ ܡܐ ܕܐܒ ܕܫܒܝܚ ܐܢܐ ܠܟ ܒܟ ܕܐ ܐܒܐ ܕܫܒܝܚ ܐܢܐ ܠܟ ܒܟ ܕܐ ܐܒܐ.

Ephes. ii. 4—22; S. John xvi. 16 (ܡܢ ܕܐܒ ܘܐ ܡܫܟܚ ܐܢܬ ܠܝ ܐܦ ܐܢܐ ܫܡܥ)—33.

65. The fifth Sunday of the Resurrection, f. 184 *b*:

ܕܫܒܝܚ ܐܢܐ ܠܟ ܡܐ ܕܐܒ ܕܫܒܝܚ ܐܢܐ ܠܟ ܒܟ ܕܐ ܐܒܐ ܕܫܒܝܚ ܐܢܐ ܠܟ ܒܟ ܕܐ ܐܒܐ.

Philipp. ii. 1—11 and the last five words of Hebr. xiii. 21; S. John xxi. 1—14.

66. The sixth Sunday of the Resurrection, f. 187 *a*.

Coloss. i. 3—20; S. John xvii.

67. The Ascension of our Lord, f. 190 *b*:

ܕܒܟ ܕܫܒܝܚ ܐܢܐ ܠܟ ܡܐ ܕܒܟ ܕܫܒܝܚ ܐܢܐ ܠܟ ܡܐ.

Ephes. iv. 1—16, 1 Tim. iii. 16, Hebr. xii. 2 (ܒܟ ܕܐ), and the last five words of ib. xiii. 21; S. Luke xxiv. 36—53.

68. The Sunday after the Ascension, f. 193 *b*:

ܕܫܘܥܝ ܒܪ ܢܘܢ ܕܐܡܪ ܠܬܠܡܝܕܘܗܝ ܘܠܟܠ ܫܠܝܚܐ ܒܬܪ ܕܐܬܦܠܓ ܡܢܝ ܠܥܠܡ.

Hebr. iv. 14—v. 10; S. Mark xvi. 2—20.

69. Pentecost, f. 196 *a*:

ܫܡܥܘ ܒܢܝ ܒܢܝ ܕܐܢܫ ܕܐܦ ܐܢܐ ܐܡܪ ܠܟܘܢ.

1 Corinth. xii. 1—11, 2 Corinth. xiii. 11—13; S. John xiv. 15 (ܐܡܪ ܐܢܐ ܕܐܒܥܐ ܠܟܘܢ)—17, 25, 26, xv. 26—xvi. 15.

70. The day of the Adoration, f. 199 *a*:

ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ.

S. John iv. 4 (ܐܡܪ ܠܗ)—42.

71. The Friday of Gold, f. 201 *b*.

1 Corinth. iii. 10—17, xvi. 13, 14, 19—24; S. Luke vii. 2 (ܥܒܕ ܠܡܐ)—23.

72. The second Sunday of the Apostles, f. 205 *a*.

2 Thess. i. 3 (ܚܝܒ ܠܢ)—12, and the last five words of Hebr. xiii. 21; S. Luke vii. 31 (ܐܡܪ ܐܢܐ ܕܐܬܐ ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ)—50.

73. The third Sunday of the Apostles, f. 208 *a*.

2 Corinth. iii. 4—18; S. Luke x. 23 (ܐܡܪ ܠܗܘܢ ܕܐܒܥܐ ܐܢܐ ܐܡܪ ܠܟܘܢ)—42.

74. The fourth Sunday of the Apostles, f. 211 *a*.

Gal. i. 6—ii. 8, Ephes. iii. 20, 21; S. Luke vi. 12—46.

75. The fifth Sunday of the Apostles, f. 216 *b*.

1 Tim. i. 3 (ܐܝܟ ܕܐܬܝܬ ܠܟ)—17; S. Luke xii. 16 (ܐܡܪ ܠܗܘܢ)—34.

76. The sixth Sunday of the Apostles, f. 219 *b*.

1 Corinth. viii. 1—ix. 12; S. Luke xii. 57 (ܐܡܪ ܠܗ̇ ܠܥ̈ ܕ ܒ̈ ܐ̈ ܕ ܐ̈ ܕ ܐ̈ ܕ

83. The fifth Sunday of Ḥallēlaini, f. 245 *a*:

ⲙⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲧⲁⲕⲟⲥⲧⲏ ⲙⲡⲓⲥⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏⲥⲟⲩⲥ ⲡⲉⲛⲛⲟⲩⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲁⲃⲃⲁ ⲡⲓⲁⲣⲓⲁⲛⲟⲥ ⲙⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ ⲙⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲛⲧⲓⲟⲭⲓⲁ ⲙⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ ⲙⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲉⲫⲉⲥⲟⲥ ⲙⲡⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲕⲁⲥⲧⲣⲟⲛ

2 Corinth. x. 3—18; S. Matt. xiii. 24 (ܐܡܪ ܠܗܘܢ ܐܚܪܢܐ ܕܡܬܠܐ)—43.

89. The Invention of the Cross, f. 263 *b*:

ܕܡܙ ܥܠܝܗ ܗܘܬ ܕܒܙܘܗܝ ܘܣ ܕܒܟܝܗ ܕܡܙ ❖ ܣܘ

ܦܠܘܣ ܙܟܝ ❖ ܕܒܟܝ ܒܙܚܝܗ ܕܥܠܝܗ ܕܡܙ.

S. Luke xxiv. 13—35.

90. The first Sunday after the Invention of the Cross, f. 265 *b*:

ܕܡܒܪܟܙ ܒܗܡܙ ܕܒܗ ܙܚܝܗ.

1 Corinth. ix. 13—27; S. Matt. iv. 12—v. 16.

91. The second Sunday after the Invention of the Cross, the fifth of Elias, f. 269 *b*:

ܕܡܒܪܟܙ ܒܟܒܟܝ ❖ ܕܥܠܝܗ ❖ ܙ ❖ ܟܠ. ܒܟܠ ❖ ܕܡܒܪܟܙ ܘܣ ܙܚܝ ❖ ܐ ❖ ܒܡܚܝ.

S. Matt. xvii. 14 (ܙܟܪ ܠܐ ܐܡܪ ܙܗ ܕܒܟ)—27.

92. The third Sunday after the Invention of the Cross, the sixth of Elias, f. 271 *a*:

ܐܩܙ ܕܚܝܗ ܟܠ. ܒܟܠ ❖ ܐ ❖ ܙܚܝܗ ܙܠܗ ܕܡܒܪܟܙ

ܒܟܝ ❖ ܦܠܘ ❖ ܙܡܒ ❖ ܒ ❖ ܕܡܒܪܟܙ ܘܣ ܕܒ ܙܚܐ

S. Matt. xv. 21—38.

93. The fourth Sunday of the Cross, and last week of Elias, f. 272 *b*:

❖ ܥܠܝ ܙܐܟܙ ܒܠܐܟ ❖ ܕܠܟܝ ܙܕܝܗ ܕܡܒܪܟܙ

1 Corinth. xi. 3—16 *a*. F. 273 is followed by f. 173 containing *v.* 16 *b*, and S. Matt. xviii. 1—10 (ܒܙܒ). F. 274 *a* contains S. Matt. xviii. 10 (ܒܟܬܒ)—18.

94. The first Sunday of Moses, the fifth of the Cross, f. 274 *b*:

ܒܫܒܝܥܝ ܩܕܡܝ ܒܡܕܒ ܡܫܐ ܒܫܡܫܐ ܒܝܠܕܐ.

2 Thess. ii. 15—iii. 19; S. Matt. xx. 1 (ܐܡܪ ܝܫܘܥ ܠܬܠܡܝܕܘܗܝ)—16.

95. The second Sunday of Moses, the sixth of the Cross, f. 277 *b*:

ܒܫܒܝܥܝ ܒܥܕܪ ܒܫܡܫܐ ܒܪܐܫ ܒܝܠܕܐ.

Ephes. v. 21—vi. 9; S. Mark v. 22—34 (ܕܐܠܦ).

96. The third Sunday of Moses, the seventh of the Cross, f. 280 *b*:

ܒܫܒܝܥܝ ܒܐܠܦ ܒܫܡܫܐ ❖ ❖ ❖

ܕܡܫܝܚ ܡܢ ܠܚܢܟ ܕܟܠ ܢܦܫ ܐܬܦܪܕܘ. ܐܬܦܪܫ ܒܗ
ܟܠ ܕܒܟܝ. ܘܠܐܚܕ ܐܢܫ ܟܠ ܡܕܒܪܘ..

There are marginal notes (omissions etc.) on ff. 110 *b*, 134 *b* (ܒܙܡܢܗ ܕܐܠܥܙܪ after ܟܕ Jn. xii. 23), 146 *b*, 180 *b*, and on f. 39 *a* the original reading in Heb. ii. 9 ܡܢ ܐܠܗܐ has been erased and replaced by ܒܛܥܘܬ ܕܐܠܗܐ.

There is some Malayālim (?) at the foot of f. 224 *a*. Ff. 169 170 *a* are blank.

On f. 1 *a* is the title: *Lectiones ex Novo Testamento.* An index table to a number of the lessons has been written on the inside cover and on a leaf inserted at the beginning.

The title outside is LECTIONES EX NOVO TESTAMENTO SYR.

Buchanan collection.

Oo. 1. 18

Paper, about $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 318 leaves, the last three of which are blank; 27 quires of 12 leaves, except the twelfth, twentieth and the last 10; signed with Syriac letters; 19 lines on the page. All the leaves and the majority of the pages are numbered with Syriac letters. Neatly written in a pointed cursive Nestorian; probably of the xviiith cent.

1. The Major and Minor Prophets, etc. in the order indicated below. The title of each book is usually written along the head of every pair of leaves, and the division into chapters is marked.

ܒܟ ܫܠܚ ܕܡܪ ܒܥܘܕ ܡܥܫܐ ܕܒܚܘܕܫܐ ܕܢܒܝ
ܘܒܟܠ ܕܡܠܐ ܒܠܫܢ ܡܥܬܩ ܠܡܕܡ ܕܐܬ ܒܥܬܐ.

a. Isaiah, f. 1 *a*.

b. Jeremiah, f. 69 *b*.

c. Lamentations, f. 141 *b*.

d. Baruch (chaps. i—vi.), f. 147 *a*.

e. Ezekiel, f. 156 *a*.

f. Daniel (with the usual rubricated glosses), f. 222 *a*, and the Song of the Three Children (ff. 227 *a*—230 *a*).

g. Susanna, f. 248 *a*.

h. Bel, f. 250 *b*: ܕܢܝܐܝܠ ܘܗܒܩܘܟ.

i. The Dragon, f. 252 *a*: ܕܢܝܐܝܠ ܘܡܪܕܟ.

j. Hosea, f. 253 *b*.

k. Joel, f. 264 *a*.

l. Amos, f. 267 *b*.

m. Obadiah, f. 275 *b*.

n. Jonah, f. 277 *a*.

o. Micah, f. 279 *b*.

p. Nahum, f. 285 *b*.

q. Habakkuk, f. 288 *a*.

r. Zephaniah, f. 291 *a*.

s. Haggai, f. 294 *a*.

t. Zechariah, f. 296 *b*.

u. Malachi, f. 308 *b*.

2. The Song of Songs, f. 312 *a*.

This recension of Baruch and Susanna appears to differ entirely from Lagarde's (p. 93); e.g. Baruch i. 1, f. 147 *a*:

ܘܐܠܝܢ ܡܠܝ ܗܘܘ ܒܟܬܒ ܕܒܝܫ ܒܝܪܚ ܕ ܫܢܬ ܕ ܐܪܒܥ

ܣܪ ܒܝܪ ܕ ܒܒܠ ܕ ܝܟܢܝܐ ܕܐܬ ܒܒܠ. ܘܐܬܐ ܡܪܝ ܒܪܟ

ܒܢܝ. ܘܩܪܐ ܒܣܡܗ ܕܒܪܘܟ ܠܝܫܘܥ ܒܪ ܢܪܝܐ ܘܠ

Ib. chap. vi. 65 sqq., f. 155 *b*:

ܠ ܐܢ ܠܡܗܝ ܠܡܠܟ ܐܠ ܕܕܝ. ܐܠ ܡܣܡ ܫܠܡ

Space has been left for subscriptions and titles (which are ornamented, cp. especially f. 263 *b*) on ff. 141 *b*, 222 *a*, 279 *a*, and for each of the last seven books.

The contents have been written on a leaf at the beginning.

Buchanan collection.

Oo. 1. 21

Paper, about $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 130 leaves; 15 quires of 10 leaves, except the first and eighth 8, the seventh 11, the ninth and eleventh 12, the tenth and twelfth 6, the fourteenth 5, and the last 2; 17 lines on the page. Written in several inelegant Nestorian hands, with occasional points, probably of the xviiith cent. The volume contains:

1. The Acts of the Apostles, according to the Pĕshīṭṭā version, divided into *capitula,* which are numbered throughout, f. 1 *b*:

ܗܘ ܕܗܘܝ ܫܡܗܬ ܥܠܝ ܦܪܫܓ ܥܠ ܕܝ ܫܡܗܬ ܥܠ ..

ܒܪܫܝܬ .. ܦܪܩ ..

2. The Apocalypse (on the text, cp. Oo. 1. 11, no. 7, above, p. 1054), f. 90 *b*. Ends on f. 130 *a*.

Ff. 19 *b*, 25 *b*, 126 *b*, 131 *b*, and some leaves inserted at the end are blank.

F. 28 *b* is blank save for the scrawl ܫܡܥܘܢ ܟܐܦܐ ܥ . . ., on f. 28 *a* are some unimportant notices, e.g. ܟܬܒ ܒܝܕ ܝܘܚܢܢ ܥܠ ܟܬܒ ܐܦܣ ܥܠ, etc.

F. 129 *b* contains various notes, e.g. the three ܫܡܐ given to our father Adam, viz. ܥܠܝܐ ܥܠܝܐܣܐ ܥܠܝܐܠ, and the names of the festivals falling on Sunday. On f. 130 *a* are some scrawls.

Upon some leaves inserted at the beginning are: (1) a *Sūgīthā* on the thief Titus who was crucified with Christ, f. 1 *a*; (2) the way to find Lent, written in Malayālim (a translation accompanies on a loose sheet of paper), with the following introduction, f. 2 *a*:

ܕܐ ܠܘ ܫܢ ܟܐ ܕܟܬ ܕܟܬ ܒ ܕܐܡܪ ܟܐܦ ܕܟ ܕܐ ..

(3) a note referring to the Synod of Constantinople, A.D. 869.

ܕܟ ܒ ܕܐ ..ܐܡܪ ܒ ܫܢ ܐ ܟܬ ܐ ..ܐ ..ܐ ..

ܐܝܠܝܐ ܕܫܓܫܐ ܕܟܬܒ ܟܠ ܫܠܝܚܐ ܡܢ ܟܦܪܢܚܘ.

ܘܥܠ ܪܫ ܡܐܡܪܐ ܩܕܡܝܐ ܒܗ ܫܒܩ.

At the head of f. 1 *b* is written in pencil *Ant.* [= Antioch] *Praxeis.* The title on the inside cover is *Acta Apostolorum et Apocalypsis Syriacè;* outside: *ACTA APOSTOLORUM SYRIACE.*

Buchanan collection.

Oo. 1. 22

Paper, 8 in. by 5½; 139 leaves; 15 quires, signed with Syriac letters, of 10 leaves, but the first has 5, the fourth 8, and the sixth, eighth, ninth and last 9; there is considerable confusion in the arrangement of quires 6—8, f. 42 is followed by f. 52 (Ps. lx.), and ff. 44—51 are followed by ff. 139, 43 *b*, 43 *a*, 60, 54—59, 53, 61 sqq.; 19—20 lines on a page. Written in two Nestorian hands, with points, probably of the xvi—xviith cent.

A Psalter similar to Add. 1966 (see above, pp. 25 sqq.) and Add. 2036 (see below), comprising the following items.

1. The Psalms, with headings, prayers, etc. The ܣܘܟܠܐ and ܡܙܡܘܪܐ are indicated. Some of the prayers have been written in the margins. F. 1 *a* begins with ܠܡܢܨܚ Ps. iii. 4.

2. The Canticles:

   a. The first Song of Moses, Ex. xv. 1—21; f. 102 *a.*

   b. The Song of Isaiah, xlii. 10—13, xlv. 8; f. 103 *a.*

   c. The second Song of Moses, Deut. xxxii.1—21*a*; f. 103*b.*

   d. The third Song of Moses, Deut. xxxii. 21*b*—43; f. 104*b.*

3. Hymns, f. 105 *b*:

ܗܘ ܕܐܬܫܡ ܒܡܫܝܚܐ ܕܒܝܬ ܒܒܝܬ ܠܥܠܡ ܥܠ

ܒܟ ܕܒܝܫ ܐܚܝܡܪ ܕܡܬܬ ܐܟܬܒܐ ܐܚܪܢܐ ܕܫܒܚܬ
ܒܝܕܝܗ ܐܒܗܬܐ ܟܬܒ (*sic*).

In many cases the name of the author has been erased.

a. f. 105 *b*; *b.* f. 106 *a* (nearly a whole line has been erased after ܕܒ ܫܡܥ ܠܡܕ ܠܒܕܒ); *c.* f. 107 *a*; *d.* f. 107 *b*; *e.* f. 108 *b*; *f.* 109 *a*, see above pp. 28 sqq. (*a* to *f*); *g.* f. 109 *b*, see p. 30 *h*; *h.* f. 109 *b* (see p. 31 *i*) has this note: ܟܬ. ܐܒ (the name is erased) ܒܝ ܕܡܕ ܕܟܘܒ ܐܡܐ ܐܡܐ. ܠܐ ܐܦ ܐܢ ܟܠ ܠܕܕ ܕܠܒ ܐܦ ܐܢ ܐܒ ܕܡܕ ܕܡܕ; *i.* f. 110 *a*, see above, p. 31 *j*; *j.* f. 110 *a*, see p. 31 *k*; *k.* Hymns for the ferial days, see p. 31 *l*. The title of the first runs, f. 110 *b*: ܠܡܕ ܕܡܫܡ ܕܒ (the name is erased) ܐܡܪ ܐܒ. ܟܬ ܕܒ ܐܡܪ ܠܐ ܠܒܕ ܐܒ. The third is ascribed to ܕܒ ܬܐܘܕܘܣ (erased) or, as others say, Thomas of Edessa, f. 111 *a*. In the fourth, Mār Abimelech (name erased) bears the title, ܟܐ ܕܒ ܕܐܒܕ ܕܐܒܝ. The sixth is ascribed by some to Mār Abraham of Nethpar (ܐܒܪܗܡ ܕܒܪ ܢܦܪ), f. 112 *a*; *l.* Hymns, f. 113 *a*, see p. 33 sqq. (*m*); *m.* *Conciones*, f. 117 *a*, see p. 35 (*o*); *n.* Hymns of the martyrs, f. 122 *a*: ܐܒ ܟܠ ܕܫܒܚ ܕܐ ܒܟ ܕܟܐ ܐܒ.

These are followed on f. 137 *b* by the beginning of the hymn for the morning of Sunday, see below Add. 2036, 3 (*o*).

The MS. breaks off at f. 139 *b*.

The title outside is *Psalter et Liturgia.*

Buchanan collection.

Oo. 1. 25

Paper, $7\frac{3}{4}$ in. by 5; 291 leaves (ff. 1, 2, 289—291 are torn, f. 290 *b* is blank); 29 quires of 10 leaves, except the first 9, and the ninth 12; 19 lines on a page. Written in different Nestorian hands probably of the xvith century.

This MS. contains the Gospels and Acts in the Pĕshīṭṭā version. The *capitula* are numbered separately in each Gospel and continuously throughout the four. It has been carefully collated and corrected.

1. S. Matthew. Imperfect; f. 1 *a* begins with chap. i. 12 *b*.
2. S. Mark, f. 55 *b*.
3. S. Luke, f. 100 *b*. In ch. x. 1, 17 (f. 129 *a*, 130 *a*) ܫܒܥܝܢ has been inserted after ܬܪܬܝܢ.
4. S. John, f. 173 *a*. Chap. vii. 53—viii. 11 is wanting.
5. Acts, f. 227 *b*. In ch. xx. 28 (f. 272 *a*) the reading is ܒܕܡܐ ܕܝܠܗ.

Subscription, f. 290 *a*:

ܫܠܡ ܦܥܠܐ ܕܫܠܝܚܘܬܐ ❖ ܫܠܡ ... ܕܫܠܡ

ܫܠܡ ❖

At the head of f. 2 *a* is the pencil note: *Antioch Euangelion.*

The outside title is EVANGELIA ET ACTA APOSTOLORUM *Syriace.*

The contents have been written on a leaf inserted at the beginning.

Buchanan collection.

Oo. 1. 26

Paper, 8 in. by $5\frac{1}{2}$; 296 leaves, slightly injured by insects (ff. 44—56 rather torn); 22 quires of 12 leaves, but the first six have 16, the seventh 18, and the last 14; signed with Syriac

letters; 19—22 lines on a page. Written in different Nestorian hands, with points, probably of the xvii—xviiith cent.

The Pentateuch, according to the Pĕshīṭṭā version, with headings, and, in the case of Genesis and Exodus, divided into sections which are numbered separately.

1. Genesis, f. 1 *a*.
2. Exodus, f. 67 *a*.
3. Leviticus, f. 114 *b*.
4. Numbers, f. 165 *a*.
5. Deuteronomy, f. 235 *b*.

The MS. breaks off at the end of Deut. xxxiii. 21 with the catchword ﻣُﻠْﺠَﺄ.

The text of this MS. has been corrected by later readers, and, in Genesis, the chapters have been marked in the margin with Syriac letters. There are a few notes in English.

The contents have been written on a leaf inserted at the beginning.

On f. 296 *a* are the words: ܫܡܘܬ ܕܟܬ ܒܪܫܝܬ ܡܫܐܠ ܠܗ ܐܠܗ ܡܫܐ ; also *Hic liber vocatur Orraita* [= ܐܘܪܝܬܐ] *id est quinque libri Moysis seu Pentateuchi* (the same hand in Oo. 1. 7, f. 238 *a*). There are notes in Malayālim and Syro-Malayālim on ff. 1 *a*, 296 *a* and *b*. F. 52 *b* is blank.

Buchanan collection.

Oo. 1. 27

Paper, $7\frac{1}{2}$ in. by $5\frac{1}{2}$; 192 leaves; 20 quires of 10 leaves, except the first 8, the twelfth 12, and the last 2 (viz. ff. 127, 128 bound up with the thirteenth quire); signed with Syriac letters; 27 lines on a page. Written in a mixed Nestorian hand, with occasional points, probably of the xviiith cent.

The Pentateuch, according to the Pĕshīṭṭā version.

1. Genesis, f. 1 *b*.
2. Exodus, f. 49 *b*.
3. Leviticus, f. 91 *a*.
4. Numbers, f. 120 *a*. F. 162 containing Nu. xxvi. 4 *b*—43 *a* should come after f. 151.
5. Deuteronomy, f. 163 *b*.

The MS. breaks off at Deut. xxxi. 7, but ff. 127, 128 are misplaced leaves (of the twentieth quire) which continue as far as chap. xxxiii. 6 *a*.

The following readings have been noticed: Gen. xlix. 1—27, *v.* 2 ܕܒܪܟ ܒܪܟ (a line is placed above the first word); *v.* 4 ܐܬܪܟ (a line above the first ܟ); *v.* 5 ܫ ܕܫܡ (ܫ is written below the ܕ); *v.* 6 ܕܒܥܬܟ (altered into ܕܒܥܬܟ); in Ex. xv. *v.* 20 the scribe wrote ܒܝܕ ܐܚܬ ܢܒܝܐ ܕܡ. ܢ. ܒܝܕ ܐܚܬ ܢܒܝܐ ܕܡ, the omission has been made good in the margin (reading ܕܡ).

The text of this MS. has been carefully corrected by readers, and the chapters have been marked throughout by a later European hand.

The leaves containing Exod. chaps. xxxii.—xxxvii. and Lev. xiii.—xvi. have changed places. The contents have been written on a leaf inserted at the beginning. There are some characters in Malayālim and Syriac on f. 1 *a*.

Buchanan collection.

Oo. 1. 28

Oriental paper, about $7\frac{1}{2}$ in. by $5\frac{3}{4}$; 110 leaves, numbered with Syriac letters on the reverse side (ܡܣ is repeated after ܡܒ, and ܚܕ, ܟܕ are omitted); 10 quires, signed with Syriac

letters, of 12 leaves, except the first and second 11, the third 10, and the last 6 (originally 8); 19 lines on a page. Ff. 1 *a*, 109 *b*, 110 are blank. Written in an inelegant Nestorian, pointed, and dated A.D. 1798. The MS. has suffered much owing to the brittle character of the paper, and in many places the rubrics have almost entirely faded.

The ܩܛܝܪܬ ܟܘܪܟܡ ("Necklace of Hyacinths") or *Linea Margaritarum,* a Roman Catholic theological work in fifteen chapters, translated from the Arabic by Joseph of 'Ainkâvâ in the province of Arbīl or Rehoboth in A.D. 1798.

Introduction and translator's preface, f. 1 *b*:

the next five lines] ... [are illegible

... (erased) ... (f. 2 *b*) ... (*sic*) ...

ססצ בצוא זלא ססבבסגוי צצ׳. ססצבש סססגי לאלבס
בוס ׳ַמּאסא סבבוסגי סבבַסגי. סזבש סצסבוי זבַסוסב
בסבַר: סַגוי ❖

Chap. 1, f. 3 *b*:

בסשסגי סַבסשי. ..... בשס זס שַבישַ בזלסשַּׁוסי
בזלאַגַּסס זַסבש זשש. זאלא בשסשבשי לסשסללס שלאסש.
בשלאַגַּסס זַסבש זשש. זאלא בשסשבשי לסשסללס שלאסש.
בשסשבשי לסשסללס שלאס

לב מהמ׳ ביתהם׳ מלאם אמיתי לילות. אל תוי
חמיד בלמיד ולא לו אלהיו בחיקו. אכ׳

Chap. 3, f. 16 *a*:

בשמת אלמיו. מיכל מי בחלקיו בחמיתו
שניתי ליהמ׳ ביתהם׳ ... אשתם אל בחמיתו.

Chap. 4, f. 22 *a*:

... ביהו בי אחיתו אמר חתו ויהיו מיכיהו
בלילה מיתתהו ביהויכין. מי בחיהיו הם ליה ביהו
ביהיו בחמיתו לחיתי בלא אחיתם׳ ... אכ׳

Chap. 5, f. 28 *b*:

בשמת אחיהו. מיכל מי בחמיתו אלהיו בחמיתו
ל[אמת] אל בלהיתו מיכל אמר [תמיתו] בו
בילהיו אלהיתו ליאתם׳ בחתם אמיר ביהו. לילי
בית־מי אִיזֶבֶל בחתיתו. ליי בישם ותהו אלהיו
לילות בית לבחשיתם. אכ׳

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Chap. 6, f. 33 *a*:

ꝓꝛꝏꝓꝫ ꝺꝛꝺꝛꝺꝛꝏ ꝏꝉꝉ ꝏꝉ ꝏꝉ ꝏ

Chap. 10, f. 55 *a*:

ל-ש-ט-ל-ג-ל. אבלד לנוטוש ישתלש ישטוד ביטוש אלטוש שוטל ביטוש. וישבלד לטוד ליש ישלשטש אלטוש שוטל ביטוש. **טז.**

Chap. 12, f. 70 *b*:

לשטוש [ישלש mg. ישלש] שטל שו טישבל יבל אטשטוש אשלש. ביטשישטשל ישש . . טישבלוש אלשלש אלל ליאל ישאשוישם (f. 55 *b*) אלל ליאוטש יליש ליטל וישבלד לאשבלשטשוטו אלשלש. **טז.**

Chap. 13, f. 79 *a*:

ל-ש-ט-ל-ג-ל. אבלד לנוטוש ישתלש ישטוד ביטוש אלטוש שוטל ביטוש. וישבלד לטוד ליש ישלשטש אלטוש שוטל ביטוש. **טז.**

Chap. 11, f. 59 *a*:

ל-ש-ט-ל שלש-ש-לש. אבלד לנוטוש ישתלש ישטוד ביטוש אלטוש שוטל ביטוש. וישבלד לטוד ליש ישלשטש אלטוש שוטל ביטוש. **טז.**

Chap. 10, f. 55 *a*:

ל-ש-ט-ל ש-ש-לש. אבלד לנוטוש ישתלש ישטוד ביטוש אלטוש שוטל ביטוש. וישבלד לטוד ליש ישלשטש אלטוש שוטל ביטוש. **טז.**

ديلد لم لمدلمد؛ جمصحنده؛ حدمد لدم. لمدّنمد؛ حمّنحد؛
لمفيّة؛ حدمه‌لم. حمم.. وهي مهة؛ حمّدلمّة حمد؛
لمصحنمدمم حدّنمد؛ ملّحدلم ذَنْو؛ حمصحّت مّحيد وهسد؛
جمنّمد. لو مه؛ مد؛ حدهلم لمدلمد؛ حدمصحنمد كمصمد؛
حمّحّد مد؛. مه.

Subscription, f. 107 *b*:

عولمد؛ وهصحنده؛ حيلم حمهنّلمد؛ ملمد.

Extracts from the Appendix, f. 107 *b*:

لد؛ هسملّ وهنيد؛ وحمد؛ حدحنّ حمدلّ لحنّمد؛ لحنّمد؛ دنّنمصمد
حمّنحد؛. مح مهنّ صمده حدمه لمصم؛ هدلد؛ وهمحيد؛. مهده

حمصمد؛ حزنّحدهنّ؛. هيلمد حيحمللم لحصد؛ حدحنّ

Chap. 14, f. 84 *b*:

لد؛ لمنّمد؛ دهنّ تّمسده؛ لمحد؛ حدهصحم؛ هصمد؛ ليحد.
مه.

Chap. 15, f. 95 *b*:

عصمد؛ حسهنّحدهنّ؛. هيلمد عمنّد؛ صمحنّد؛ لمدلّ

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בדלבית. סר. שמו בית הסוהר בין הרוב לבין הגדר
הנדון שהרגל הזה שמו הלבית. אינו מדתבי בין
הלא לשון בית סוהר: בתחומו מוקף הסוהר בלא
הלבית הזה: ואין בתוכו מלון לאורחים הבאים
לשם: ואין בתוכו מלאכת שום מין מן המינין:
אחוזת שלטונו של המלך בתוכו הרי הלבית. בלא הרשות לאחוז
אדם שלום. אבל התיר בהוראתו שיהו שלוחי הסוהר
רשאין בלא הרשות להכותו: ואשמה לשון
שם בלא הרשות בתוך ביתו של הנכנס: ואין בלבית

לבל יש חטא שהוא אדיר לו יהיה לבל ושהרגל
ענין אחרון לבלשון בהוראתו, ואחרון שהוא שהרגל.
השטה הזה בלבל[ו] ש[. . .]ה שלשון . . . ואשמאה
בין . . .ן הרוב שבל שוטרי האחוזה הזה שהוא

ܟܬܒ ܗܢ ܣܦܪܐ ܒܫܢܬ .....]ܕܢ ܥܠ ܡܪܝ ܐܒܪ[ܗܡ ... ܕܒܪ ....
ܐܚܘ ܕ[ ]ܒܪ ܣܪܓܝ ܡܢ ܩܘܛܝܐ ܕܟܘܪ ܐ[ ]ܕܒܪ ... ܕܒܪ ....
ܕܒܪ ܐ[ ]ܕܒܪ ܐ[ ]ܕܒܪ ܐ[ ]ܕܒܪ ... ܕܒܪ ....
ܕܒܪ ... ܕܒܪ ... ܕܒܪ ...

Biblical references are marked in Syriac in the margins.

There are some notes in Ar. and Pers. at the foot of 35 *b*, 88 *a*.

The title outside is LINEA MARGARITARUM.

Buchanan collection.

Oo. 1. 29

Paper, 8 in. by 6; about 300 leaves (several of which are blank), the pages have been numbered up to 202; 27 quires (numbered in pencil beginning at the end), usually of 12 leaves; 20—22 lines on the page. Written in various mixed Nestorian hands, probably of the xvii—xviiith cent. IV. and XVI. are probably older.

The MS. which is imperfect, contains various orders, treatises etc. bound up with certain "prohibited" matter.

I. Various Ordinations and Prayers. P. 1:

ܟܬܒ ܣܕܪ ܕܡܬܩܪܝܢ ܒܗ ܩܕܡ ܟܗܢܐ ܘܫܡܫܢܐ ܘܫܪ ܩܕܡ ܡܪܝ ܐܒܪܗܡ ܘܫܪ ܩܕܡ ܡܪ ܝܘܚܢܢ ܘܫܪ ܩܕܡ ܡܪ ܝܥܩܘܒ ܘܫܪ ܩܕܡ ܡܪ ܐܦܪܝܡ ܘܫܪ ܩܕܡ ܡܪ ܒܫܠܝܐ ܘܫܪ ܩܕܡ ܡܪ ܐܝܘܒ ܘܫܪ ܩܕܡ ܡܪ ܝܘܣܦ ܘܫܪ ܩܕܡ ܡܪ ܡܪܩܘܣ ܘܫܪ ܩܕܡ ܡܪ ܠܘܩܐ ܘܫܪ ܩܕܡ ܡܪ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܘܫܪ ܩܕܡ ܡܪ ܬܐܕܝ ܘܫܪ ܩܕܡ ܡܪ ܒܪܬܘܠܡܝ ܘܫܪ ܩܕܡ ܡܪ ܫܡܥܘܢ ܘܫܪ ܩܕܡ ܡܪ ܐܢܕܪܘܣ ܘܫܪ ܩܕܡ ܡܪ ܦܝܠܦܘܣ ܘܫܪ ܩܕܡ ܡܪ ܬܐܘܡܐ ܘܫܪ ܩܕܡ ܡܪ ܡܬܝ ܘܫܪ ܩܕܡ ܡܪ ܝܥܩܘܒ ܒܪ ܐܠܦܝ ܘܫܪ ܩܕܡ ܡܪ ܫܡܥܘܢ ܩܢܝܐ ܘܫܪ ܩܕܡ ܡܪ ܝܗܘܕܐ ܐܚܘܗܝ ܕܡܪܝ ܝܫܘܥ ܘܫܪ ܩܕܡ ܡܪ ܝܥܩܘܒ ܐܚܘ ܕܡܪܝ ܝܫܘܥ ܘܫܪ ܩܕܡ ܡܪ ܝܘܚܢܢ ܒܪ ܙܒܕܝ ܐܚܘ ܕܡܪܝ ܝܫܘܥ ܘܫܪ ܩܕܡ ܡܪ ܫܡܥܘܢ ܟܐܦܐ ܘܫܪ ܩܕܡ ܡܪ ܦܘܠܘܣ ܫܠܝܚܐ ܘܫܪ ܩܕܡ ܡܪ ܬܝܡܬܐܘܣ ܫܠܝܚܐ ܘܫܪ ܩܕܡ ܡܪ ܬܐܕܝ ܫܠܝܚܐ ܘܫܪ ܩܕܡ ܡܪ ܒܪܬܘܠܡܝ ܫܠܝܚܐ ܘܫܪ ܩܕܡ ܡܪ ܡܬܝ ܫܠܝܚܐ ܘܫܪ ܩܕܡ ܡܪ ܝܥܩܘܒ

4. Another for one who has denied his faith and repents, p. 15 :

ܙܥܝܬ ܥܠ ܟܦܪ ܕܟܦܬ ܕܡܗܝܡܢܘܬܗ ܘܬܒ.

5. For the consecration of an altar, p. 16 :

ܟܬܒ ܡܫܡܫܢܐ ܕܫܡ ܩܕܫ ܩܕܫܝܢ ܡܕܒܚܐ ܘܥܠ
ܟܠ ܡܢܐ ܕܢܬܩܪܒ ܥܠܘܗܝ (ܟܦܪ) ܟܬܒ ܫܡ ܐܠܗܐ ܘܡܫܠܡ
ܠܗ ܘܬܒ.

Note the lacuna after p. 23 (catchword ܕܡܙ).

6. The consecration of the cup or Gazzā by Mār Israel of Kashkar, p. 24 ; see above, p. 342 (35).

7 *a*. Order of the tonsure of Nuns. There is a lacuna after p. 27 (catchword ܕܡܫܬܡܫ).

Subscription, p. 30 :

ܫܡܗ ܕܟܬܒ ܙܥܘܪ ܡܫܝܚܐ ܕܒܝܬ ܡܪܝ.

7 *b*. Order of the consecration of a new top for the altar, p. 30 :

ܩܕܫ ܙܒܢ ܟܕ ܟܬܒܝ ܠܡܕܒܚ ܥܝܢ.

This is followed by a note on the kind of wood which may be employed.

8. Order on the attiring of Monks, p. 38 :

ܟܬܒ ܕܝܢ ܩܕܫ ܠܡܕܒܚ ܟܬܒܝ ܘܫܡܫܢ ܟܠ ܡܢ
ܕܡܬܟܣܐ ܟܫܝܡܐ.

9. Consecration of Bishops and Metropolitans, p. 41 :

ܫܡܫܢ ܟܬܒ ܥܠ ܡܪܝ ܐܒܪܗܡ ܘܣܪܓ.

10 *a*. Canons by Mār Mārī bar Mĕshīḥāyā, p. 43:

ܐܬܬܝܗܒ ܐܒܫܡ ܐܡܪ ܒܟܬܒܐ ܩܕܫܐ ܕܐܠܗܐ ܡܫܡܗ ܕܝܫܘܥ
ܡܫܝܚܐ ܕܗܘ ܡܒܪܟ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

The dioceses named are: Nevākith (ܢܟܘܝܬ), Socotra, p. 43; the Isles of the Sea (ܐܝܣܛܪ̈ܐ ܕܝܡܐ), Persis and Karmān, the Indians and the people of Ḳaṭar, p. 44; Mārdīn, p. 45. Cp. above pp. 338 sqq. This is followed by sundry prayers.

10 *b*. A Grace, p. 50:

ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫܐ ܐܚܕ ܗܘ ܐܠܗܐ ܚܝ ܘܩܝܡ ܠܥܠܡ
ܥ. ܐ. ܐ. ܒ. ܓ. ܕ. ܗ. ܘ. ܙ. ܚ. ܛ. ܝ. ܟ. ܠ. ܡ. ܢ. ܣ. ܥ. ܦ. ܨ. ܩ. ܪ. ܫ. ܬ.
ܐܡܝܢ ܐܡܝܢ ܣܠܐ.

11 *a*. A benediction by Mārī bar Mĕshīḥāyā, p. 53:

ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܪ ܟܠ ܕܒܪ ܐܢܫ ܕܫܡܥ ܠܩܠ ܡܙܡܪ̈ܬܐ
ܥ. ܐ. ܒ. ܓ. ܕ. ܗ. ܘ. ܙ. ܚ. ܛ. ܝ. ܟ. ܠ. ܡ. ܢ. ܣ. ܥ. ܦ. ܨ. ܩ. ܪ. ܫ. ܬ.

Alphabetical.

11 *b*. A concluding benediction by Mār Elias III., p. 55:

❖ ܒܫܘܬܐ ܕܫܡܝܐ ܘܐܪܥܐ ܐܢ ܐܠܗܐ ܒܪܚܡܘ ܥܠ ܟܠ ܒܢܝ ܐܢܫܐ
ܕܐܡܝܢ ܐܡܝܢ ܣܠܐ.

See above, p. 351 (*β*).

12. Order of the consecration of water for washing, p. 58; see above, p. 345 (40).

13. The order of the consecration of the *Ṭaibūthā* and water for washing, p. 59 :

ܫܘܪܝܐ ܕܩܕܫܬ ܛܝܒܘܬܐ ܘܡܝܐ ܕܡܥܡܕܐ.

See above, p. 344 (38).

14. Ordination of Bishops, p. 60 :

ܫܘܪܝܐ ܕܡܫܡܫܢܐ ܕܥܠ ܡܪܝ ܒܪ̈ܝܬܐ ܘܫܠܝܚ̈ܐ ܕܫܠܝܚ̈ܐ
ܕ̈ܫܒܥܝܢ ܘܬܪ̈ܝܢ [ܥ] ܡܢ ܫܪܒܬܐ.

15. Ordination of Metropolitans, p. 70 :

ܫܘܪܝܐ ܕܡܬܩܢܢ ܠܡܛܪ̈ܦܘܠܝ̈ܛ̈ܐ ܘܠܡܪ̈ܝ ܡ̈ܕܝ̈ܢܬ̈ܐ
ܕܐܦ̈ܣܩ̈ܘܦ̈ܐ.

16. Prayers to be used when attiring the Bishop, drawn up by Mār Elias III., p. 72 ; see above, p. 330 (21).

17. Ordination of an Archdeacon, p. 74 ; see above, p. 329 (18).

18. Ordination of a Chorepiscopus, p. 75 ; see above, p. 329 (17).

19. Prayers to be used during the performance of the Tonsure, p. 77 ; see above, p. 329 (16). Followed by prayers for the consecration of the church and altar.

20. A new hand has made the following addition, beginning p. 80 :

ܩܕܫ ܫܡ ܥܠ ܡܕܒܚܐ ܕܩܕܫ ܒܫܡ ܡܫܝܚܐ ܘܒܫܡ ܫܠܝܚ̈ܐ
ܩܕ̈ܝܫ̈ܐ ܕܒܫܡ ܫܠܝܚ̈ܐ ܕ̈ܫܒܥܝܢ ܘܬܪ̈ܝܢ ܕ̈ܐܦ̈ܣܩ̈ܘܦ̈ܐ
ܕܟܠ ܥܡܐ ܩܕ̈ܝܫ̈ܐ ܘܩܕ̈ܝܫ̈ܐ ܕ̈ܐܦ̈ܣܩ̈ܘܦ̈ܐ ܘܩܕ̈ܝܫ̈ܐ ܕ̈ܫܠܝܚ̈ܐ.

The subscription (p. 81) ascribes the preceding to Mār Sabhr-īshōʿ of Beth-Garmai :

ܟܬܒ ܫܒܚܐ ܒܪ ܨܒܐ ܥܠ ܐܓܘܪ ܚܒܝܒܗ ܕܥܒܕ ܠܗ ܣܦܪܐ ܗܢ ܕܒܪ ܐܓܘܪ ܐܬ ܒܗ ܒܫܠܡܐ ܐܡܝܢ

II. The *Kĕthābhā dh'Abhāhāthā* ascribed to [Simeon] bar Ṣabbā'ē, and dedicated to his friend Âgôr (Agur); imperfect; for a full description see Sachau, *Cat.* pp. 360 sqq. According to Duval (*Littérature Syriaque, Additions* [1900] to p. 133, n. 4) this work has been analysed by Parisot in *La Science Catholique*, May—June 1890. It is written in a fresh hand.

Title, p. 81:

ܟܬܒ ܫܒܚܐ ܒܪ ܨܒܐ ܥܠ ܐܓܘܪ ܚܒܝܒܗ ܕܥܒܕ ܠܗ ܣܦܪܐ ܗܢ ܕܒܪ ܐܓܘܪ ܐܬ ܒܗ ܒܫܠܡܐ ܐܡܝܢ (blank) —— ܗܢ ܣܦܪܐ ܕܒܪ ܐܓܘܪ ܐܬ ܒܗ ܒܫܠܡܐ ܐܡܝܢ.

Preface:

ܟܬܒ ܫܒܚܐ ܒܪ ܨܒܐ ܥܠ ܐܓܘܪ ܚܒܝܒܗ ܕܥܒܕ ܠܗ ܣܦܪܐ ܗܢ ܕܒܪ ܐܓܘܪ ܐܬ ܒܗ ܒܫܠܡܐ ܐܡܝܢ. ... ...

The enumeration of metropolitans of distant places begins on p. 98, and the rules for bishops on p. 101. The fragment ends p. 103:

ܕܒܥܠ ܡܕܝܢܬܐ ܘܥܠ ܟܠ ܥܡܐ ܕܒܝܬ ܡܫܝܚܐ ܘܥܠ ܟܠ ܒܢܝ ܩܝܡܐ.

III. Rules and orders of various services (written in a hand resembling I.), beginning, p. 104:

ܒܫܒܐ ܕܝܠܗ ❖ ܕܒܟܠ ܫܢܐ ܘܒܫܢܐ ❖ ܕܩܕܡ ܥܝܕ ܩܝܡܬܐ

ܕܒܬܪ ܥܝܕ ܩܝܡܬܐ. ܣܓ.

The following are among the festivals noted in the margin: p. 105, the commemoration of the holy Friday of Gold, Pentecost; p. 107, of Mār Eugenius (ܐܘܓܝܢܝܣ) and his companions and of other saints; p. 109, of the saints and of Mār George; p. 110, the prayer of the Ninevites; p. 113, the commemoration of any one monk; p. 116, ܕܒܬܪ ܩܕܫܐ.

On p. 119 sq. is a note on some of the ecclesiastical usages of the ܩܕܝܫܐ and of people in the lands ܒܝܬ ܢܘܗܪܝ and in ܐܪܡܝܢܝܐ and ܟܘܫܝܐ.

The order (of the commemoration) of Shĕmōnī and her sons, p. 121.

IV. A "Liber Prohibitus" (see p. 127 foot), passages of a magical and astrological character; see XVI. below. It is a fragment and is written in a different hand.

Beginning p. 128 (also numbered f. 63):

ܐ. ܐܢ ܐܡܪ ܠܟ ܚܕ ܐܢܫ ܕܒܐ ܠܡܫܬܐܠܘ ܡܢ ܐܢܫ ܕܐܬ ܠܗ

ܒܝܬ ܐܒܐ. ܐܘ ܕܐܬ ܠܗ ܒܝܬ ܐܒܐ ܘܐܡ ܐܢܫ ܕܐܬ ܠܗ

ܒܝܬ ܐܒܐ ܘܐܡ ܐܢܫ ܕܐܬ ܠܗ ..

Ib. ܡܫܡܫܢܐ ܕܫܒܬܐ, followed on p. 129 by:

ܒܟ ܐܡܪ ܒܡܟ ܐܠܗܝ ܕܥܡܝ. ܫܡܥܘ ܐܠܗܝ ܡܫܡܫܢܐ ܕܫܒܬܐ ܕܡܫܟܚ ܐܠܗܐ
ܕܐܒܪܗܡ. ܐܠ ܢܗܘܐ ܠܟܘܢ ܐܠܗ ܐܚܪ ܠܦܢܝ. ܐܢܟ ܗܘ ܝܗܘܐ ܕܐܡܪ
ܘܗܘܐ ܥܠܡܐ. ܐܡܝܢ. ܣܝ.

P. 130, ܡܫܡܫܢܐ ܕܫܒܬܐ, and ܫܡܥܘ ܐܠܗܝ ܕܥܡܝ, p. 131. Similarly for ܡܫܝܚܐ, p. 131; ܩܕܫܐ, p. 133; ܕܒܪ̈ܝܢ, p. 134; ܡܫܡܫܢܐ, p. 136; and ܩܕܫ, p. 137.

This is followed on p. 138 by a piece beginning:

ܐܠܗ ܕܒܪ ܐܒܗܬܐ ܕܫܒܚ ܡܫܒܚ ܐܠ ܐܠܗ ܕܒܪ ܐܒܗܬܐ ܘܪܘܚܐ
ܩܕܝܫܐ. ܣܝ. ܐܡܝܢ ܘܐܡܝܢ.

On the three dangerous days: the 6th of Nisan, the beginning of Ab, and the last of Kanūn I., p. 140:

ܐܢ ܡܫܝܚܐ ܩܕܡ ܐܠ ܒܝܬ ܡܫܝܚܐ ܕܢܝ. ܟ. ܐ. ܟܣ. ܕܫܒܚ.
ܡܫܝܚܐ ܒܝܬ ܡܫܝܚܐ ܕܫܒܚ ܐܠ ܒܝܬ ܡܫܝܚܐ.

V. *Exordia* for Palm-Sunday and Easter Sunday, p. 144; imperfect. Written in a hand resembling I. above. It begins:

ܐܡܝܢ. ܐܡܪ ܐܡܪ ܐܠ ܡܫܝܚܐ ܕܐܠ ܡ[ܐ] ܡܫܝܚܐ ❖ ܣܝ.

Subscription, p. 150:

ܐܠܗ ܐܒܗܬܐ ܕܡܫܝܚܐ ܡܫܝܚܐ. ܐܡܝܢ ܣܠܐ ܐܡܝܢ.

VI. A hymn by the priest Ṣĕlībhā, p. 152.
See above, p. 647 (II.).

VII. A short Tūrgāmā, p. 158:

ܐܡܝܢ ܕܒܪ ܐܒܗ ܕܫܒܚ ܡܫܝܚܐ ܕܡܫܟܚ.

The following pages 159—167 are blank.

VIII. Selections from an heretical book of a Chaldee Syrian, p. 168:

ܕܐܡܪ ܠܗ̈ܘܢ ܠܐ ܕܐ ܐܡܪ ܐܢܐ ܐܦ ܐ̈ܢܐ ܗ̈ܘ ܕܐ ܐ̈ܢܐ

ܐܠ ܒܪ ܡ̈ܐ ܗ̈ܘ ܒܪ ܐ̈ܢ̈ܐ ܐ̈ܠ̈ܗ̈ ܕ̈ܐ ܐ̈ܢ̈ܐ ܗ̈ܘ ܐ̈ܠ̈ܗ̈ ܕ̈ܐ ܐ̈ܢ̈ܐ

ܐ̈ܠ̈ܗ̈ ܐ̈ܠ̈ܗ̈ ܕ̈ܐ ܐ̈ܠ̈ܗ̈ ܐ̈ܢ̈ܐ ܐ̈ܠ̈ܗ̈ ܕ̈ܐ ܐ̈ܢ̈ܐ ܐ̈ܠ̈ܗ̈ ܕ̈ܐ ܐ̈ܢ̈ܐ

ܐ̈ܠ̈ܗ̈ ܕ̈ܐ ܐ̈ܢ̈ܐ ܐ̈ܠ̈ܗ̈ ܕ̈ܐ

ܕܒܝ ܠܐ ܐܡܪܐ ܗܘܐ ܡܢ ܒܝܬ ܠܟܢܫ ܡܕܡ ܕܐܬ ܒܗ ܐܢܫ ܕܡܬ ܘܐܙܠ ܠܗ ܠܒܪ ܡܢ ܥܠܡܐ ܗܘ ܕܐܬܐ ܠܗ ܠܥܠܡ ܥܠܡ ܐܡܝܢ ܣܠܐ

For other, less literal versions, see Brit. Mus., Adds. 12,151 (f. 151 *b*), 12,152 (f. 172 *b*), 14,539 (f. 98 *a*), and 14,540 (f. 44 *b*).

Ends on p. 198.

X. A theological tract on the future life; chap. i., on the places to which souls are led after death, p. 198:

ܐܝܟ ܕܐܡܪ ܐܢܐ ܒܫܡܥ ܡܢ ܦܡ ܐܠܗܐ ܕܐܡܪ ܠܝ ܐܡܪ ܠܟ ܒܪ ܐܢܫ ܕܐܬ ܒܗ ܐܢܫ ܕܡܬ ܘܐܙܠ ܠܗ ܠܒܪ ܡܢ ܥܠܡܐ ܗܘ ܕܐܬܐ ܠܗ ܠܥܠܡ ܥܠܡ ܐܡܝܢ ܣܠܐ

ܐܒܗܐ ܒܟ ܐܝܟ ܐܗܘܐ ܕ. ܐܡܪܝ ܡܫܬܘܬܐ ܩܕܡܝܐ ܒܪ ܐܒܗ ܐܝܟ ܐܢ ܐܝܬ ܐܒܐ ܒܪ ܐܒ ܐܝ ܐܢ ܐܝܬ ܐܒ

b. Against the Eunomians, f. 152 *b*:

ⲛⲓⲙⲁⲛⲟⲙⲓⲟⲥ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲟⲩⲱⲛⲓ ⲉⲃⲟⲗ.

XIV. On the difference between ⲟⲩⲥⲓⲁ, ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ, and ⲩⲡⲟⲥⲧⲁⲥⲓⲥ, f. 154 *a*.

XV. The Nicene Creed, f. 154 *b*:

ⲡⲓⲥⲩⲙⲃⲟⲗⲟⲛ ⲛⲧⲉ ⲛⲓⲁⲅⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲛⲓⲡⲁⲡⲁ ⲛⲓⲙⲁⲛⲟⲙⲓⲟⲥ

ⲛⲓⲙⲁⲕⲉⲇⲟⲛⲓⲁ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲟⲩⲱⲛⲓ ⲉⲃⲟⲗ.

Ends, f. 161 *a*.

XVI. Various astrological and magical pieces. On f. 161 *b* are the words "quae sequuntur sunt prohibita."

Beginning, f. 162 *a*:

ⲁⲛⲟⲕ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲛ ⲡⲛⲉⲩⲙⲁ

ⲛⲓⲁⲅⲓⲟⲛ ⲉⲧⲣⲉⲛⲛⲁⲩ ⲉⲣⲟⲓ ⲙ̀ⲡⲉⲧⲛⲁⲥⲱⲧⲡ ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲕⲁⲕⲟⲥ. ⲙⲛ̄.

Omens for the months, f. 172 *a*:

ⲡⲓⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲛⲟⲩⲙⲉⲛⲓⲁ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲉ ⲡⲓⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲛ ⲡⲛⲉⲩⲙⲁ

ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲁⲩ ⲉⲣⲟⲓ ⲙ̀ⲡⲉⲧⲛⲁⲥⲱⲧⲡ ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲕⲁⲕⲟⲥ. ⲙⲛ̄.

Ff. 173 *a*—180 *a* agree with pp. 128—143; see above, p. 1100 sq.

XVII. A chronological fragment, from Adam to the birth of Christ, f. 185 *a*:

ⲁⲇⲁⲙ ⲙ̀ⲡⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲣⲉⲩⲥⲟⲩⲱⲛⲓ.

F. 185 *b* begins:

ⲙ̀ⲡⲓⲥ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲛⲁⲩ ⲉⲣⲟⲓ.

XVIII. On the coming of our Lord, f. 187 *b*:

ܒܫܝܫܐ ܕܡܪܢ ܥܠ ܐܬܪ ܕܢܚܬ ܘܐܡܪ ܠܗ ܐܢܬ ܗܘ
ܕܐܬܐ ܐܘ ܢܣܒܪ ܠܢ ܐܚܪܢ ܬܠܝܐ ܗܘ ܘܠܐ ܒܥܝܢ ܐܢ
ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ
ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ
ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ
ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ
ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫ
ܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬ
ܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟ
ܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ
ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ
ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐ
ܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠ
ܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ
ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒ
ܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚ
ܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ
ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒ
ܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ
ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐ
ܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝ
ܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ
ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕ
ܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐ
ܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡ
ܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ
ܐܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐ
ܢܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢ
ܫ ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ
ܠܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠ
ܐ ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ
ܢܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢ
ܫܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫ
ܬܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬ
ܟܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟ
ܚ ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ
ܠܗ ܐܠܐ ܒܚܕ ܒܗ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܠ

ܕܒܟ ܕܒܪܐ ܫܡܫܝ ܐܒܗܬ. ܝܘܣܦ. ܫܡܥܘܢ ܠܐܡܪ ܟܬܒ
ܐܚܐ ܗܘ. ܐܠܐ ܐܝܟ ܐܒܗܝ ܟ ܐܚܝܢ ܒܟ ܐܚ ܗܘ. ܐܚ ܐܚ
ܠ ܒܢܝ ܫܘܦܪܐ ܐܢܫ ܐܚ ܟ. ܐܠ ܐܚ ܫܟ ܐܒܗ ܐܚ ܐܝܟ
ܐܚ ܒܪܝܫ ܐܡ ܒܢܝ ܒܝܬ ܐܠ ❊ ܠܐ ܒܟ ܐܒܗ ܐܚ ܐܝܟ
ܠܡܐ. ܫܡܐ ܫܘܦܪܐ ܐܠ ܐܡܪ ܐܡܪ ܫܘܦܪ ܒܟ.

(*b*) Exodus, f. 240 *a*:

ܒܟ ܐܡܪ ❊ ܐܡܪ ܐܡ ܐܠ ❊ ܐܡ ❊ ܐ ❊ ܐ ❊ ❊ ❊

This fragment ends:

ഷർഷമർ ദമിമ്മ മിമ്മ ഉമ്മർമ്മ ദമിമ്മ ഗ്രന്ഥ ഉള്ള

ദമിമ്മ ഗ്രന്ഥ ഗ്രന്ഥ.

b. A short account of the transmission of the writings of the Old Testament from Hebrew to Greek, f. 270 *b*.

c. An extract from a ഗ്രന്ഥവരിപ്പ് ഗ്രന്ഥ, f. 271 *b*:

ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ

ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ ഗ്രന്ഥ.

XXI. A theological tract on our Lord's teaching for those who have given themselves up to him, f. 273 *a*:

ഉള്ള ദമിമ്മ ഉള്ള ഉള്ളമ്മമ്മ ഉള്ളമ്മമ്മ ഉള്ള ഉള്ള

ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള

ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള

ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള

ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള

ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള ഉള്ള

Ends on f. 298 *a*.

There are notes in Malayālim on the second of the blank pages inserted at the beginning, also on p. 2; and on f. 189 there are various astronomical notes, days of the week, &c. in Syr.-Mal.

There are several notes in Latin warning the reader that the pages which follow contain prohibited matter (p. 127,

f. 161 *b*); in some cases the warning has been left unfinished (f. 187 *b*), or subsequently erased (f. 203 *b*).

On p. 1 is the heading in pencil: "Collection of Tracts," at the end (f. 299 *b*) is the note: *Hic liber est miscelaneus seu continet opuscula varia.* The outside title is: TRACTATA THEOLOGICA VARIA SYR.

Buchanan collection.

Oo. 1. 31

Paper, $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 220 leaves; 20 quires of 12 leaves, but the first six have 10, and the last 4; signed with letters (beginning with ܗ), 20—21 lines on a page. Written in Nestorian (occasionally pointed), probably of the xvii—xviiith cent.

The Acts and Epistles in the Pĕshīṭṭā version. The sections are numbered separately in each book and continuously throughout (the first is ܒ and ܟܒ) as far as f. 87 *a* where a fresh enumeration begins (e.g. f. 89 *b*, ܓ and ܓܡ).

1. Acts, f. 1 *b*.
2. S. James, f. 69 *b*.
3. 1 Peter, f. 75 *a*.
4. 1 John, f. 81 *a*. Ch. v. 7 is wanting on f. 86 *b*.

Subscription, f. 87 *a*:

ܟܠܗ ܒܪܟܬܐ ܕܡܪܝ ܟܠܗ ❖ ܟܠܗ ܩܕܫ ܟܠܗ ܕ
ܒܪܟܬܐ.

5. Romans, f. 87 *a*.
6. 1 Corinthians, f. 112 *b*.
7. 2 Corinthians, f. 137 *a*.
8. Galatians, f. 153 *b*.
9. Ephesians, f. 161 *b*.

10. Philippians, f. 169 *a*.
11. Colossians, f. 175 *a*.
12. 1 Thessalonians, f. 180 *a*.
13. 2 Thessalonians, f. 184 *b*.
14. 1 Timothy, f. 187 *a*.
15. 2 Timothy, f. 193 *b*.
16. Titus, f. 197 *b*.
17. Philemon, f. 200 *b*.
18. Hebrews, f. 201 *b*. Ends on f. 220 *a*.

Mistakes and omissions have been made good by a later hand.

F. 1 *a* is blank. There are notes (in pencil) on f. 217 *a* etc., and in Syriac-Malayālim on ff. 54 *b*, 56 *a*, 58 *b*, 59 *a*, 61 *a*, 137 *a*, 146 *a*, 157 *b*, 177 *b*, 178 *a*, 183 *a* and *b*, 191 *a*, 205 *a*, 210 *b*, etc. On f. 220 *b* is the Alphabet of Bardesanes with the words:

ܐܒܓܕ ܗܘܙܚ ܛܝܟܠ ܡܢܣܥ ܦܨܩܪ ܫܬ.

ܐܒܓܕ ܗܘܙܚ ܛܝܟܠ ܡܢܣܥ ܦܨܩܪ ܫܬ.

At the foot appears to be written ܟܠܟܬ (?) ܫܕܩ ܫܟܪ.

The contents are given on a fly-leaf.

At the head of f. 1 *a* in pencil, *Ant. Praxeis et Egurta.*

The title outside is ACTA APOSTOLORUM ET EPISTOLÆ.

Buchanan collection.

Oo. 1. 36

Paper, $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 126 leaves in all (several are blank); the pages (210) are numbered; quires, unsigned, generally of 10 leaves; 15—16 lines on the page. Written in a Nestorian hand with occasional vowel-points (p. 51 Jacobite ?), and dated A.D. 1749. The watermarks have the letters G. J [?]. R and PRO PATRIA.

The order of the celebration of the Eucharist, including various liturgies, etc.

1. Introductory service, p. 1.
2. The liturgy of S. James, p. 37.
3. "Consecration of the elements" (cp. table of contents), p. 59.

Subscription, p. 74, followed by a blessing:

ܫܒܚ ܐܠܗܐ ܕܥܒܕ ܟܬܒܐ ܗܕܐ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܬܝܢ ܣܓ.

4. The liturgy of S. Matthew the Shepherd, p. 76.
5. The liturgy of Xystus, p. 90.
6. The liturgy of Mār Dionysius, (Jacob) bar Ṣalībī, p. 101.
7. The liturgy of the Twelve Apostles, p. 112.
8. The liturgy of S. John, p. 127.
9. The liturgy of the Holy Fathers.

a. Of John of Ḥarrān, p. 143.

Subscription, p. 154:

ܫܒܚ ܠܡܪܝ ܕܟܠ ܫܠܡ ܒܝܕ ܡܫܡܫܢܐ ܝܘܚܢܢ ܒܪ ܥ[illegible] ܕܥܒܕ ܟܬܒܐ ܗܕܐ ܫܢܬ ... ܫܟ

This MS., therefore, was written by one John in A. Gr. 2060 = A.D. 1749.

10. Proœmia, concluding prayers (in the metre of Mār Ephraim, p. 165; Jacob of Batnae, p. 177), and lessons, ending with a prayer for the consecration of the vessels of the altar, p. 209.

On a leaf inserted at the end is a copy of an order from Mār Dionysius, metropolitan of India, introducing the priest Zechariah. It is dated April 10th, 1802.

✠

ܟܬܒ ܩܕܡ ܠܟ ܐܝܟ ܕܐܫܬܐܠ ܒܫܐܠ ܒܝܬ ܩܪܝܢ ܒܫܐܠ ܒܝܬ ܩܪܝܢ ܒܫܐܠ ܒܝܬ ܩܪܝܢ

2. Proverbs of Solomon, f. 47 *b*: ܡܬܠܐ ܕܫܠܝܡܘܢ

F. 91 *b*:

ܐܦ ܗܠܝܢ ܡܬܠܘܗܝ ܕܫܠܝܡܘܢ، ܚܟܝܡܐ ܕܟܬܒܘ ܥܒܕܘܗܝ
ܕܚܙܩܝܐ ܡܠܟܐ ܕܝܗܘܕܐ.

3. Ecclesiastes, f. 104 *a*:

ܟܬܒܐ ܕܩܘܗܠܬ ܡܠܟܐ ܕܐܘܪܫܠܡ.

Subscription, f. 123 *a*:

ܫܠܡ ܣܦܪܐ (*sic*) ܕܩܘܗܠܬ، ܒܪ ܕܘܝܕ ܕܗܘܐ ܡܠܟܐ
ܒܐܘܪܫܠܡ.

4. Ecclesiasticus, f. 123 *a*: ܬܘܒ ܣܦܪܗ ܕܒܪ ܣܝܪܐ

Subscription, f. 213 *b*:

ܫܠܡ ܣܦܪܬܐ ܕܒܪ ܣܝܪܐ ܆ ܕܗܘܐ ܡܠܟܐ ܕܚܟܡܬܐ ܠܫܠܝܡܘܢ.
ܐܡܝܢ.

The books are divided into chapters which are numbered in the body of the text continuously throughout.

Ff. 1 *b*, 2 *a*, 214 *a*, *b*, 215 *a* and 216 *a* are blank, and there are some Malayālim and Syriac scrawls on ff. 1 *a*, 215 *b*, 216 *b*.

The contents are written on a fly-leaf, also (incomplete) on f. 2 *b*.

The title outside is Ben Asira et Hochmah Syr.

Buchanan collection.

Oo. 1. 40

Paper, $5\frac{1}{2}$ in. by $3\frac{3}{4}$; 195 leaves (not 194, a leaf was omitted between 60 and 61; the first 52 are unnumbered, then follow 100 with Syriac letters, the rest in Malayālim), f. 68 (ܣܚ) should

come between ff. 27 and 28 (where ܒܕܫܡܫ ܡܙܡܝܐ is a mistake for ܒܕܫܡܫ ܡܙܡܘ); 13—14 lines in a page. Written in at least two S. Indian Nestorian hands, with occasional points, probably of the xviiith cent.

A Psalter comprising the following items :

1. The Psalms, according to the Pĕshīṭṭā version, with headings, occasional prefatory prayers, canons, etc. The ܣܕܪܐ and ܟܠܝܐ are indicated in the text and margin. The halves of each verse are marked. F. 1 *a* :

ܒܟ ܫܡܟ ܒܡܕ ܡܙܡܝܐ ܕܘܝܕ ܡܫܝܚܐ ܠܡܚܕ ܐܠܗܐ
ܒܪ ܒܡܕ ܐܠܗܝ ܡܢ ܐܠܗ ܐܢܐ ܒܝ ܐܬܦܠܓ ܒܡܕ ܒܪ
ܒܟܠܗ ܒܠܒܝ ܐܠ ܬܫܒ ܠܝ ܒܝ ܐܢ ܐܬܦܠܓ ܒܡܕ ܒܪ.

Ps. v., f. 5 *a* ; cp. above, Add. 1966, p. 25 sq.

ܒܪ. ܐܡ. ܟܠ ܡܢ ܥܠ ❖ ܠܡܢܨ ❖ ܒܢܝ ❖
ܒܡ (f. 5 *b*) ܒܬܪ ܐܠ ܬܫܒ ܠܝ ܒܝ ܐܢ ܐܬܦܠܓ ܒܡܕ ܒܪ
ܒܟ ܒܪ ❖ ܒ ❖ ܓ ❖ ܡܙ ܥܠ ❖ ܒܢܝ ❖ ܒܟ
ܒܪ (*sic*) ❖ ܥܠ ܟܠ ܐܢܫ ܡܠܟ ܐܠܗ. ܒܪ ❖ ܥܠ
ܐܡ. ❖ ܒܟ ܐܡ ❖ ܟ ܥܡ ܒܪ ܐܢ ܒܡ.

Ps. xliv., f. 51 *b* ; cp. Add. 1966, p. 26 sq.

ܒܪ ❖ ܠܡܢܨ ❖ ܒܢܝ ❖ ܟ ܒܪ ❖ ..ܒܪ
ܐܠ ❖ ܒܟ ܒܡ ❖ ..ܒܪ.

2. The Song of Moses, preceded by a prayer (Exod. xv.), f. 188 *a*.

3. The Song of Isaiah (xlii. 10—13, xlv. 8), f. 189 *b*.

4. The second Song of Moses (Deut. xxxii. 1—21 *a*), f. 190 *a*.

5. The third Song of Moses (Deut. xxxii. 21 *b*—43 *a*), f. 192 *a*.

Subscription, f. 194 *b*:

ܫܠܡ ܡܫܘܒܚ ܠܡܪܝܐ ܒܥܘܬ ܟܠ ܒܪܝܬܐ ܕܒܝܕܗ ܐܬܒܪܝ ܟܠ ܡܕܡ.

The MS. is in poor condition and is much repaired.

At the end are 9 loose leaves comprising Ps. i. 4—ix. 12 with spaces left for headings etc.

Round the margin of f. 123 *a* (Syr. ܟܓ) runs the following (alphabet?):

Top of the page:

❖ ܦ ❖ ܒ ❖ ܓ ❖ ܗ ❖ ܘ ❖ ܙ ❖ ܚ ❖ ܛ ❖ ܝ

Left-hand:

❖ ܟ ❖ ܠ ❖ ܡ ❖ ܢ ❖ ܣ ❖ ܥ ❖ ܨ ❖ ܩ ❖ ܪ ❖ ܫ ❖ ܬ.

Foot: ❖ ܐ ❖ ܒ ❖ ܓ ❖ ܕ ❖ ܗ ❖ ܘ ❖ ܙ ❖ ܚ ❖ ܛ

Right-hand:

❖ ܝ ❖ ܟ ❖ ܠ ❖ ܡ ❖ ܢ ❖ ܣ ❖ ܥ ❖ ܦ ❖ ܨ ❖ ܩ ❖ ܪ ❖ ܫ ❖ ܬ.

Title: LIBER PSALMORUM SYRIACE.

Buchanan collection.

Oo. 1. 43

Paper, 6 in. by 4; 188 leaves; quires unsigned; 13 lines on the page. Written in a mixed S. Indian hand, probably of the xviiith cent.

Prayer-book for the canonical hours of the ferial days of the week, according to the usage of the Jacobites, f. 2 *a*:

ܫܒܪ ܐܘܕܝ ܫܒܘܥܬ ܫܬܝܬ ܫܥܐ ܫܬܝ ܫܦܠܓ ܫܕܐ

.ܫܒܬܐ ܥܡܕ ܩܕܝܫܬ ܫܒܬܐ ܫܡܫܐ

1. Monday, f. 2 *a*.
2. Tuesday, f. 43 *a*.
3. Wednesday, f. 73 *a*.
4. Thursday, f. 100 *a*.
5. Friday, f. 129 *a*.
6. Saturday, f. 158 *b*.

F. 67 *b* is blank, and ff. 184 *b* sqq. are by a different hand.

At the head of f. 2 *a* are the words *Antioch* and *Korbana* in pencil. F. 1 contains a prayer. On f. 188 *b* are the words ܫܡܥܘܢ ܟܗܢܐ, also a scrawl mentioning the priest Philip Mār Joannes (ܝܘܚܢܢ) teacher of Āmid.

The title outside is LITVRGIA SYRIACE.

Buchanan collection.

Oo. 1. 44

Paper, $5\frac{1}{4}$ in. by 4; 226 leaves (some numbered with Syriac letters); quires unsigned; 13—15 lines on the page. Written in several Nestorian hands of the xvii—xviiith century.

Hymns and *Exordia* (ܩܕܡܝܐ), sung "before and after" the ferial days," f. 1 *a* *:

ܗܘ ܕܩܕܡ ܘܒܬܪ ܫܒܚܐ ܕܝܘܡ ܝܘܡ ܒܫܒܬܐ ܩܕܡ ܘܒܬܪ ܫܒܚܐ ܕܝܘܡ ܝܘܡ ܒܫܒܬܐ .(*sic*)

1. Monday, f. 1 *b*.
   Tuesday, f. 4 *b*.
   Wednesday, f. 8 *a*.
   Thursday, f. 9 *b*.
   The first Friday, f. 13 *a*.
   The middle Friday, f. 14 *b*.
   The last Friday, f. 16 *b*.
   Saturday, f. 18 *b*.

2. F. 21 *a*, ܫܓܝܐ ܕܫܒܬܐ ܩܕܡܝܐ.

   Monday, f. 21 *a*.
   Tuesday, f. 24 *a*.
   Wednesday, f. 26 *b*.
   Thursday, f. 28 *a*.
   The last Saturday, f. 31 *a*.

Subscription, f. 33 *a*:

ܗܘ ܕܩܕܡ ܘܒܬܪ ܫܒܚܐ ܕܝܘܡ ܝܘܡ ܒܫܒܬܐ ܩܕܡ ܘܒܬܪ ܫܒܚܐ ܕܝܘܡ ܝܘܡ ܒܫܒܬܐ .(*sic*)

3. Services for the evening and morning of each day.

   Monday, f. 33 *b*.
   Tuesday, f. 39 *a*.
   Wednesday, f. 45 *a*.
   Thursday, f. 49 *a*.
   Friday, f. 54 *a*.
   Saturday, f. 60 *b*.

4.

   Monday, f. 64 *b*.
   Tuesday, f. 69 *b*.
   Wednesday, f. 74 *b*.

* For the *Shūrāyē*, and the *Kᵉdhām ū Bāthar* see Badger, *Nestorians*, vol. ii., pp. 20, 23. For similar MSS. cp. Zotenberg, p. 183; Sachau, *Cat.* p. 167 sq.

Thursday, f. 87 *b*.
Friday, f. 94 *a*.
Saturday, f. 102 *a*.

5. Various, including:

a. Prayer for Sunday evening, f. 109 *b*:

ܥܠܝܐ ܕܡܪܝܡ ܕܫܒܚܢ.

b. Prayers for festivals, etc., beginning, f. 118 *a*:

ܕܫܒܚܢ ܕܡܪܝܡ ܕܒ ܟܒܫ.

c. F. 168 *a*, ܥܠܝܐ ܕܒܦܣܟܐ.

d. F. 179 *b*, ܥܠܝܐ ܕܒܦܣܟܐ.

e. F. 203 *a*, ܥܠܝܐ ܕܡܪܝܡ.

f. A discourse of Mār Ephraim, beginning, f. 206 *a*:

ܐ ܡܫܬܐ ܡܢ ܥܠ ܥܡܐ ܠܟ ܐܠܗܝ ܡܫܘܚ ܕܡܐ ܥܠ ܥܡܐ ܕ
ܟܠ ܥܠ. ܫܡܥܠ ܕܒ ܒܫܡ.

Ff. 147 *b*, 197 *b*—200, 225 *b* are blank, and there is some Syr.-Malayālim on f. 202 *b*.

The title outside is LITURGIA SYRIACA.

Buchanan collection.

Add. 272[1–7]

Some 200 leaves, nearly all of which are torn and mutilated, written in Jacobite of the xv—xvith cent. Buchanan collection.

1. Paper, 12½ in. by 9; 121 leaves (numbered with Syriac letters); 18 quires, signed with Armenian letters, of 10 leaves, but the first is missing, the third and sixteenth have 9, the second, eleventh, thirteenth and fifteenth 8, the fourth and eighth 6, the sixth, ninth, fourteenth and seventeenth 7, the seventh and tenth 5, and the last 1. The MS. is in a dilapidated

condition, ff. 38, 61, 62 and 77 are only half-leaves, and f. 53 is a mere fragment. The original MS. consisted of at least 171 leaves (counting only 1 for the last quire), and apparently the seventh quire had 12 leaves, the eighth 11, the eleventh 9, and the seventeenth 8.

Written in 2 columns of about 25 lines in Jacobite; Greek points introduced here and there by a later hand; probably of the xv—xvith cent. In several places the faded characters have been touched up by a later hand. It contains:

The Gospels divided into lessons which are numbered separately for each book. The name of the Gospel was probably written at the head of each leaf.

(1) Matthew, f. 1. Missing, chaps. i., ii., v. 23—45, vi. 18—vii. 8, x. 2—25, xvi. 3—26, xviii. 10—xix. 20, xxi. 1—23, xxvii. 35 *a* (after ܐܡܝܢ)—60, xxviii. 16—end.

(2) Mark, f. 37. Missing, chaps. i. 1—18, iii. 11—iv. 5, v. 39—ix. 2, ix. 47—x. 21, xi. 13—xii. 25, xiv. 33—59, xv. 19—xvi. 16.

(3) Luke, f. 53. Missing, chaps. i. 35—ii. 28, vi. 1—23, 45—vii. 15, viii. 6—ix. 11, xii. 51—xiii. 16, xxiii. 33—xxiv. 24.

(4) John, f. 91 *a*. Missing, chaps. i. 45—ii. 19, iii. 14—36, iv. 22—46, vi. 56—vii. 8, viii. 55—ix. 19, xi. 39—xii. 5, xix. 6—24, xxi. 7—25.

Lk. ch. xxii. 17, 18 and John ch. xi. 53—xii. 11 are omitted, the doxology is added in Mt. ch. vi. 13 *b*, and in Lk. ch. x. 1 the reading is 'seventy.' There are scrawls in Malayālim and Syriac-Mal. on ff. 34, 35. The first quire may have contained in addition to chaps. i.—ii. an index.

2. Paper, fullest size $12\frac{1}{4}$ in. by 9, about 70 leaves, numbered (varying from ܢܐ to ܣܢ), consisting of parts of quires 63—67; 2 columns of from 25 to 28 lines. Written in Jacobite of about the same age as the preceding.

The MS., which is in a dilapidated condition, consists of

homilies for the festivals and Sundays of the year. Each homily contains the prayer of Mār Jacob (ܨܠܘܬܐ ܕܡܪܝ ܝܥܩܘܒ).

Owing to the state of this MS. no attempt has been made to arrange the leaves in their proper order. The following are the contents of ff. 1—5:

F. 1 *b*: ܡܫܡܪܢܐ ܕܫܢܬܐ.

F. 2 *a*: ܒܫܒܬܐ ܩܕܡ ܥܝܕܐ ܕܡܪܝ ܝܘܚܢܢ ܦܡ ܕܗܒܐ.

F. 2 *b*: ܒܫܒܬܐ ܕܩܕܡ ܥܝܕܐ.

F. 3 *a*: ܡܫܡܪܢܐ ܕܐܝܠܢ.

F. 4 *a*: ܡܫܡܪܢܐ ܕ ܕܫܢܬܐ.

F. 5 *a*: ܡܫܡܪܢܐ ܕܫܢܬܐ.

3. A leaf (much torn), fullest size 10 in. by 8; 2 columns of 21 lines. Written in a large Jacobite hand, of about the same age as the preceding.

A commemoration (cp. the quotations below) of Mār Dīmet or Domitius (ܕܝܡܛ) of ܡܝܢܣ; see Payne Smith, *Thes.* col. 885 quoting Bar Ali.

a. Col. 2, l. 3 sqq.:

ܕܟ ܐܬܪܐ ܕܐܬܝ ܒܗ ܠܝܠܝ ܕܡܢܣ ܐ̈ ܐܢܛܘܢ ܒܪ ܐܬ

ܟܬܒܐ ܕ ܝܥܩܘܒ ܡܠܦܢ ܘܠܐ ܫܢܝ ܐܢ ܕܐ ܐܦ ܗܘ ܐܝ ܕܟܬܒ ܠܗ.

It is accompanied with a prayer of Mār Jacob.

4. A fragment, fullest size $11\frac{1}{2}$ in. by $6\frac{3}{4}$; 2 columns.

It contains Mt. chap. ii. 8—23, divided into lessons, and may have formed part of a later supply to (1).

5. A fragment, fullest size $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 1 column of 17 lines.

Part of a collection of homilies, similar to (2) above, the present piece deals with the Transfiguration.

6. A fragment, fullest size $10\frac{3}{4}$ in. by $5\frac{1}{2}$; 2 columns of 17 and 24 lines. Of about the same age as (1), to which, perhaps, it once belonged as a supply.

It contains Mark, ch. viii. 21—ix. 2 divided into lessons.

7. Two fragmentary leaves, $12\frac{1}{4}$ in. by 8; 2 columns of 30 lines. Written on better paper and by a different hand.

It contains homilies similar in character to (2) above.

Add. 285^{32-35}

A number of loose leaves belonging to a mass of miscellaneous papers, for which see E. G. Browne, *Hand-list of Muḥammadan MSS.*, no. 1510.

32. Paper, 16 in. by 11, 1 leaf of 30 lines, modern Nestorian hand with occasional points. Prayers and portions of services.

33. Paper, $9\frac{1}{2}$ in. by $7\frac{1}{4}$, 8 leaves, 29 lines. Written wholly in Malayālim in Syriac (Nestorian) characters. Apparently a theological homily or discourse.

34. A fragment of paper, $4\frac{1}{2}$ in. by $4\frac{1}{4}$, 9 lines. Part of a service in Syriac with the rubrics in Malayālim in Syriac (Nestorian) characters.

35. Paper, 6 loose leaves, greatest size 10 in. by 7, 17 lines. Written in Jacobite, possibly of the xvith or xviith cent., with mixed points here and there. Various hymns and prayers. Among the rubrics are ܒܫܡ ܐܒܐ ܘܒܪܐ ff. 2 *b*, 4 *b*, and the words ܩܕܡ ܟܗܢܐ ܘܒܕܟ, f. 3 *b*.

Add. 1155

A manuscript-book, 160 leaves, about 12 in. by $9\frac{1}{2}$, containing a Neo-Syriac Lexicon in the Jacobite character. The meanings are in English, and in many cases the pronunciation is added.

From f. 69 *b* onwards it is written in two columns.

Bought of the Rev. S. S. Mitchell of Rome, 29th April, 1875.

Add. 1852^{1-2}

Fly-leaves. Consisting of:

1. 8 leaves of paper, about $8\frac{3}{4}$ in. by $5\frac{1}{2}$, 17 lines on the page, containing homilies, prayers, etc. in Jacobite Kārshūnī, probably of the xvith cent.

2. A number of fragments of Coptic and Arabic. Those in Coptic are of various dates ranging probably from the xiiith cent. (f. 1) to the xvith or xviith (f. 2)*.

These fragments appear to have been acquired at Suriam by J. R. Crowfoot, 22nd November, 1873, who presented them to the late Prof. Wright in 1874.

Add. 1855

A modern copy (70 leaves, f. 70 *b* is blank; 14 lines on a page), written in Jacobite (ff. 47—70 by a different hand), containing Prayers for the Ferial days, and (apparently) the Order of Resurrection.

* I am indebted to Mr W. E. Crum for this information.

Title, f. 1 *a*, ܫܘܪܝܐ ܕܩܘܕܫܐ ܥܠ ܫܒܥ ܝܘܡܝ ܫܒܬܐ.

1. Sunday, f. 1 *a*.
2. Monday, f. 6 *a*.
3. Tuesday, f. 18 *a*.
4. Wednesday, f. 25 *a*.
5. Thursday, f. 33 *a*.
6. Friday, f. 42 *a*.
7. Saturday, f. 47 *a*.

Subscription, f. 56 *b*:

ܫܠܡ ܠܟ ܡܪܝ ܥܠ ܟܠ ܫܒܚܬܐ.

8. Evening prayer, f. 56 *b*:

ܫܘܪܝܐ ܕܨܠܘܬܐ ܕܪܡܫܐ.

Subscription, f. 70 *a*:

ܫܠܡ ܠܟ ܡܪܝ ܕܫܒܚܬܐ ܗܕܐ ܕܨܠ.

Presented by the Rev. J. M. Speechly, in August, 1878.

Add. 1856

A modern copy (16 leaves, 18 lines on the page) containing the Order of Celebration of the Eucharist. Written in Jacobite and dated A.D. 1869 (?).

Beginning, f. 1 *a*: ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܚܕ ܐܠܗܐ.

The subscription (f. 15 *b*) states that this MS. of the liturgy of S. James was written by the priest Alexander bar Abraham of Pudica[bo] Mávalikara*. The date is uncertain. To read ܐܨܟ (1819) would make the MS. too old, and it is probable from a comparison with Add. 2973 that ܐܨܟ is a slip for ܐܩܟ.

* The same place in Add. 2973, p. 223. For the first name, cp. e.g. Rev. T. Whitehouse, *Lingerings of Light in a dark land*, p. 219 (London, 1873), and for the second, W. W. Hunter's *Gazetteer*, *s.v.*

ﻣﻜﻤﻞ ﺍﻟﺪﻫﺮ ﻭﻛﺎﻥ ﻗﺪ ﺃﺭﺳﻞ ﻗﺒﻞ ﻭﻛﻦ ﻣﻜﻦ
ﺍﻟﺴﻼﻡ ﻣﻌﻪ ﻭﻛﺎﻥ ﻣﻌﻬﻢ ﻓﻲ ﻣﺮﻛﺒﻪ ﻛﻞ ﺣﺎﺫﻕ ﻣﻠﺢ
ﻣﻬﺪﻱ ﺑﻦ ﻋﺒﺪﻩ ﻣﻜﺒﺮﻳﺎ ∴ ﻭﻣﺎﺕ ∴ ﻗﺪ (*sic*)
ﻭﻛﻦ ﺍﺳﻢ (*sic*) ﻟﻴﺲ ﺍﺫﺍ ﻟﻴﺲ ﻗﺪ ﻙ.

Presented by the Rev. J. M. Speechly in 1878.

Add. 1857

Modern ruled paper, about 8 in. by $6\frac{1}{4}$, 24 leaves. Specimen of a Lexicon in Syriac (Jacobite writing) with meanings in Malayālim and English. It comprises the first letter only, and ends with ܐܶܬܳܐ. Proper names are included. Beginning:

ﻛﻤﺜﻞ ﻟﻴﺲ ﻟﻠﻤﺒﻌﺪ ﻣﻌﻨﻰ ﻛﻤﺜﻞ
ﻣﺤﺒﻪ ﻫﺬﺍ .ﻛﻠﻪ ﻫﺬﺍ

Presented by the Rev. J. M. Speechly in August, 1878.

Add. 1882

Vellum, 10 in. by 7, 2 leaves, each with one side blank.

1. Designated T_{38}, 13 lines of Arabic.

2. A design in red, green and yellow of a cross set within an ornamented border. It contains a dozen words written in Jacobite, probably of the xiith cent., arranged symmetrically:

ﻟﻴﺲ ﻣﻘﺪﺱ ﻣﻘﺪﺱ ﻟﻴﺲ
ﻣﻘﺪﺱ ﻣﻘﺪﺱ
ﻣﻘﺪﺱ
ﻣﻘﺪﺱ ﻣﻘﺪﺱ ﻣﻘﺪﺱ

Tischendorf fragments.

Add. 1883[1–6]

1. One leaf of paper, about 12 in. by $6\frac{3}{4}$, about 31 lines. Written in Nestorian, with points, probably of the xvith or xviith cent. It is marked T_{42}.

The last leaf of a service-book containing apparently (see the selections below) an index to hymns and tunes.

ܗܕܐ ܫܡܥ . . . ܥܠ ܫܒܝܥ ܡܫܘܚܠܐ ܕܠ ܒܫܠܡܐ ܐܫܬܡܥ . .

ܘܡܢ ܐܠܚܥ . .

ܐܠܠܐ ܒܥܘ ܒܫ ܐܚܕ ܕܐ ܒܫܘ ܥܠ ܐܚܕ ooo . .

ܕܐ ܫܒܥ ܐܒܠ ܐ .

ܥܠ ܐܠ ܒܫ ܒܫ ܐܚܕ ܕܐ ܒܫ ?) ܐܫܬܡܥ ܐ . .

ܒܫ . .

Also ܐ.ܒ.ܒ ܫܡ ܐܫܬܡܥ ; ܐ ܒܫ ܐ ܒ ܫ[ܐ]ܐ, etc.

The last line is :

ܫܐ ܐ ܐ ܒ ܫ ܐ ܐ ܫ ܐ ܐ . . . .

ܐ . . . ܒ .

At the foot of the page is a rather obscure note apparently referring to some books deposited in the convent (?) of Michael, and the reverse side contains a list in Arabic of what appears to be the contents (books, etc.) of this convent. It also praises a woman named Sĕttō (?) who amongst other good works had bought (for the convent ?) a piece of land (ܚܩܠܐ)* in Zion.

* Cp. Ar. حاكورة.

ܙܒܘܢ ܟܬܒܐ ܐܠܐ ܡܢ ܩܕܡ ܒܥܠܐ ܕܒܝܬ ܡܘܕܒ ܙܒܢ ܡܠ
ܡܫܝܚ ܡܠܟܝ ܫܡ [ܐ]ܬ ܫܡ ܕܐܒܗܬ . ܙܒܢ (?) ܙܒܘܢ
ܙܒ ܐܙܕ ܐܘܡ ܟܠ ܐܝܟ ܕܐܡܪ ܟܕ ܐܠܗܐ . ܒܝܬ ܟܢܥܢ
ܕ[ܒܝ] ܐܬܐ ܐܠܐ ܐܡ ܐܚܕ ܒܝ . ܐܢ ܐܡܪ ܐܡ ܙܒ ܒܝ
ܐ[ܒ]ܕ ܙܒ ܐܬ ܐܠ ܐܡ ܐܚܕ ܒܝ ܐ[ܒ]ܕ ܙܒ ܐܬ ܐ
ܐ[ܒ]ܕ ܙ[ܒ]ܐ [ܐ]ܬ ܒܝ . ܐܡܪ ܐܡ ܙ[ܒ]ܐ ܐ[ܒ]ܕ ܙ
ܐ[ܒ]ܕ ܙ[ܒ]ܐ ܐ[ܒ]ܕ ܙ[ܒ]ܐ ܐ[ܒ]ܕ

(2) Is. lv. 1—7:

ܐܡܪ ܐܠܗܟ ܠܟ ܕܨܝܐ ܐܫܬܐ ܘܐܡ ܠܐ ܬܫܬܐ ܡܝ ܐܢܐ ܐܬܝ ܠܟ

ܗܘ ܕ[ܐ]ܐܬܐ ܫܥܐ ܕ ܣܟܐ ܠܙ ܐܬܐ ܕܡܟܬܒܢ
ܐܢܐ ÷ ܡܬ ܒܟܬ ܐܢܐ ÷ ܐܬ ܥܠ ܐܟܬܒ ܡܬ ÷ ܕܒ
ܒܣܘܪ ÷ ܐܢܐ ܥܒܕ ÷ ܐܡܝܢ

The fourth page ends:

ܙܒ[ܢ ܐܢ ܣܟܐ ܕܡܟܬܒ ܐܢܐ ܟܬܒ ܕܒ ܒܣܘܪ
ܕܒܪ ܐܒܐ ܒܝܬ ܐܢܐ ܒܟ. ܟܬܒ ܐܢ ܡܐ ܕܒ ܐܬ
ܕܒ ܐܢ ܐܬ ܒܟ ܐܢ

ܟ ܦܫܛܐ ܕ ܡܢ ܐܠܗܐ ܡܠܟܐ ܕܒ ܢ ܐܒ ܘ ܪ ܘ ܚ ܩ ܕ ܫ ܐ ܡ ܝ ܐ ܘ ܒ ܪ ܘ ܚ ܩ ܕ ܫ ܐ ܡ ܝ ܐ (*sic*) ܘ ܒ ܪ ܘ ܚ ܩ ܕ ܫ ܐ ܡ ܝ ܐ ܘ ܒ ܪ ܘ ܚ ܩ ܕ ܫ ܐ ܡ ܝ ܐ ܕ ܐ ܒ ܪ ܗ ܡ ܘ ܝ ܘ ܚ ܢ ܐ (*sic*) ܘ ܐ ܒ ܪ ܗ ܡ ܘ ܝ ܘ ܚ ܢ ܐ ܕ

ﻣﻦ . ﺍﻳﻤﺎﻥ ﺍﻟﻌﻘﻞ ﺍﻟﺬﻱ ﻣﻦ . ﺍﻳﻤﺎﻥ ﻛﻤﺜﻞ ﺍﻟﺬﻱ . ﺍﻳﻤﺎﻥ
ﺍﻟﺬﻱ ﻣﻦ ﺍﻟﻌﻘﻞ ﻻ ﻳﺰﺍﻝ . ﻣﻜﺘﻮﺏ ﻓﻲ ﺍﻟﺘﻮﺭﺍﺓ .

There is an Arabic scrawl at the foot of the first page.

Tischendorf fragments.

Add. 1884[3]

Paper, 7 in. by 5; 9 lines on the page; written in pointed Jacobite, perhaps of the xvth or xvith cent.

Fragment of what is apparently a service-book, in Arabic and Syriac. The Syriac, which is in red, reads (f. 1 *a*):

ﻻ ﻓﻲ ﺍﻟﻤﺴﻴﺢ ﻳﺴﻮﻉ ﻣﻦ ﺍﻟﺼﻠﻴﺐ ﻣﻦ ﺍﻟﻤﺴﻴﺢ ﻳﺴﻮﻉ ﻣﻦ ﺍﻟﺰﻧﺎﺭ

ﺍﻟﻤﻘﺪﺱ ﺍﻟﻤﻜﺘﻮﺏ ﻓﻲ ﻫﺬﺍ ﻣﻦ ﺍﻟﺰﻧﺎﺭ ﻓﻲ ﺍﻟﻜﺘﺎﺏ :

F. 1 *b*:

ﻣﻦ ﺍﻟﺰﻧﺎﺭ ﻫﺬﺍ ﻓﻲ ﺍﻟﻤﻜﺘﻮﺏ ﻣﻦ ﺍﻟﺰﻧﺎﺭ ﻫﺬﺍ ﻣﻦ

ﺍﻟﻤﻘﺪﺱ ﺍﻟﻜﺘﺎﺏ ﻫﺬﺍ .

Tischendorf fragment (numbered T 39_2). See E. G. Browne, *Hand-list of the Muḥammadan MSS.*, no. 1522.

Add. 1903

A transcript of a MS. containing the Gospels according to the Ḥarklensian version. It is marked Pet. 39 and appears to represent the MS. which H. Petermann copied at Damascus; see his *Reisen im Orient* (Leipzig, 1860), vol. i. p. 127, cp. vol. ii. p. 345. The MS. was written in Estrangĕlā on parchment, and had coloured designs at the end of the first three gospels.

The transcript consists of 65 quires of 4 leaves, 2 columns of 25—27 lines, and is written in Jacobite (see however III. below); 24 quires, signed with Syriac letters (but the end

of the eleventh is signed ٣), of 10 leaves, but the first has 8 (beginning with Matt. i. 8, see below), the eighteenth 9, and of the last 11 are written upon. The first seven quires end at the following passages respectively: Matt. vi. 23, xi. 29 *a*, xv. 32, xx. 32, xxiv. 45 *a*, xxvii. 49 and Mk. iv. 8. The title of each Gospel is written above the first and last leaf of every quire.

The transcript has numerous marginal notes in German, the Syriac is clear, with the exception of passages where Petermann evidently found the original illegible.

I. The Gospels according to the Ḥarklensian version, divided into *capitula*, a list of which is prefixed to Mark, Luke, and John.

(1) Matthew:

ܟܠ ܡܕ ܕܟܬܒ ܒܣܦܪ ܩ ܥܠ ܡܬܝ ܕܟܬܒ ܗܢ ܐܝܟ
ܕܐܡܪ ܐܢܐ ܒܣܦܪ ܩ ܥܠ ܡܬܝ ܕܟܬܒ ܗܟܢ ܐܝܟ
ܕܐܡܪ.

From the beginning down to chap. i. 8 *a* is a later supply; cp. Add. 1904 (2).

Between chap. xx. *vv.* 28 and 29 the margin has an insertion practically identical with that in Adler, *NTVers.* (1789), p. 90, Cureton, *Gospels* (1858), p. xxxvi. The variants are ܐܒܕܘ (for ܐܒܕܘ), ܐ ܗ ܒܟܠ ܡܕ, ܐܠܐ (for ܐܠܐ). There appears to be space for one letter between the first two letters of ܐܗ. There is no note by the scribe on the source of this insertion.

(2) Mark, quire 16, f. 2 *b*:

ܐܡܪ ܠܗܘܢ ܒܣܦܪ ܩ ܥܠ ܡܪܩܘܣ ܕܟܬܒ ܗܟܢ.

(3) Luke, quire 26, f. 4 *b*:

ܐܡܪ ܠܗܘܢ ܒܣܦܪ ܩ ܥܠ ܠܘܩܐ ܕܟܬܒ ܗܟܢ ܐܝܟ
ܕܐܡܪ.

Marg. note on ܠܘܩܐ, Lk. vii. 37:

ܗܘ ܕܐܬܐ ܥܠ ܒܝܬ ܚܡܝܐ ܕܫܡܥܘܢ ܦܪܝܫܐ ܘܐܡܪ ܠܗ ܐܢ ܗܘ ܢܒܝܐ ܝܕܥ ܗܘ ܐܢ ܡܢ ܐܢܬܬ ܗܝ ܕܡܬܠܩܛܐ ܒܚܛܗ ܘܐܬܬ ܠܡܫܚܐ ܒܪܝܫ ܓܒܠܐ ܘܡܫܚܐ ܠܪܓܠܘܗܝ ܘܡܚܐ ܠܗ ܒܫܥܪ ܪܐܫܗ ܘܢܫܩ ܠܪܓܠܘܗܝ ܘܡܫܚܐ ܒܡܘܪܝܢ ܘܒܣ ܠܪܓܠܘܗܝ ܕܝܫܘܥ ܘܐܡܪ ܠܗ ܫܡܥܘܢ ܫܡܥܘܢ ܐܝܬ ܠܝ ܡܠܬܐ ܠܡܐܡܪ ܠܟ ܡܪܝ ܐܡܪ ܠܝ ܐܡܪ ܠܗ ܠܡܪܝ ܚܕ ܗܘܐ ܕܠܗ ܬܪܥ ܡܐܐ ܕܢܐ ܘܚܕ ܚܡܫܝܢ ܙܘܙܐ ܕܠܗ ܠܡܐ ܕܠܝܬ ܠܗ ܕܢܬܪ ܠܗܘܢ ܐܡܪ ܠܗ ܫܡܥܘܢ ܐܡܪ ܠܝ ܡܪܝ ܐܡܪ ܠܝ ܐܡܪ ܠܗ ܠܡܪܝ ܚܕ ܗܘ

ܗܢܘ ܕܟܬܒ ܠܗ ܒܫܘܠܡܐ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ.

ܒܫܢܬ ܬܪܝܢ ܘܥܣܪܝܢ ܘܫܬ ܡܐܐ ܕܒܝܘܡ ܚܡܫܐ ܒܫܒܬܐ ܒܬܫܥܐ ܒܫܥܬܐ ܕܝܘܡܐ ܗܢܘ ܐܬܟܬܒ ܣܦܪܐ ܗܢܐ ܒܐܪܥܐ ܕܡܨܪ ܘܒܐܪܥܐ ܕܐܠܟܣܢܕܪܝܐ ܒܝܘܡܝ ܡܪܝ ܡܝܟܐܝܠ ܐܒܐ ܘܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟ ܘܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟ ܡܕܝܢܬܐ ܕܡܨܪ ܘܐܠܟܣܢܕܪܝܐ ܐܢܐ ܣܦܪܐ ܕܐܬܟܬܒ ܗܘܝܬ ܒܫܘܠܡ ܟܠ ܡܢ ... ܕܢ ܕܢܩܪܐ ܒܨܠܘܬܗ ܥܠ ܐܒܘܗܝ ܪܘܡܢܘܣ ܕܬܠܐ ܕܐܪܣܢܝܘܣ ܘܥܠ ܟܠ ܐܚܝ ܒܒܝܬ ܐܒܘܗ ܘܥܠ ܟܠ ܡܢ ܕܒܒܝܬ ܡܫܦܚܬܗ ܕܢܬܪܚܡ ܥܠܝܗ ܡܪܝ ܡܪܝ ܐܡܝܢ.

A note, parts of which can scarcely be read, states that one Basil collated the MS. in A. Gr. 1152 = A.D. 841*.

ܐܢ ܟܬܒ ܣܦܪܐ ܗܢܐ ܒܫܢܬ ... ܕܐܠܦ ܘܫܬ ܡܐܐ ܘܚܡܫܝܢ ܘܬܪܝܢ ܒܝܘܡ ... ܒܫܒܬܐ ... ܒܫܥܬܐ ... ܒܝܘܡ ... ܒܐܪܥܐ ... ܒܝܘܡܝ ... ܘܥܠ ... ܕܐܒܐ ... ܘܥܠ ... ܕܒܝܬ ... ܕܢܬܪܚܡ ... ܠܗ ܟܬܒ ... ܐܡܝܢ.

The colophon states that this MS. was written in A. Gr. 1521 = A.D. 1210 by Joannes (ܝܘܚܢܢ), bishop of Ra'ban (cp. Wright, *Brit. Mus. Cat.*, p. 231 *b*), in the days of Mār Michael patriarch of Antioch and Mār Joannes of Egypt and Alexandria. The scribe concludes with an appeal for prayers on behalf of his father Romanus of Tellā d'Arsenius and other members of his family etc.

ܐܬܟܬܒ ܣܦܪܐ ... ܒܫ. ܕܐܠ ܫܢ. ... ܒܝܘ ... ܒܫܒܬܐ ... ܒܫܥܬܐ ... ܒܝܘ ... ܒܐܪܥ ... ܒܝܘ ... ܘܥܠ ... ܕܐܒ ... ܘܥܠ ... ܕܒܝ ... ܕܢܬ ... ܠܗ ... ܐܡ.

* It was from a MS. of this date that the Paris codex of the Ḥarklensian Gospels (Suppl. 14) appears to have been copied. See Zotenberg, no. 57.

ܐܝܟ ܕܐܡܪ ܠܗ ܐܢ ܐܬ ܗܘ ܡܫܝܚܐ ܕܒܪ ܐܢܫܐ ... ܐܠܐ ܐܢ ܡܫܬܒܚ ܒܗ ܡܢ ܒܢܝ ܐܢܫܐ ܕܐܬܐ ܒܫܡ ܡܪܝ ... ܐܠܐ ܕܐܬܐ ܒܫܡ ܐܒܘܗܝ ܘܢܩܒܠ ܠܟܘܢ ... ܐܠܐ ܕܐܬܐ ܐܚܪܢܐ ܘܢܩܒܠ ܠܗ ... ܐܠܐ ܕܐܬܐ ܒܫܡ ܐܒܘܗܝ

This is followed by an enumeration of the number of times the words ⟨illegible⟩ etc. occur in the Gospels:

⟨illegible⟩

III. An unnumbered quire, a duplicate in Eṣtrangĕlā of the first fifteen lines of both columns from ⟨illegible⟩ John xxi. 25, corresponding to quire 56, f. 4 *a*.

Bought from Mrs Petermann.

Add. 1904

A small note-book, about 6 in. by 4, formerly belonging to H. Petermann, see E. G. Browne, *Hand-list of Muḥammadan Manuscripts*, no. 1534.

It contains:

1. Pet. 40. Syriac and Arabic variant readings in the Psalms and canticles (Ps. cli., Ex. xv., Deut. xxxii., 1 Sam. ii. 1—10, Hab. iii., Is. xxvi. 9—16, Jon. ii. 3—10, Song of the Three Children, Dan. iii., Lk. i. 46—55, 68—79).

From a note on f. 1 *a* the original MS. appears to have been dated A. Adami 7045 = A.D. 1537.

2. Pet. 41. The Ḥarklensian version of the title and chap. i. 1—8 *a* of Matthew. It would correspond exactly to the portion missing in Add. 1903 (I); see above, p. 1131.

3. Pet. 42. Portion of a colophon to the Ḥarklensian version of the Gospels.

It is preceded by the words ܐܠܗܐ ܪܚܡܐ ܘܝܬ at the head, followed by ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܗܘ ܗܘ ܗܘ

Subscription:

ܟܬܒ ܐܚܝܡ ܒܫܡܐ ܕܐܠܗܐ ܒܪܝܐ ܫܡܝܐ ܘܐܪܥܐ ܐܬܪ ܕܐܫܬܟܚ ܠܗ ܒܝܬ ܡܫܟܢ ܒܐܪܥܐ ܕܐܫܘܪ ܒܫܡ ܡܪܝ ܫܡܥܘܢ ܕܐܬܐ ܡܢ ܒܝܬ ܡܫܟܢ ܒܐܪܥܐ ܕܐܫܘܪ ܠ

Add. 2035

Paper, 12 in. by $8\frac{3}{4}$; 66 leaves; 7 quires, signed with Syriac letters, of 10 leaves, but the third and sixth have 8; two columns of 27—28 lines. Written in a regular Nestorian hand, with points, and dated 1803.

A Lectionary from the Pauline Epistles for the Sundays, Festivals, etc., according to the use of the Upper Convent (of Mosul), f. 1 *b*:

ܩܕܡܝܬ ܕܒܥܕܢܐ ܕܡܠܦܢ ܒܝܥ ܒ[ܥܕ]ܐ ܕܒܪܝܫ ܫܢܬܐ ܕܟܠܗ.

1. The first Sunday of the Annunciation, f. 1 *b*.
   Romans iii. 31—iv. 12.

2. The second Sunday of the Annunciation, f. 2 *a*.
   Rom. iv. 13—25.

3. The third Sunday of the Annunciation, f. 2 *b*.
   Hebrews vi. 13—vii. 10.

4. The fourth Sunday of the Annunciation, f. 3 *b*.
   Rom. ix. 1—13.

5. The Nativity of our Lord, f. 4 *a*.

   Rom. i. 1—5 *a* (ܕܡܬܩܪܐ), Gal. iii. 15 (ܒܝܥ)—26 (*vv.* 22 *b*—26 have been repeated), 29, iv. 1—6.

6. The first Sunday after the Nativity, f. 5 *b*.
   Gal. iv. 18—v. 1.

7. The Commemoration of the Virgin Mary, f. 6 *a*.
   Rom. xvi. 1—16, 25 [24]—27.

8. The second Sunday after the Nativity, f. 7 *a*.
   2 Tim. ii. 16—26.

9. The Epiphany, f. 7 *b*.
   Tit. ii. 11—iii. 7.

10. The Commemoration of S. John the Baptist, f. 8 *a*.
Eph. ii. 19—iii. 20.

11. The Sunday after the Epiphany, f. 9 *a*.
2 Tim. iii. 1—15.

12. The Friday of S. Peter and S. Paul, f. 9 *b*.

ܕܒܕܘܟܐ ܕܒܗ ܦܩܕܘܗ ܫܠܝܚܐ.

2 Corinth. x. 1—7, xi. 21—33.

13. The second Sunday after the Epiphany, f. 10 *b*.
Heb. iii. 1—13.

14. The Friday of the four Evangelists, f. 11 *a*:

ܕܒܕܡܗ ܙܒܕܕܐ ܐܡܠܟܗ (*sic*) ܕܒܕܘܗ.

1 Cor. iv. 9—16, 2 Cor. i. 8—14.

15. The third Sunday after the Epiphany, f. 12 *a*.
Heb. iii. 14—iv. 10.

16. The Commemoration of S. Stephen, f. 12 *b*.
2 Cor. iii. 18—iv. 18.

17. The fourth Sunday after the Epiphany, f. 13 *b*.
Heb. vii. 18—28.

18. The Commemoration of the Greek Doctors, f. 14 *a*.
2 Tim. ii. 8—19, iv. 1—8, 14—18.

19. The fifth Sunday after the Epiphany, f. 15 *a*.
Heb. ii. 5—18.

20. The Commemoration of the Syrian Doctors, f. 15 *b*.
Heb. xiii. 1—21.

21. The sixth Sunday after the Epiphany, f. 16 *b*.
Heb. viii. 1—ix. 12.

22. The Monday of the Prayer of the Ninevites, f. 17 *a*.
1 Tim. ii. 1—iii. 10.

23. The Tuesday of the Prayer of the Ninevites, f. 18 *a*.
Rom. xii. 1—21.

24. The Wednesday of the Prayer of the Ninevites, f. 19 *a*.
Eph. iv. 1—13 *a*, 25—v. 21.

25. The Thursday of the Prayer of the Ninevites, f. 20 *a*.
Rom. x. 1—13.

26. The Commemoration of any one Saint, f. 20 *b*.
2 Cor. x. 4—7 (ܥܓܠ).

There is a lacuna after f. 20.

27. [The seventh Sunday after the Epiphany], f. 21 *a*.
There remains only 1 Tim. vi. 16 (ܠܕܠܚ)—20.

28. The Commemoration of the Dead, the sons of Adam, f. 21 *a*:

ܟܡܚܢܐ ܕܒܢܝ ܕܢܫ ܐܒܐ.

1 Cor. iii. 21—iv. 5, 2 Cor. v. 6—10.

29. The eighth Sunday after the Epiphany, f. 21 *b*.
Phil. iii. 1 (ܥܕܡ)—14, and the last five words of Hebr. xiii. 21.

30. The first Sunday in Lent, f. 22 *a*.
As in Oo. 1. 17, no. 25.

31. The first Monday in Lent, f. 23 *a*.
Ib. no. 26.

32. The first Tuesday in Lent, f. 24 *a*.
Ib. no. 27.

33. The first Wednesday in Lent, f. 25 *a*.
Ib. no. 28.

34. The first Thursday in Lent, f. 25 *b*.
Ib. no. 29.

35. The first Friday in Lent, f. 26 *a*.
Ib. no. 30.

36. The second Sunday in Lent, f. 26 *b*.
Ib. no. 31.

37. The second Friday in Lent, f. 27 *b*.
As in no. 2 above.

38. The third Sunday in Lent, f. 27 *b*.
Rom. v. 1—11 (and the last five words of Heb. xiii. 21).

39. The third Friday in Lent, f. 28 *a*.
See Oo. 1. 17, no. 34.

40. The fourth Sunday in Lent, f. 28 *b*.
Rom. vii. 14—19 *a*.

There is a lacuna after f. 28.

41. [Wednesday of the mid-week in Lent], f. 29 *a*.
Rom. x. 1 (ܕܐܡܪ)—17.

42. Thursday of the mid-week in Lent, f. 29 *b*.
Rom. x. 17—xi. 12 (adds ܐܠܐ ܐܡܪ ܒܗ ܡܢ ܐܝܟ ܕܐ).

43. Friday of the mid-week in Lent, f. 30 *a*.
Rom. xi. 25—36.

44. The fifth Sunday in Lent, f. 30 *b*.
See Oo. 1. 17, no. 41.

45. The fifth Friday in Lent, f. 31 *b*.
See ib. no. 42.

46. The sixth Sunday in Lent, f. 32 *a*.
Rom. xiii. 11 (ܐܬܐ ܕܫܥܬܐ ܗܕܐ ܒܠܚܘܕ)—xiv. 9.

47. The sixth Friday in Lent, f. 32 *b*.
Rom. xv. 1—13.

48. Palm Sunday, f. 33 *a*.

See Oo. 1. 17, no. 45.

49. The last Monday in Lent, f. 34 *a*.

Heb. i. 1—ii. 4.

50. The last Tuesday in Lent, f. 34 *b*.

As in no. 19 above.

51. The last Wednesday in Lent, f. 34 *b*.

Heb. ix. 11—23.

52. The Passover, f. 35 *b*.

See Oo. 1. 17, no. 49.

53. The Friday of the Passion, f. 36 *a*.

Ib. no. 50.

54. The first reading of the Mysteries on the Great Sabbath, f. 37 *a*.

ܕܒܝܫ ܒܨܠܒܐ ܒܢܝ ܒܥܠܡ ܕܐܬܐ ܕܫܠܝܚ ܡܫܝܚܐ ܕܐܠܗܐ.

1 Cor. i. 18—31.

55. The Mysteries on the Night of the Resurrection, f. 37 *b*.

Ib. no. 55.

56. The Great Sunday of the Resurrection, f. 38 *a*.

Rom. v. 20—vi. 23.

57. Monday of the Week of Weeks, f. 39 *a*.

Eph. vi. 10—24.

58. Tuesday of the Week of Weeks, f. 39 *b*.

1 Cor. xv. 1—11, xvi. 13, 14, 19—24.

59. Wednesday of the Week of Weeks, f. 40 *a*.

See no. 13 above.

60. Thursday of the Week of Weeks, f. 40 *a*.

See no. 102 below.

61. The Friday of the Confessors, f. 40 *a*.

Heb. xi. 3—6 (ܠܥܠܡ), Phil. ii. 5—11.

62. The sixth (*sic*) Sunday after the Resurrection, f. 40 *b*.

ܕܫܒܥܬܐ ܕܒܬܪ ܕܒܗܬ ܩܡܬܐ.

Col. i. 3—7 [with repetition of *vv.* 4 *b*—6 *a*], 8—10 (ܐܬܓܠܝ), Heb. xi. 6 (from ܡܐܡܢܘܬ), xi. 32—xii. 2.

63. The New Sunday, f. 41 *b*.

Heb. x. 19—36.

64. The Commemoration of Mār George, f. 42 *b*.

See no. 12 above.

65. The third Sunday after the Resurrection, f. 42 *b*.

Eph. i. 15—ii. 5 (ܡܢ ܕܐܬܒܢܝ ܥܡ), and the last five words of Hebr. xiii. 21.

66. The fourth Sunday after the Resurrection, f. 43 *a*.

See Oo. 1. 17, no 64.

67. The fifth Sunday after the Resurrection, f. 44 *a*.

Phil. ii. 1—4 (ܐܢ ܡܫܚܕ ܥܠ), Col. i. 10 (ܕܢܗܠܟ) —20.

68. The Ascension of our Lord, f. 44 *b*.

Eph. iv. 1—13, 1 Tim. iii. 16, and the last five words of Hebr. xii. 2.

69. The Sunday after the Ascension, f. 45 *a*.

See no. 98 (= no. 21 above).

70. Pentecost, f. 45 *a*.

1 Cor. xii. 1—13, 2 Cor. iii. 17, 18, xiii. 11—13.

71. The Friday of Gold, f. 45 *b*.

See no. 101 below.

72. The second Sunday of the Apostles, f. 46 *a*.
See Oo. 1. 17, no. 72.

73. The third Sunday of the Apostles, f. 46 *b*.
Ib. no. 73.

74. The fourth Sunday of the Apostles, f. 47 *a*.
Gal. i. 6—10, 13—14, 20—ii. 8, Ephes. iii. 20, 21.

75. The fifth Sunday of the Apostles, f. 48 *a*.
See Oo. 1. 17, no. 75.

76. The sixth Sunday of the Apostles, f. 48 *b*.
Ib. no. 76.

77. The seventh Sunday of the Apostles, f. 50 *a*.
Ib. no. 77.

78. The Friday of the last Week of the Apostles, f. 50 *b*.
See no. 14 above.

79. The Sunday of the last Week of the Apostles, and the first of Summer, f. 50 *b*.
See no. 58 above.

80. The second Sunday of Summer, f. 51 *a*.
See no. 47 above.

81. The third Sunday of Summer, f. 51 *a*.
See Oo. 1. 17, no. 8.

82. The fourth Sunday of Summer, f. 51 *b*.
1 Cor. iv. 17—21, v. 1—5, vi. 12—20.

83. The fifth Sunday of Summer, f. 52 *b*.
1 Cor. x. 14—32.

84. The sixth Sunday of Summer, f. 53 *a*.
2 Cor. ix. 1—15.

85. The Sunday of the last week of Summer, f. 54 *a*.
1 Thess. ii. 19—iii. 13.

86. The first Sunday of Elias, f. 54 *b*.

2 Thess. ii. 1—14.

87. The second Sunday of Elias, f. 55 *a*.

2 Thess. ii. 14—iii. 18.

88. The third Sunday of Elias, f. 56 *a*.

Phil. i. 12—26, and the last five words of Hebr. xiii. 21.

89. The Festival of the Cross, f. 56 *b*.

See no. 54 above.

90. The Sunday after the Invention (of the Cross), f. 56 *b*.

See no. 66 above.

91. The second Sunday of the Invention, and the fifth of Elias, f. 56 *b*.

See no. 62 above.

92. The third Sunday after the Invention, the sixth of Elias, f. 56 *b*.

See no. 29 above.

93. The fourth Sunday after the Invention, f. 56 *b*.

See Oo. 1. 17, no. 93.

94. The fifth Sunday after the Invention, and the first of Moses, f. 57 *a*.

1 Cor. xiv. 26—40.

95. The sixth Sunday of the Invention, and the second of Moses, f. 57 *b*.

See no. 43 above.

96. The seventh Sunday of the Invention, and the third of Moses, f. 57 *b*.

Gal. vi. 1—18.

97. The eighth Sunday of the Invention, and the fourth of Moses, f. 58 *b*.

1 Tim. v. 1—16.

98. The first Sunday of the Consecration of the Church, f. 59 *b*:

ܒܫܒܬܐ ܩܕܡܝܬܐ ܕܚܢܟܬܐ ܕܥܕܬܐ ܩܕܝܫܬܐ ܕܒܝܬ ܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܟܣܚܐ.

See no. 21 above.

99. The second Sunday of the Consecration of the Church, f. 59 *b*.

Heb. xii. 14—29.

100. Another for that day, f. 60 *a*.

Heb. iv. 14—v. 10.

101. The third Sunday of the Consecration of the Church, f. 60 *b*.

1 Cor. xii. 28—xiii. 13.

102. The fourth Sunday of the Consecration of the Church, f. 61 *b*.

1 Cor. iii. 1—17, xvi. 13, 14, 19—24.

103. The reading for the Bishop, f. 62 *b*:

ܩܪܝܢܬܐ ܕܡܪܝ ܦܛܪܘܣ ܫܠܝܚܐ ܘܪܫܝܐ ܕܫܠܝܚܐ.

Tit. i. 1—9, ii. 1—8.

104. Another for the installation of the high-priest, f. 63 *a*:

ܫܒܚܬܐ ܕܡܫܝܚܐ ܕܟܗܢܐ ܪܒܐ.

See no. 22 above.

105. Lessons for the Dead.

a. For Patriarchs, f. 63 *a*.

See no. 69 above.

b. For Metropolitans and Bishops, f. 63 *a*.

See no. 18 above.

c. For the High-priest, f. 63 *a*.

See no. 88 above.

d. For Doctors and the High-priest, f. 63 *a*.

See no. 101 above.

e. For Priests and Monks; suitable for any man, f. 63 *a*.

See no. 28 above.

f. For Deacons and Monks, suitable for any man, f. 63 *a*.

1 Thess. iv. 13—v. 11, 25 (reading ܒܟܠ).

g. For all ranks, f. 64 *a*:

ܒܟܠ ܟܠ ܡܠܦܢ ܕܟܢ ܘܥ ܒܥܕܗ.

See no. 56 above.

h. When two die on one day, f. 64 *a*:

ܠܐ ܠܚܕ ܡܬܦܣܩܢ ܐܟܡ ܟܥ ܡܥܕ.

See no. 20 above.

i. For women, f. 64 *a*:

ܐܟ ܒܟܠ ܫܓܢ ܒܟܠ ܕܗ ܕܥܕ ܕܐܠܗ ܠܫܓܢ
ܕܐܠܗ.

1 Cor. vii. 25—40.

j. For all ranks of women, f. 64 *b*:

ܒܟܠ ܟܠ ܡܠܦܢ ܒܫܓܢ.

See no. 96 above.

k. For nuns, f. 65 *a*:

ܒܬܠܗ ܥܕ.

See no. 7 above.

l. For freed women, etc., and especially aged widows, f. 65 *a*:

ܟܠ ܫܓܢ ܫܠܝܐ ܡܚܒܥܐ ܐܡܒܝܐ ܒܢܐܠܗ ܗܢܢ
ܒܬܠܗ ܥܕ.

See no. 97 above.

The colophon (f. 65 *a*) states that this MS. was written in ܒܝܟܝ near Urūmiyah in A. Gr. 2114 = A.D. 1803, in the days

of Mār Simeon catholic patriarch of the East and Mār John, by the priest Ṣelībhō of ܒܝܬ ܒܒܝ for George bar Sergius.

ܫܡܥ ܠܡܪܝ ܫܡܥܘܢ ܫܠܝܚܐ ܘܐܦ ܒܝܘܡ ܕܐܬܝܠܝܬ ܥܠ ܟܘܪܣܝ ܕܐܒܗ ܘܐܡ ܕܟܠ ܒܝܬ ܐܠܗܐ ܕܒܝܬ ܒܒܝ ܒܫܠܡܐ ܐܡܝܢ ܀ ܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܫܒܥ ܒܫܒܬܐ ܒܬܫܥܐ ܒܝܪܚ ܐܝܠܘܠ ܀ ܫܢ ܀ ܫܢ ܀ ܫܢ

Add. 2036

Paper, $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 188 leaves; 20 quires of 10 leaves, signed with Syriac letters; the first is lost, the second has 9, the sixth 8, and there is an additional leaf after the last quire; 19 lines. Written in a regular Nestorian hand, with points, of the xviiith cent.

A Psalter, comprising the following items:

1. The Psalms, according to the Pĕshīṭṭā version, with headings, prayers, ܟܠܝܐ and ܙܡܝܪܬܐ.

F. 1 *a* begins with Ps. ix. 2.

Subscription, f. 120 *b*:

ܫܒܚ ܠܐܠܗܐ ܕܟܠ ܡܢ ܕܐܝܬ ܒܫܡܝܐ ܘܒܐܪܥܐ ܘܒܝܡܐ ܘܟܠ ܡܐ ܕܒܗܝܢ ܘܒܬܗܘܡܐ ܕܬܚܬ ܐܪܥܐ ܘܒܟܠ ܡܐ ܕܒܗ ܘܒܟܠ ܡܐ ܕܒܝܡ ܘܒܟܠ ܡܐ ܕܒܬܗܘܡ

a. For the Sundays and Dominical Festivals, except the Nativity, f. 126 *b*; see p. 28, 3 *a*. The name Narsai has been deleted, and ܒܰܪܨܰܝ written in the margin.

b. For the morning of Sunday, etc., f. 127 *a*; see p. 29 *b*.

c. Another by Narsai, f. 128 *a*; see p. 29 *c*.

ܫܠܡ ܕܥܠ ܟܠ ܫܒܚܐ ܘܥܠ ܟܠ ܒܥܘܬ ܕܒܥܐ ܘܥܠ ܟܠ ܫܒܚܐ ܕܒܥ

γ. For the night of Tuesday, by Bar-Ṣaumā, f. 133 *b*; see p. 32 (γ).

لَمذه دكمة دهلاحدة. دحدبة لمذه حة ﻋﻮﻣﺔ

مهذوملهة دﻋﺒﺪ.

δ. For the night of Wednesday, f. 134 *a*, and

ε. For the night of Thursday, f. 134 *b*, and

ϛ. For the night of Friday, f. 135 *a*, and

ζ. For the night of Saturday, f. 136 *a*, see p. 32 (δ to ζ).

m. Hymns of the Gazzā, دكوة لهشحاة.

a. For the Annunciation and the Nativity, by Bābhai the elder, f. 136 *a*; see p. 33 (β).

β. For the Sunday of Lent, etc., f. 137 *a*; see p. 33 (*a*).

لَمذه دسدحدة دﻋﻮﻣﺔ حة كوصحتة.

γ. Another for Sunday in the week of Epiphany, etc., by Bābhai bar Nĕṣībhnāyē, f. 137 *b*; see p. 33 (γ).

δ. For the Consecration of the Church, by Mār George, the Persian metropolitan of Nisībis, f. 138 *b*; see p. 33 (δ).

ε. For the Sundays of Lent, etc., f. 139 *b*; see p. 34 (ζ).

ϛ. Another, for the ferial Sundays in Lent, by Mār Ephraim, f. 140 *a*:

لَمذه دهة ﻋﻮﻣﺔ لهشة دكة حسشة دحدبة

لمذه ودنة مكمة ❖

The hymn agrees with p. 34 (η).

ζ. Another, for the Prayer of the Ninevites and for Lent, by Bābhai bar Nĕṣībhnāyē, f. 140 *b*; see p. 34 (ε).

لَمذه دحصة ﻋﻮﻣﺔ دحدبة حص حة (*sic*) ﻋﻮﻣﺔ

حة حصمذة وحصة.

η. Another, by Bābhai (the elder) head of the convent of Īzlā, f. 141 *a*; see p. 34 (*ς*).

ܙܟܝܐ ܕܒܫܡܐ ܕܡܪܝ ܒܒܝ ܩܕܡܝܐ ܕܥܠ ܫܘܪܝܐ ܕܥܠ ܕܡܬܐ ܕܐܝܙܠܐ ܕܥܠ ܕܒܝܬ ܥܒܕܐ ܕܡܪܝ ܐܠܗܐ ܕܟܠ ܒܪܝܬܐ ܘܕܟܠ ܡܕܒܪܢܐ

ܫܡܫ ܚܠܐ . . . . [ܕ]ܗ ܀ ܕ . ܫܡܥ ܐܡܪܐ ܕܟ ܫܡܫ

. . . ܫܡ]ܘ ܀ ܕ ܕܡܫ .

The MS. is in a mutilated condition (the first twenty-two folios have been repaired), and the whole of the upper half of f. 78 is missing. F. 153 is blank. There are scrawls on ff. 55 *a*, 65 *b*, 66 *a*, 68 *a*, 166 *b*, 167 *a*, 168 *b*, 179 *a*, and elsewhere; on f. 180 *b* is a note, partly cut away, with the words: ܫܒܝܥ ܕ ܫܒܝܥ ܫܒܬܐ . . . ܫܒ.

Bound up in boards on which are pasted fragments of a Syriac printed book.

Add. 2037

Paper, 13 in. by 9; 112 leaves, in bad condition, 12 quires, signed with Syriac letters, 10 leaves, but the first has 9, the ninth and eleventh 8, and the last 7; 2 columns of 27 lines. Written in neat pointed Nestorian, and dated A.D. 1803.

A Psalter, comprising the following items (see above Add. 2036 and Add. 1966).

1. The Psalms, according to the Pĕshīṭṭā version, with headings etc., f. 1 *b*.

2. The Canticles (see Add. 2036, 2).

a. F. 69 *a*; *b*. f. 70 *a*; *c*. f. 70 *a*; *d*. f. 71 *a*.

The subscription, f. 71 *b*, mentions the scribe's name.

ܟܠܗ ܕܟ ܫܒܬ ܫܡܫܝܢ ܕܫܦܪ .

3. Hymns entitled ܕܡܪܕܘܬܐ ܕܫܘܒܚܐ .

a. F. 72 *a*; *b*. f. 72 *a*; *c*. f. 72 *b*; *d*. f. 73 *a*; *e*. f. 73 *b*; *f*. f. 73 *b*; *g*. f. 74 *a*; *h*. f. 74 *a*; are the same as Add. 1966, 3 *a*—*h* (pp. 28—31), above.

i. F. 74 *b*, see p. 31 *j* above.

j. F. 74 *b*, see p. 31 *i*.

k. F. 75 *a*, see p. 31 *k*.

l. *α.* F. 75 *a*; *β.* f. 75 *a*; *γ.* f. 75 *b*; *δ.* f. 75 *b* (ܡܕܡ ܫܒܩܠ); *ε.* f. 76 *a*; *ϛ.* f. 76 *b*; *ζ.* f. 76 *b*, see p. 31 sq., *α*—*ζ*.

m. For Sundays: *α.* f. 77 *a*; *β.* f. 77 *a*; *γ.* f. 77 *b*; see p. 33 *m* (*α*—*γ*).

n. For the week of Summer. See p. 35 n.

α. F. 78 *a*:

ܙܡܝܐ ܕܥܕܪ ܕܫܡܫܐ. ܫܒܘܥܐ ܕܫܒܟܬܐ ܕܩܕܡܝܐ.

β. F. 78 *b*:

ܫܒܘܥܐ ܕܫܒܥܬܐ ܕܙܡܝܐ.

o. For Sundays (continued from *m*), *δ*—*θ*, f. 79 *a* sq.; see p. 33 sq., *δ*—*θ*.

p. *Conciones*, f. 81 *a*, the beginning, containing the first five, is wanting; see p. 35 sq.

q. *Conciones* for the whole year, f. 85 *b*:

ܚܕܘܬܐ ܕܡܪܢ ܕܐܠܗܐ ܘܡܪܝܡ ܐܡܗ ܕܒܬܘܠܬܐ.

α. The Nativity, f. 85 *b*.

β. The Commemoration of the Virgin Mary, f. 85 *b*.

γ. Ascension, f. 86 *a*.

δ. The Commemoration of Mār John, f. 86 *b*.

ε. The Commemoration of S. Paul and S. Peter, f. 87 *a*.

ϛ. The Commemoration of the Evangelists, f. 87 *b*.

ζ. The Commemoration of S. Stephen, f. 88 *a*.

η. The Commemoration of the Greek doctors, f. 88 *b*.

θ. The Commemoration of the Syrian doctors, f. 89 *a*.

ι. The Commemoration of Mār Abhā, f. 89 *b*.

κ. The Friday of Lazarus, f. 90 *a*; see p. 36 (*i*).

λ. The Friday of the Crucifixion, f. 90 *b*; see p. 36 (*k*).

r. The twelve hymns of the martyrs, f. 91 *a*; see p. 36 (*p*). Followed by the two hymns as in Add. 2036, 3 (*o*).

The colophon (f. 111 *b*) states that this MS. was finished on the 29th August in A. Gr. 2114 = A.D. 1803 in Tergawer near Urūmiyah, by the priest George son of Zai'ā, in the days of Mār Simeon catholic patriarch of the East, and Mār John, bishop.

ܐܬܟܬܒ ܒܝܕ ܥܒܕ ܗܘ ܚܛܐ ܘܣܓܝ ܒܟܬܒܐ ܗܕܐ ܥܠ ܝܕ ܒܥܝܪ ܡܪܝ ܫܡܥܘܢ ܒܛܪܝܪܟ ܡܕܝܢܚ ܘܡܪܝ ܝܘܚܢܢ ܦܣܩܐ ܕܐܪܡ ܩܕܡ ܐܬܪ ܟܘ ܕܐܬ ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܬܪܥܣܪ ܠܓܪ ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܫܒܥ ܣܓܝ

seventh are wanting; 15 lines on a page. Written in a good regular Nestorian with points, and dated A.D. 1629.

The *Abū Ḥalīm*; see Add. 1978.

1. F. 2 *a*; 2. f. 7 *a*; 3. f. 11 *b*; 4. f. 16 *a*; 5. f. 34 *b*; 6. f. 39 *a*; see pp. 122 (1), 122 (3), 124 (5), 126 (15), 128 (18), 129 (20).

There is a lacuna of 30 leaves between f. 39 and f. 40.

7. A prayer of George of Āthor, f. 42 *b*; see p. 137 (45).

8. F. 43 *b*; 9. f. 49 *b*; see pp. 137 (46), 138 (49).

10. Other prayers that have been omitted, f. 55 *b*:

ܗܘ ܥܠܩܐ ܫܡܥܢ ܕܟ ܒܟ ܕܨܠܝܢ.

11. F. 55 *b*; 12. f. 59 *b*; see pp. 122 (2), 125 (10).

13. For Sundays, beginning f. 61 *a*:

ܫܒܝܥܝܐ ܐܡܪ ܠܟ ܡܪܝ ܡܠܟ ܥܠܝܟ ܕܐܒܐ ܕܐܠܗܐ.

ܗܘ ܡܠܟܣܝ ܥܝܫܘ.

14. Another, beginning f. 62 *b*:

ܫܡܥ. ܡܪܝ ܡܠܟ ܥܠܝܟ ܕܐܠܗܐ ܕܐܒܐ ܕܟܘܪܝܐ

ܒܪܟ ܟܠ ܫܥܬܐ ܕܐܢܐ ܕܛܦܝܫ ܥܠ ܥܒܕܝܟ.

15. Prayers by Rabban Hōrmizd.

a. F. 63 *b*:

ܠܟ ܡܪܝ ܟ ܐܠܗܐ ܕܐܒܗܬܢ ܕܒܫܡܝܐ ܟ

ܕܡܫܬܒܚ ܫܡܟ ܒܦܘܡ ܟܠ ܒܪܝܬܐ ܕܒܪܟ ܐܢ.

ܫܒܚܐ ܠܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ.

b. F. 69 *b*:

ܠܟ ܐܡܪ ܟܠ ܙܒܢ ܕܐܢܐ ܒܥܐ ܡܢ ܟܠ ܫܥܬ

ܕܐܬܟܢܫ.

The colophon (f. 75 *a*), which is imperfect, states that this book was finished A. Gr. 1940 = A.D. 1629.

ܐܬܝ ܟܬܒܐ ܕܫܒܚܬܐ ܕܡܪܝܡ ܕܒܬܘܠܬܐ ܕܐܡ ܕܐܠܗܐ ܘܥܠ ܟܠ ܩܕܝܫܝ ܐܝܬ ܒܗ ܕܡܫܬܟܚ ܥܠ ܫܡܗ ܕܡܪܝ ܥܠ ܟܠ ܡܕܡ ܕܒܥܠܡ ܘܥܠ ܟܠ ܡܕܡ ܕܒܥܠܡ ܕܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܣܠܐ ܠܟ ܝܫܘ ܡܫܝܚܐ ܕܒܝܕ ܐܢܐ ܟܬܒܬ ܘܫܠܡܬ ܒܫܢܬ ܐܠܦ ܬܫܥ ܡܐܐ ܘܐܪܒܥܝܢ ܘܬܫܥ ܒܫܢܝ ܡܢ ܫܢܝ ܕܐܬܝ ܡܪܢ ܘܡܫܝܚܐ ܠܡܠܟܘܬܗ ܕܥܠܡ

13. Wednesday in the mid-week of Lent, f. 24 *b*; see p. 110 (14).

14. The fifth Sunday in Lent, f. 26 *b*:

ܐܘ ܕܡܫܬܐ : ܐܒܘܢ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ ܢܬܩܕܫ ܫܡܟ. ܡܬ.

15. F. 30 *a*; see p. 110 (16).

16. The Friday of Lent, f. 32 *a*; see p. 110 (17).

17. F. 34 *b*; see p. 111 (18).

18. Another for the Passover, f. 36 *a*; see p. 111 (19).

19. The Great Saturday, f. 38 *a*; see p. 111 (20).

ܟܬܒܐ ܕܫܒܩܐ (text and margin).

20. F. 40 *b*; see p. 111 (22).

21. New Sunday, f. 41 *b*, beginning:

ܐܘ ܕܬܘܕܕܘ ܠܟܠ ܕܡܗ ܕܒܠܒܐ ܫܒܚ ܐܠܗܐ. ܫܒܚ ܐܠܗܐ

ܠܡܕܒ ܚܣܕ ܗܒܢ ܕܒܚܕܒ ܠܡܠܟ ❖

Alphabetical.

There is a lacuna after f. 42.

22. F. 44 *b*; 23. f. 46 *b*; 24. f. 48 *b*; 25. f. 50 *b*; see p. 112 (23, 25—27).

There is a lacuna after f. 52.

26. F. 54 *a*; 27. f. 56 *b*; see p. 113 (31—32).

28. The second Sunday of the Dedication of the Church, f. 58 *b*:

ܫܒܟ. ד. ܕܡܒܟ ܒܒܐ.

See p. 113 (33).

II. Tūrgāmē for the daily Gospel.

1. F. 60 *b*; see p. 114 (II. 1).

2. Another, beginning f. 62 *b*:

ܟܬܒ ܐ ܕܡܫܡܫܢܐ ܕܥܠ ܟܘܣܝܐ : ܐܚܪܢ (f. 63 *a*)

ܕܡܘܝ ܥܡܗ ܐܠܗܐ ܕܟܠ ܟܘܠܗܝܢ ❖

Alphabetical.

3. F. 64 *b*; see p. 114 (II. 2).

4. F. 66 *a*; see p. 114 (II. 3).

III. Hymns, called Sūgyāthā, imperfect.

1. F. 66 *b*, ܗܘ ܕܐܡܪ ܠܗ ܠܟ ܒܪ ܐܢܫ . ܐܝܟ ܕܐܢܬ ܒܪ ܐܢܫ . ܐܦ ܐܢܬ.

2. F. 67 *b*, ܕܒܪ ܐܢܫ ܠܟ ܐܡܪ ܠܗ ܗܘ ܕܒܪ ܐܢܫ ; see p. 674 (10).

3. F. 69 *b*, ܐܦ .. ܐܝܟ ܕܐܢܬ ܐܡܪ ܠܗ ܐܠܗ ܐܠܗ.

There are some almost illegible Syriac notes on ff. 1 *a*, 41 *b*. Bound in boards, with the title written outside in ink.

Add. 2040

Paper, 5 in. by $3\frac{1}{4}$; 37 leaves; originally at least 6 quires, signed with Syriac letters, the fifth alone is complete and has 10 leaves; 15 lines on a page. Written in inelegant Nestorian of the xviiith or xixth cent.

This MS., which is imperfect at the beginning and the end, contains hymns for the various festivals. It includes:

a. Songs called ܫܒܚܐ for the Friday of Lent, f. 1 *b*:

ܫܒܚܐ ܕܨܠܘܬܐ ܕܥܠ ܥܨܪ ܝܘܡܝ.

b. For the Ascension, f. 2 *b*.

c. For the Invention of the Cross, f. 9 *a*.

d. The second Sunday after the Invention, beginning, f. 26 *a*:

ܫܡܥܢ ܕܡܠܟܐ ܡܫܝܚܐ ܒܗܝܡ ܒܕܗܠ ܫܒܚܐ ܒܫܡܝܐ

ܘܒܐܪܥܐ ܡܢ ܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ ܥܠܡ ܥܠܡܝܢ.

e. Sunday in Lent, f. 37 *b*.

Add. 2041

Paper, about 6 in. by $3\frac{3}{4}$; 129 leaves, incomplete; quires, signed with Syriac letters, the fifth, seventh and eighth quires are perfect and have 10 leaves; 15—16 lines on a page. Written in Nestorian of the xviiith cent.

1. Fragment of a marriage service, f. 1 *a*.

F. 2 *b*, rubric: ܒܪܟܬܐ.

2. Hymns for Festivals. See also 6 (below).

a. For Easter Sunday, f. 8 *a*, see Add. 2820, f. 51 *a*:

ܫܒܚܐ ܕܒܠܡ ܕܩܡ ܡܢ ܡܝܬܐ.

b. Commemoration of S. John the Baptist, f. 10 *b*.
See Add. 2820 (9).

c. For Stephen, f. 12 *b*, beginning:

ܐܝܟ ܕܐܡܪ ܒܫܘܠܝܢ ܒܟܬܒܐ ܕܒܝܕ ܫܡܥܘܢ.

d. For S. Peter and S. Paul, f. 13 *a*.
See p. 674 (10).

e. The Epiphany, f. 16 *a*.
See p. 673 (8).

f. The third Sunday of Lent, f. 19 *a*, beginning:

ܐܝ ܫܠܝܚ ܘܥܒܕ ܒܝ ܝܫܘ. ܡܛܠ ܕܡܫܬܘ ܕܡܕܝ ܕܐܢ.

Alphabetical.

g. Palm Sunday, f. 22 *b*.
See Add. 2820, f. 32 *a*.

h. Another, f. 24 *a*.
See ib., f. 36 *a*.

i. Easter Sunday, f. 26 *b*.
See ib., f. 50 *a*.

j. Another, f. 27 *a*, beginning: ܚܕܝܫ ܕܕ ܡܠܚ; see ib., f. 45 *a*.

k. F. 29 *b*:

ܗܕܬܐ ܕܡܣܬܟ ܕܒܣܝܕܐ.

See ib., f. 90 *b*.

l. Another for Easter Sunday, f. 32 *a*.
See Add. 2820, f. 43 *a*.
Ff. 36—45 are hymns belonging elsewhere.

m. Pentecost, f. 46 *a*.

n. For the first Sunday of the Apostles, f. 49 *a*:

ܐܫܬ (*sic*) ܕܡܬܒ ܫܠܝܚܐ ܕܐܒܗܬܐ ܕܒܪܫܝܬ ܕܒܟܢܝܫܬ

ܕܒܣܗܕܐ ܕܡܒܪܟ ܐܒ. ܠܟ ܐܡܪ ܠܟ ܕܒܪ ܐܒܗ ܕܫܡܝܐ

ܐܒܐ ܕܒܐ ܠܡܥܒܕ ܕܫܕܪ ܒܗ ܐܒܪܗܡ.

o. The Commemoration of S. Thomas the Apostle, f. 52 *b*.
See p. 680 (22).

p. The Commemoration of Mār Cyriacus, f. 53 *b*, beginning:

ܠܐ ܐܠܐ ܕܐܡ ܫܡܥ ܐܡܪ. ܐܡܪ ܒܟ ܐܡܪ ܐܡܪ ܠܟ ܐܠܐ.

q. The first Sunday of the Consecration of the Church, f. 55 *b*, beginning:

ܫܒܝܚܐ ܕܫܒܝܚܐ ܕܡܪܝܡ ܕܒ ܝܘܡ ܫܒܝܚܐ ܕܫܒܝܚܐ

ܕܡܪܝܡ ܐܡܐ.

r. The second Sunday, f. 55 *b*.
See Add. 2820, f. 87 *a*.

s. The third Sunday, f. 57 *a*.
See ib. f. 88 *a*.

t. The fourth Sunday, f. 60 *b*.
See ib. f. 90 *a*.

3. Various Sūgyāthā, f. 61 *a*.

Subscription, f. 69 *a*:

ܐܬܟܬܒ ܘܫܠܡ ܒܝܕ ܥܒܕ ܚܛܝܐ ܒܪ ܐܠܦܐ ܕܣܘܪܝܐ (*sic*) ܕܐܬܪ

ܕܡܕܝܢܬ ܐܠܦܣ (*sic*) ܕܫܢܬ.

4. Sūgyāthā by Khāmīs, f. 69 *a*:

ܫܒܝܚܐ ܕܡܪܝܡ ܐܡܐ ܕܥܠ ܫܒܝܚܐ ܕܡܪܝܡ ܒܝ ܫܒܝܚܐ ܕܡܪܝܡ

ܕܐܡܐ.

a. Beginning:

ܫܒܝܚ ܐܠܗܐ ܕܐ ܐܝ ܟܬܝ ܫܒܝ.

See p. 686 (4). Followed by five others.

b. Beginning, f. 77 *b*:

ܫܒܝܚ ܐܠܗܐ ܟܠ ܡܠ ܝܘܡ ܕܐ ܫܒܝܚܐ ܕܥܠ ܫܒܝܚ

ܟܠ ܡܠ ܐܠܗ. ܫܒܝܚ ܐܬܐ ܕܐ ܫܒܝܚ ܐܠܗ ܟܠ ܡܠ

ܐܬܐ.

Alphabetical.

c. Beginning, f. 80 *b*:

ܫܒܝܚ ܐܠܗܐ ܕܟܠ ܡܠ ܐܬܐ ܕܐ ܫܒܝܚ ܐܠܗ

ⲛⲁⲙⲓ .ⲁⲙⲁⲟⲩⲉ ⲉⲣⲟⲛ ⲉⲧⲁⲛⲁⲩ ϩⲓⲧⲛ ⲟⲩⲉⲣⲏⲩ ⲉⲧⲙⲁⲩ ⲁⲩⲱ ⲉⲧⲙⲁⲩ

.ⲁⲩⲱ ⲛⲓⲙ ⲛⲓⲃⲉⲛ ⲉⲧⲣⲉⲩⲙⲉⲩⲓ ⲛⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲛ ⲧⲉⲕⲙⲉⲧⲁⲛⲟⲓⲁ

5. Songs (ⲛⲁⲙⲱⲇⲁ) on the departure of Adam from Paradise, f. 82 *b*:

.ⲁⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛⲧⲉ ⲡⲁⲓ ⲉⲧⲣⲉⲡⲉⲥⲱⲧⲉⲙ ⲛⲁⲙⲱⲇⲁ

a. Beginning:

ⲁⲛⲟⲕ ⲡⲉⲓ ⲁ ⲁⲛⲁ ⲡⲛⲁⲓ ⲡⲉⲓ ⲁⲣⲭⲏ ⲛⲧⲉ ⲡⲓⲥⲧⲟⲥ ⲁⲛⲟⲕ

ⲛⲧⲉ ⲡⲓⲙⲁⲣⲁⲇⲓⲥⲟⲥ ⲡⲁⲓ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲁⲛ ⲉⲩⲙⲁⲣⲧⲩⲣⲉⲓ

.ⲛⲧⲉⲡⲁⲣⲁⲇⲓⲥⲟⲥ

Alphabetical.

b. Another on our father Adam, f. 85 *a*, beginning:

.ⲁⲛⲟⲕ ⲡⲉⲓ ⲉⲧⲣⲉⲡⲉⲥⲱⲧⲉⲙ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲁⲇⲓⲥⲟⲥ ⲛⲧⲉ ⲡⲁⲓ ⲉⲃⲟⲗ ⲛⲁⲓ

.ⲛⲧⲉⲡⲁⲣⲁⲇⲓⲥⲟⲥ

See p. 694 (v).

c. On the wax candle, f. 87 *a*.

See p. 689 (11).

d. On the rich and poor, beginning, f. 89 *a*:

.ⲛⲁϩⲓ ⲛⲁⲙⲁⲥⲓ ⲟⲟⲥ ⲉⲙⲁⲓ ⲛⲁⲛ ⲛⲓⲙ ⲉⲧⲣⲉⲛⲓⲙ

e. Another by Khāmīs, beginning, f. 90 *a*:

.ⲛⲁⲓⲁⲕⲱⲃ ⲙⲁⲣⲉ .ⲛⲁⲛⲁ ⲥⲟⲩ ⲁⲛⲟⲕ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉⲛⲓⲱⲧ

f. On the maiden Māmōi, f. 90 *b*.

See p. 684 (1).

6. Fragments of 2 (above).

a. Commemoration of the Four Evangelists, f. 91 *a*.

See p. 675 (11).

b. Commemoration of S. George, f. 93 *a*:

ܗܘ ܕܒܝܬ ܡܪܝ ܓܝܘܪܓܝ ܫܗܝܕܐ.

See p. 678 (15).

c. The Ascension, f. 95 *a*.

Subscription, f. 96 *a*:

ܫܠܡ ܡܫܝܚܐ ܕܒܗ ܫܠܡ ܘܢܨܚ ܐ̄ ܕܟܬܒ ܐܚܝ ❖

7. Twelve hymns, beginning, f. 96 *a*:

ܫܒܚ ܠܟ ܡܫܝܚ ܕܒܟ ܫܒܚ ܐܦ ܐܢܐ ܥܒܕܟ ܒܪ ܐܡܬܟ.

8. Other poems (ܫܓ̈ܝܐ) by Khāmīs.

a. On himself, f. 98 *a*.
See p. 371 (*f*).

b. Another, f. 100 *a*.
See p. 370 (*d*).

c. Another, f. 102 *b*.
See p. 372 (*i*).

d. Another, f. 105 *a*.
See p. 372 (*j*).

Subscription, f. 107 *b*:

ܫܠܡ ܠܟ ܡܪܝ ܥܠ ܟܠ ܡܕܡ ܘܫܠܡ ܠܟ ܐ̄ ܟܬܒ.

9. Poem by Mār Īshō'-yabh, metropolitan of Salamās, f. 107 *b*:

ܫܒ ܒ̈ ܥܠ ܕܐܡܪ ܒܫܒܚ̈ܬܐ ܕܡܫܒܚ ܠܡܪܢ ܒ̈ ܫ̈ ܫ̈ ܒ̈ ܫ̈
ܒ̈ ܫ̈ ܐܡܪ : ܒ̈ ܫ̈ ܒ̈ ܫ̈ ܒ̈ ܫ̈

10. Poem by John the bishop, f. 110 *b*:

ܫܡܥ ܩܠܝ ܕܝܘܚܢܢ ܕܒܬܪܟ ܠܡܫܝܚܐ ܕܐܡ ܠܐ ܐܦܠ ܠܡܫܝܚ ܫܡܥ
ܩܠܝ ܕܝܘܚܢܢ ܕܒܬܪܟ ܠܡܫܝܚܐ ܕܐܡ ܠܐ ܐܦܠ ܠܡܫܝܚ ܫܡܥ

11. Stanzas in *Syriac* and *Mogul* (Tatar), f. 114 *a*.
See p. 693 (29).

12. A poem to be said at a feast as the guests enter and leave, f. 118 *b*:

ܐܝܟ ܕܐܢܫ ܡܫܬܐ ܠܡܫܬܝܬܐ ܘܐܝܟ ܕܐܢܫ ܡܫܬܐ ܠܡܫܬܝܬܐ ܐܝܟ
ܕܐܢܫ ܡܫܬܐ ܠܡܫܬܝܬܐ ܘܐܝܟ ܕܐܢܫ ܡܫܬܐ ܠܡܫܬܝܬܐ ܐܝܟ

13. Poems by Khāmīs. On the winecup etc., ff. 119 *b*, 124 *a*. See p. 689 (13 sq.).

14. Stanzas by the priest Gabriel, f. 122 *a*:

ܐܡܝܢ (?) ܫܠܝܡܘܢ ܕܒܝܬ ܚܢܢܝܐ ܕܐܒܐ ܕܝܘܚܢܢ ܩܫܝܫܐ ܕܒܬܪ
ܐܡܝܢ (?) ܫܠܝܡܘܢ ܕܒܝܬ ܚܢܢܝܐ ܕܐܒܐ ܕܝܘܚܢܢ ܩܫܝܫܐ ܕܒܬܪ

15. Another by Mary of Kiduna niece of Abraham (see Brit. Mus. *Cat.* pp. 144 *b*, 145 *b*, and Ass. *B.O.* t. i. p. 396 n. 1), f. 126 *a*:

ܫܡܥ ܩܠܝ ܡܪܝܡ ܡܢ ܩܕܘܢܝ ܒܪܬ ܐܚܘܗܝ ܕܐܒܪܗܡ ܩܫܝܫܐ.
ܫܡܥ ܩܠܝ ܡܪܝܡ ܡܢ ܩܕܘܢܝ ܒܪܬ ܐܚܘܗܝ ܕܐܒܪܗܡ ܩܫܝܫܐ.

Cf. Brit. Mus. Add. 17141, f. 24 *b* (Wright, *Cat.*, p. 359 *b*).

There is a note on f. 72 *a*.

Add. 2042

Paper, $6\frac{1}{2}$ in. by 5; 188 leaves (many stained and repaired by a later hand); 23 quires of 10 leaves, signed with Syriac letters (Armenian letters added later), but of the first 3 quires only 6 leaves are left, the sixteenth is wanting, the fifteenth, nineteenth, twentieth and twenty-third have 9, the seventeenth 3 (two of which are by a different hand), and the eighteenth 13; 19 lines on a page. Written in a neat Nestorian hand (some points), probably of the xvith cent.

The volume, which is imperfect, contains hymns and services, including the following:

a. An alphabetical hymn to Mār Jōnā, founder of the convent of Anbār, by Īshō'-dĕnaḥ of Baṣra; f. 22 *b*:

ܡܕܝ ܙܡܝܪ ܠܟ ܒܪ ܚܠܝ . . . ܐ ܟܠ ܠܟ ܒܪ ܙܡܘܪ

ܐܦ ܐ ܠܟ ܒܪ ܙܡܘܪ ܒܪ ܐܡܪ ܒܪ ܙܡܘܪ ܡܢ

ܒܪ ܙܡܘܪ ܒܪ ܐܡܪ ܒܪ ܙܡܘܪ ܡܕܝ ܙܡܝܪ ܒ

.ܡܕ ܙܡܝܪ ܒܪ ܐܡܪ ܒܪ ܙܡܘܪ ܒܪ ܐܡܪ ܒ

b. Benedictions or blessings; f. 64 *a*:

ܒܪ ܐܡܪ ܒܪ ܙܡܘܪ. ܒܪ ܐܡܪ ܒܪ ܙܡܘܪ. ܒ

.ܐ. ܒܪ ܐܡܪ ܒܪ ܙܡܘܪ ܒܪ ܐܡܪ ܒܪ ܙܡ

c. F. 64 *b*:

ܒ ܙܡ ܒܪ ܐܡܪ ܒܪ ܙܡܘܪ. ܐ. ܒ ܙܡ ܒ

.ܒ ܙܡ ܒܪ ܐܡܪ ܒܪ ܙܡܘܪ ܒܪ ܐܡܪ ܒ

d. A hymn for any one monk, beginning, f. 90 *a*:

: ܒ ܙܡ ܒ ܐ ܒ ܙܡ ܒ ܐ ܒ ܙܡ ܒ ܐ ܒ ܙ

.ܐ ✧ ܙ ܒ ܐ ܒ ܙ

e. Order of hymns on approaching the altar according to the use of the convent of Mār Jōnā, f. 100 *a*:

ܐܣܛܐ ܣܒܐ ܥܡܕܐ ܕܒܝܬ ܩܘܕܫܐ ܥܡܕܐ ܕܫܒܝ

Oriental Society, vol. viii., pp. 183 sqq., also reprinted in the *Journal of Sacred Literature*, vol. i., pp. 372 sqq. (1865), and from that translated by Zingerle from Cod. Vat. Syr., no. 180 (Assemani, *C.B.V.*, t. iii., 1, pp. 374 sqq.) in Heidenheim's *Vierteljahrsschrift*, no. xiv. (vol. iv., pt. 2), pp. 139 sqq. (1869). Another fragment of the Syriac version is found in Add. 2050 below. There are Kārshūnī recensions in Trinity College, Cambridge (R. 13. 49; Palmer, *Cat.*, p. 133), Paris (Zotenberg, no. 232, 6), and Rome (*Cod. Vat. Syr.* no. 202 [xx], *C.B.V.*, t. iii., 1, p. 472). For the Gr. and English (Perkins') see also Tischendorf, *Apocalypses Apocryphae*, pp. 34—69, and for the Latin etc., see M. R. James, *Apocrypha Anecdota* in "Texts and Studies" (1893).

The fragment which has survived corresponds to the English in *Journ. Am. Or. Soc.*, p. 207, l. 4, to p. 210, l. 4 (= Tischendorf, p. 65, n. 48, l. 5 to p. 69, n. 51).

The conclusion of f. 4 *b* runs as follows:—

ܐܡܝܢ ܀ ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ ܕܥܠܡܝܢ ܀ ܐܡܝܢ ܀ ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ ܕܥܠܡܝܢ ܀ ܐܡܝܢ ܀ [ ] ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ ܕܥܠܡܝܢ ܀ ܐܡܝܢ ܀ ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ ܕܥܠܡܝܢ ܀ ܐܡܝܢ ܀ ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ ܕܥܠܡܝܢ ܀ ܐܡܝܢ ܀

The angel's words, the account of the writing and concealing of the revelation, and the first part of the story of its discovery are wanting after ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ. The other two Syriac MSS. are complete in this respect, and, curiously enough, the Vatican MS. apparently* *inserts* quite unnecessarily ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ after ܫܠܡ ܠܟ ܡܪܝ ܡܠܟܐ, and continues with the words of the angel.

* Zingerle (*op. cit.*, p. 174) has "mit grosser Heftigkeit."

II. A fragment (ff. 5—8), consisting of songs of praise in honour of the holy men, probably when complete not unlike the MS. described in Sachau, *Cat.*, p. 255. The names mentioned are: Ammonius, f. 5 *a*; Apollonius, f. 5 *b*; Paesius and Isaiah, f. 6 *a*; Macarius the younger, f. 6 *b*; [Paul] the simple (the name is torn off and only ܦܫܝܐ is left), f. 6 *b*; and Sabhr-īshō' of Ṭerīhan, f. 7 *a*, of whose life some account is given (breaks off at f. 8 *b*).

III. Hymns by Khāmīs bar Ḳardāḥē (unless otherwise indicated), f. 9 *a*.

1. A fragment of an alphabetical poem (beginning in the middle of ܟ), each stanza prefaced by ܣܒܪ ܩܕܫ.

2. Hymn, f. 11 *b*.
See above, p. 645 (7).

3. Another, f. 15 *a*.
See p. 645 (9).

There is a lacuna between ff. 16 and 17.

4. Another, f. 19 *b*.
See pp. 370 (*d*), 646 (12).

5. Another, f. 22 *a*.
See p. 646 (13).

There is a lacuna between ff. 22 and 23.

6. Another, f. 25 *a*.
See pp. 371 (*h*), 647 (16).

7. Another, f. 28 *a*.
See pp. 372 (*i*), 647 (17).

A lacuna after f. 29.

8. Part of a hymn, each stanza beginning with ܠܟ ܡܠܟ, f. 30.

9. Part of a hymn (alphabetical ܐ to ܬ), each stanza beginning with ܟ ܡܢ ܟ, f. 32 *a*.

10. A hymn by George Wardā, on repentance, f. 34 *a*.
See pp. 205 (*f*), 650 (6).

11. Another, on the prophecy of Jonah, f. 37 *a*.
See pp. 204 (10 *b*), 649 (2).

12. Hymn (by Khāmīs), beginning f. 43 *a*:
ܟܝ ܒܝ ܡܠܟ. ܡܫܝܚܐ ܕܚܝ. ܡܠܟ ܡܫܝܚ.

13. Another, corrected by Khāmīs, f. 45 *b*.
See p. 644 (4).

14. Another, f. 47 *b*.
See pp. 368 (*e*), 645 (5).

15. Another, f. 52 *b*.
See pp. 367 (*c*), 644 (3).

16. Another, f. 57 *b*.
See pp. 367 (*b*), 644 (2).

17. Another, f. 63 *b*.
See pp. 373 (*k*), 647 (19).

Imperfect.

F. 64 seems to belong elsewhere.

There is a pencil note on f. 63 *b*, and traces of Armenian at the foot of ff. 7 *b*, 8 *a*.

Bound in boards.

Add. 2044

Paper, 6½ in. by 5; 206 leaves (with fragments of three others at the end); 21 quires, signed with Syriac letters, of 10 leaves, but the first has 11, the fifth, sixth and seventeenth

9, the fifteenth and twentieth 12, and the last 4; 18 lines on a page. Written in an irregular and inelegant Nestorian hand, and dated A.D. 1541; ff. 1—32 are a later supply.

1. Order of Funeral Services for all priestly ranks, f. 1 *b*:

ܙܟܝܐ ܙܟܘܐ ܡܢܗ ܐܡܪ ܠܡܪܝ ܥܠ ܟܠ ܡܢ ܕܐܬܐ ܠܗ ܠܡܫܪܝ ܘܠܡܥܒܕ ܒܥܠܡ ܗܢܐ ܘܠܥܠܡ ܥܬܝܕ ܠܡܬܐ ܘܠܡܩܘܡ ܒܬܪ ܟܠ ܡܢ ܕܢܣܒ ܠܗ ܘܢܬܠ ܠܗ ܒܝܕ

ܫܘܒܚܐ ܕܡܪܝ ܝܘܚܢܢ ܕܒܪ ܙܒܕܝ ܘܫܠܝܚ ܥܠ ܟܠ ܥܡܐ ܕܒܝܬ ܐܠܗܐ ܩܕܝܫܐ ܕܐܦ ܠܐ ܫܠܝܛ ܒܗ ܡܘܬܐ ܕܫܢܝܐ ܐܠܐ ܚܝܐ ܕܠܥܠܡ ܥܠ ܟܠ ܡܐ ܕܐܡܪ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܠܟ

There are scrawls on ff. 81 *b* sqq., 114 *b*, etc.

Bound in boards, with traces of title in ink on the cloth cover.

(A fragment of paper which was found in this MS. is now marked Add. 2071[6].)

Add. 2045

Paper, about 8½ in. by 6; 117 leaves; 12 quires, signed with Syriac letters, of 10 leaves, but the fourth has 11, and the last 6; 19 lines on a page (but, exceptionally, 30 on f. 83 *a*). Written in pointed Nestorian and dated A.D. 1686.

A Sacerdotal or Priests' Office-book according to the usage of the Dairā 'Ellāitā; see Add. 1984, pp. 283 sqq. above.

1. Prayers for the ferial days.

F. 9 *b* (marg.): ܒܗܘܕ : ܫܒܝܚܐ, f. 11 *a* (marg.): : ܫܒܝܚܐ ܒܗܘܕ.

2. Liturgies or Eucharistic Services.

a. The liturgy of the blessed Apostles, f. 17 *b*:

ܫܘܦܪܐ ܕܫܠܝܚܐ ܩܕܝܫܐ.

b. The liturgy of Theodore of Mopsuestia, f. 32 *b*.

c. The liturgy of Nestorius, f. 43 *a*.

Subscription, f. 60 *a*:

ܫܠܡ ܕܣܝܡܢ ܡܢ ܩܛܝ ܩܕܡ ܒܗܘܕ ܫܘܦܪܐ.

ܣܟ. ܥܠܗ ܕܟ ܒܝܘ ܫܘܫܢܐ.

3. The Consecration of fresh Leaven (called 'the King'), f. 60 *b*.

4. The order of Baptism, as arranged by the catholicus Īshō'-yabh of Ḥĕdhaiyabh, f. 67 *b*.

5. Ḥuttāmē, by Mār 'Abhd-īshō' bar Bĕrīkhā, f. 83 *b*:

ܣܗܕܬܐ ܕܒܟ ܗܘܐ ܒܪܝܟ ܕܒܟܝܢ ܠܡܐܡ ܕܒܟܝܢܢ
ܕܒ ܕܡܝܢ : ܐܠܗܐ ܕܒܪܗܡ ܕܒܪܝܬ.

a. F. 83 *b*; see p. 290 (10 *a*).

b. Another, f. 85 *a*; see p. 291 *b*.

ܣܗܕܬܐ ܕܫܡܥ ܟܠ ܕܒܟ ܕܒܟܝ ܠܙܕܩܝܢ ܕܒ ܐܒܝܫܬܐ.

c. F. 86 *b*; see p. 291 *c*.

d. F. 87 *b*; see p. 291 *d*.

e. F. 89 *a*; beginning:

ܐܢ ܀ ܐܟܝܢ ܐܡܪ ܐܢ ܟܬ ܐܢܐ ܐܡܪ ܐܢ ܐܟܝ
ܐܟܝ ܐܡܪ ܐܢ ܀ ܐܢ ܐܡܪ ܐܢ ܐܟܝ.

f. F. 91 *a*; see p. 291 *e*.

g. F. 91 *b*; see p. 291 *f*.

h. F. 92 *b*; see p. 292 *g*.

i. F. 96 *b*, by 'Aṭṭāyē bar 'Ātēlī, beginning:

ܐܡܪ ܐܢ ܀ ܐܟܝ ܐܡܪ ܐܢ ܐܟܝ ܀ ܐܡܪ ܐܢ ܐܟܝ
ܐܟܝ ܐܡܪ ܐܢ ܀ ܐܡܪ ܐܢ ܐܟܝ.

Alphabetical, from ܐ to ܐ.

j. Another (alphabetical) by 'Aṭṭāyē, f. 98 *a*, beginning:

ܐ ܀ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ
ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ.

k. F. 100 *a*, beginning:

ܡܫܝܚܐ ܐܠܗܐ ܐܒܐ . ܒܪܝܫ ܒܪܬ ܒܪܝܬܐ ܒܪܐ ܫܡܝܐ ܘܐܪܥܐ

ܕܐܝܬ ܒܗܘܢ ܟܠ ܚܝܠ ܘܟܠ ܙܒܐ .

Each stanza begins with ܡܫܝܚܐ.

l. For the offering to the dead, f. 102 *b*:

ܐܠܗ ܐܠܗܝ ܫܡܐ . ܐܒܓܕ ܗܘܙܚܛ ܝܟܠܡܢ ܣܥܦܩܪܫ ܬ

ܐܘܒܠ .

Alphabetical. Followed by an acrostich with the name Gabriel:

ܓܒܪܝܐܝ ܫܠܚ ܩܕܡ .

6. Other Ḥuttāmē by Mār ʿAbhd-īshōʿ.

a. F. 104 *b*; see p. 288 (9 *a*).

b. Beginning, f. 106 *a*:

ܐܠܗ : ܒܪܟ ܒܫܡܐ ܕܡܪܝ ܟܠܗܝܢ ܫܠܝܛ ܒܟܠ ܥܠܡ ܥܠܡܝܢ

ܐܡܝܢ .

Alphabetical.

c. F. 108 *a*; see p. 292 *g*.

d. F. 109 *b*, beginning:

ܐܠܗ ܒܪܟ ܒܪܝܬ ܟܠ ܡܫܝܚܐ ܕܟܠ ܩܕܡ : ܐܡܪ ܐܡܝܢ .

ܘܗܘ ܠܟܢ ܟܠ ܚܕ .

Alphabetical.

e. F. 111 *a*; *f.* f. 112 *a*; *g.* f. 113 *a*; *h.* f. 114 *a*; see pp. 288 (*c*), 292 (*h*, *i*, *j*).

7. The Order of Consecration of polluted water, f. 115 *a*; see p. 287 (6).

The colophon (f. 116 *a*) states that this MS. was finished in A.Gr. 1997 = A.D. 1686 by the scribe ܐܒܪܗܡ (cp. ff. 60 *a*, 83 *b*), it was begun at ܬܓܪ̈ܬ in Tergawer and was finished at the church of Zai'ā in the city of Gogtapa, in the days of Mār Elias catholic patriarch of the East, and Mār John bishop of ܐܘܪ̈ܡܝܐ etc.

F. 116 *a*:

ܫܡܫܐ ܘܣܘܒܪܢ̈ ܕܡ̈ܘܡܪܐ ܫܡ̈ܝܢ̈ܐ ܫܒ̈ܥܐ ܫܒ̈ܥ
ܫܒ̈ܥ̈ܐ ܫܒ̈ܥ ܫܒ̈ܥ̈ܐ ܫܒ̈ܥ ܫܡ̈ܫܐ ܫܒ̈ܥ̈ܐ ܫܒ̈ܥ ܫ̈ܢ̈ܐ
ܫ̈ܢ̈ܐ ܫ̈ܢ̈ܐ ܫ̈ܢ̈ܐ ܫ̈ܢ̈ܐ ܫ̈ܢ̈ܐ ܫ̈ܢ̈ܐ ܫ̈ܢ̈ܐ ܫ̈ܢ̈ܐ

ܒܝ ܣܓܕ ܡܗܕܗܟ ܕܡܠܩܒ ܡܟܡ. ܡܓ. ܒܥܡܗ ܗܢ
ܡܕܒܕܠܟ ܕܣܢ ܡ. ܡܓ.

F. 1 *a* is blank. Bound in boards with an old half illegible fragment written in Nestorian Eṣtrangĕlā.

Add. 2046

Paper, about $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 104 leaves (in poor condition); 13 quires (imperfect), signed with Syriac letters, of 10 leaves, but the first is missing, the third has 8, the eleventh and twelfth together 18, the fifth and the last 4; 19 lines in a page. Written in a regular Nestorian hand of the xixth cent.

A Sacerdotal or Priests' Office-Book, imperfect.

1. Prayers for the ferial days etc. It includes:—

a. (Beginning lost) Prayers.

b. F. 9 *b*:

ܒܕܫܒܐ ܕܫܡܥ ܀ ܒܥܕܐ ܕܐܡܒܐ ܕܟܠܗ ܀ ܫܒܚܐ ܕܫܡܥ
ܟܗ ܀ ܒܥܕܐ ܕܐܡܒܐ.

c. Ḥuttāmē, ܚܬܝܡ.

The subscription (f. 17 *b*) mentions the scribe Elias.

: ܐܠ : ܫܠ : ܒܓܕ : ܫܡܥ : ܫܩܠ : ܒܪ
: ܕܡܝ : ܫܡ : ܐܪ : ܐܒ : ܫܡ : ܐ : ܫܡܥ
: ܕܡܝ : ܫܡ : ܐ : ܐ : ܫܡ : ܐ : ܫܡ

2. Liturgies or Eucharistic Services.

a. The liturgy ascribed to Addai and Mārī, f. 18 *a*, cp. f. 26 *a*.

On f. 35 *b* there is a synodical canon and question with the answer thereto, see p. 284 above.

b. The liturgy of Theodore of Mopsuestia, f. 36 *a*.

c. The liturgy of Nestorius, f. 45 *b*.

This is followed by the canon ܩܸܕܫܠܐ, f. 60 *a*; see p. 285.

3. The Consecration of fresh Leaven (called 'the King'), f. 63 *a*; see p. 286 (4).

4. The Consecration of an Altar without oil, f. 67 *b*; see p. 286 (3).

5. Order of Absolution, by the catholicus Īshō'-yabh, f. 87 *a*; see p. 287 (7).

6. Dimissory hymns, ܫܘܿܒܚܬܐ, by 'Abhd-īshō', metropolitan of Nisībis, and others, f. 90 *b*:

ܗܿܘ ܕܡ ܒܪܟ ܒܪܟܘ ܡܫܝܚܐ ܡܠܟ ܟܠ ܫܘܿܒܚܐ ܀

ܒܫܒܝܥ ܀ ܘܒ ܫܒܬܐ ܕܫܒܥ ܫܘܿܒܚܐ ܕܡ ܟܠܗ ܒܫܒܬܐ ܀ ܘܠܡܕ ܕܒܥܘܬ ܡܪܢ ܒܫܘܿܒܚܐ ܕܥܪܘܒ ܩܘܪܒܢܐ ܀ ܘܫܒܚܬܐ ܕܫܒܬܐ ܀

a. F. 90 *b*; *b.* f. 91 *b*; *c.* f. 93 *a*; see p. 288, 9 *a*, *b*, *c*.

d. For the Dominical festivals, f. 94 *a*; see p. 289 *f*.

e. Another Ḥuttāmā, f. 98 *a*:

ܫܘܿܒܚܐ ܕܫܘܿܬܪܐ ܕܩܕܝܫ ܀

Beginning:

ܐܝܟ ܕܫܘܿܐ ܀ ܕܫܡ ܕܒܪܝܬ ܟܠ ܀ ܕܫܡ ܕܐܠܗܐ ܀

Alphabetical ܐ — ܒ, imperfect.

f. Fragment of an alphabetical poem from ܝ to ܐ; f. 99.

g. By Yaldā of Alḳōsh, the scribe, f. 99 *b*:

❖ ܐܬܘܬ ܐܪܒܥܝ ܕܒܟܠ ܟܬܒܐ ܩܕܝܫܐ ܕܐܬܐ ܒܫܡ ܐܒܗܡ

ܘ ❖ ܟܬܒ ܗ ܐܠܦ ܘ ܫܒܥ ܡܐܐ ܘ ܚܕ ܒܫܢܬ ܐ. ܣܘ.

Alphabetical.

7. Other Ḥuttāmē, by Mār 'Abhd-īshō', f. 100 *b*:

a. F. 101 *a*; *b.* f. 102 *b*; *c.* f. 103 *b*; see Add. 1984 (10 *a*, *b*, *f*), p. 209 sq.

d. Beginning, f. 104 *b*:

ܐܒܗ ܕܒܕܟ ܟܠ ܕܚܛܐ ܕܐܬܐ.

Imperfect. See f. 292 *g*.

This MS. also contains an imperfect fragment of 32 leaves (ff. 105—136), $8\frac{1}{4}$ in. by $6\frac{1}{4}$, 20 lines on a page, later Nestorian writing, comprising portions of services, Ḥuttāmē etc., viz.:

F. 111 *a*: the Liturgy of Theodore.

F. 116 *b*: ܐܠܗܐ ܕܛܒܬ ܡܒܪܟ ܕܒܣܒܪ.

F. 123 *b*: the Liturgy of Nestorius.

F. 132 *b*: the beginning of a priest's sacerdotal.

In addition to this ff. 137—140 is an entirely modern supply, on blue paper, $8\frac{1}{4}$ in. by 6, 19 lines on a page, of the same character as the above.

There are notes on ff. 18 *b*, 19 *a*, 31 *b*, 111 *a*, 111 *b*, 112 *a*.

Ff. 131, 132 *a* are blank. Bound in boards.

Add. 2047

Paper, 9 in. by $6\frac{1}{2}$; 109 leaves, 12 quires of 10 leaves, signed with Syriac letters, but the fifth has 12, the eighth to eleventh 8, and the last 5; 20 lines on a page. Written in a neat Nestorian hand, and dated A.D. 1729.

Two Liturgies:

I. The Liturgy for Palm Sunday, f. 1 *b*:

ܩܕܝܫܐ ܥܕܬܐ ܕܥܓܒܐ.

On f. 47 *a* is the marginal note: ܫܒܩ ܕܥܓܒܐ ܕܒܗܝܡ.

F. 52 *a* begins:

ܐܬܝ ܐܡܪ ܠܟ ܡܪܝ ܫܘܥܝ ܒܪ ܐܠܗܐ ܚܝ ܕܡܬ ܒܥܠܡ ܕܐܬܐ ܠܡܫܪܝ ܠܟ ܒܪ ܐܢܫܐ ܕܢܬܠܒܐ ܒܨܠܒܐ ܘܢܩܘܡ ܒܬܠܬ ܝܘܡܝܢ ܘܢܣܩ ܠܫܡܝܐ ܘܝܬܒ ܥܠ ܝܡܝܢ ܐܠܗܐ ܐܒܘܟ ܘܢܐܬܐ ܥܠ ܥܢܢܝ ܫܡܝܐ ܘܐܪܥܐ ܕܢܫܠܡ ܠܟ ܟܠ ܕܒܥܝ ܒܗ ܒܫܡܝ ܐܡܝܢ.

Subscription, f. 73 *b*:

ܫܠܡ ܠܟ ܡܪܝ ܥܒܕ ܐܝܕܝ ..ܫܠܝܡܘܢ

II. The Order of the Solemn Festival of the Resurrection, f. 73 *b*:

ܩܕܝܫܐ ܥܕܬܐ ܕܩܝܡܬܐ.

The colophon (f. 105 *a*) states that this MS. was finished on the 18th of January, A. Gr. 2040 = A.D. 1729, by the scribe Solomon b. David (cp. f. 73 *b* above), in Tergawer, in the days of Mār Simeon, catholic patriarch of the East, and Mār Ḥĕnān-īshōʿ.

ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܐܪܒܥܝܢ ܘܬܫܥ ܠܝܘܢܐ ܒܬܪ ܥܒܕ ܫܠܡܘܢ ܕܟܬܒ ܐܓܪܬܐ ܗܢܐ ܒܬܪܓܘܝܪ ܒܝܡܘܗܝ ܕܡܪ ܫܡܥܘܢ ܩܬܘܠܝܩܐ ܕܡܕܢܚܐ ܘܡܪ ܚܢܢܝܫܘܥ ܩ ܒܪ ܝܘܚܢܢ ܕܐܬܐ ܡܢ ܐܪܒܝܠ ܘܥܒܕ ܠܗ

ܗܕܐ ܒܝ ܣܥܕ ܥܒܕܐ ܠܡܠܦ ܗܠܝ. ܣܙ. ܐܠܦܣ..

ܣܙ. (f. 105 *b*) ܕܟ ܫܥܝܐ ܒܣܝ.

On f. 105 *b* is the Sūgīthā of the thief upon the cross.

According to f. 107 *b*, this MS.. was written for E[zeki]el (?) bar Isaac on behalf of the church of Mār Cyriacus:

ܐܬܪܣܐ ܐܬܪܫܒܐ ܐܒܕܪܘܐ ܒܣܠܐ ܒܗܠܟ ܣܒܗܝ

ܫܡܫ ܐܬܪܣܐ ܕܟ ܟ[ܝ]ܐ ܒܒܐ ܐܠܦܣܐ ܐܣܝ

ܥܠܟ ܒܒܐ ܒܣܐ ܫܪܫܡܐ ܒܝ (?) ܐܠܐ ܒܥ

ܒܐܠܣ. ܣܙ.

Another note, ib., in a later cursive hand refers to the installation of M. Abraham bishop of Urūmiyah etc.

ܫܒܘܐ ܐܒܪܗܡ ܒܣܒܝ ܫܒܐ ܐܠܪܫܡ ܣܪܘܝ

ܐܣܬܪܐ. ܪܒܐ ܕܟ ܒܠܐ ܒܟ ܕܐ ܒܟ (?) ܐܒܐ ܐܣܟ

ܣܙ.

F. 108 *a* is part of a service book.

On f. 52 *a* is a picture in black and red of our Lord riding into Jerusalem. There are scrawls on ff. 31 *b*, 32 *a*, 75 *b*, 94 *b*, 108 sq. etc., and a rough drawing or design on f. 55 *b*. On f. 1 *a* are the words "Oroomah college" in pencil.

Bound in boards.

Add. 2048

Paper, about $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 95 leaves (in poor condition, the last being a mere fragment); 9 quires of 12 leaves, signed with Syriac letters, but the first has 6, the seventh and eighth 14, and the fourth is wanting; 17 lines on a page. Written in an inelegant Nestorian hand of the xviiith cent.

The volume, which is imperfect, consists of services, and hymns.

a. An alphabetical hymn for Palm-Sunday, f. 1 *a*.

b. Another, f. 2 *b*.

The marginal note ܙܟܪܘܬ occurs on ff. 8 *a*, 35 *a*, and 36 *b*. On f. 38 *a* (marg.): ܒܝܫ.

c. ܡܫܡܫܢܐ, f. 38 *b*.

The marginal note ܙܟܪܘܬ occurs on ff. 40 *b*, 43 *b*, 48 *a*, 50 *a*, 51 *b*, 58 *a*, *b*, 60 *b*.

d. An alphabetical *sedra*, beginning f. 66 *a*:

ܐ ܗܠܐ ܕܡܫܟܚ ܘܐ. ܘܘܐ ܠܐܠܦܝܢ ܐܢܫ.

e. Another, f. 81 *a*:

ܐܡܝ ܒܝ ܡ ܫܡ ܐܢܫ ܕܡܫܝܚ . . ܐ ܗܠܐ ܕܒܪ ܐܢܫ

ܠܐܢܫ ܕܒܪ ܐܢܫ ܕܡܫܝܚ ܐ.

f. Another, f. 85 *a*:

ܐ ܗܠܐ ܕܒܪ ܐܢܫ ܕܐܠܗܐ ܐܡܝܢ.

There are Syriac scrawls on ff. 18 *a*, 29 *a*, 30 *a*, 31 *a*, 90 *a*.

Bound originally in boards, with traces of a title in ink, and fragments of Syriac on the cloth covers.

Add. 2049

Paper, $5\frac{3}{4}$ in. by 4; 43 leaves (rather stained); 5 quires of 10 leaves, signed with Syriac letters, but the first has 6, the fourth 12, and the last 5; 17 lines on the page. Written in a neat Nestorian hand, with some points, of the xviiith cent.

The order of the Solemnization of Matrimony, imperfect (both beginning and end are wanting). It includes:—

a. The Benediction of the Bridegrooms, f. 4 *a*:

ܒܗܒ ܒܪܟܬܐ ܒܫܘܗܕ.

b. The Benediction of the Garments, f. 20 *a*:

ܒܪܟܬ ܒܓܕ ܐܢܬ.

c. The Ordering of the Crowns, f. 27 *a*:

ܣܕܐ ܒܪܟܬ ܒܓܕ ܟܠܝܠ.

d. The Benediction of the Bridegroom, f. 41 *b*.
Alphabetical.

e. The Benediction of the Bride, f. 42 *b*:

ܒܫܘܗܕ ܒܟܠܐ.

Alphabetical, breaks off in the middle of the ܦ stanza.
Bound in boards, with faint traces of a title in Syriac.

Add. 2050

Paper, $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 63 leaves, imperfect, originally of at least 5 quires, but the first is wanting, the second has 15, the third 14, and the fourth and fifth 16; the additional leaves ff. 47, 58 belong elsewhere; 16 lines on a page. Written in two or three Nestorian hands, and dated (f. 23 *a*) A.D. 1788 (?).

I. 1. The beginning, which is imperfect, contains various questions and answers, including an order of Baptism, f. 3 *b*:

ܒܪܟܬ ܡܥܕܐ.

The subscription (f. 23 *a*) states that this MS. was written by Gabriel son of the priest Cyriacus in the year 2099 (?)=A.D. 1788.

ܒܫܢ ܫܢܬܐ ܕܐܠܦ ܘܬܫܥ̈ܝܢ ܘܬܫܥ ܣ̄ܟ. ܒܫܢ ܫܢܬܐ ܕܐܠܦ ܘܬܫܥ̈ܝܢ ܘܬܫܥ

ܒܝ ܫܢܬ ܡܫܝܚ ܕܢ ܡܫܢ ܒܫܢ ܒܘܣܡܐ ܕܫܢ

ܡܘܕܝܢܐ ܕܒܗ ܫܪܝܐ ܟܠ ܡ̈ܐ ܕܥܠ ܐܦ̈ܝ ܟܠ ܐܪܥܐ ܘܕܒܗ ܫܪܝ ܟܠ ܡ̈ܐ ܕܥܠ ܐܦ̈ܝ ܟܠ ܐܪܥܐ

2. Psalms or versicles for various occasions, f. 23 *b*:

ܡܘܕܝܢ̈ ܕܫ̈ܒ̈ܚ̈ܬ̈ܐ ܕܫ̈ܪ̈ܝ̈ܐ ܕܫ̈ܒ̈ܚ̈ܬ̈ܐ ܕܫ̈ܪ̈ܝ̈ܐ

Beginning:

ܫ̈ܒ̈ܚ̈ܬ̈ܐ ܕܫ̈ܪ̈ܝ̈ܐ ܕܫ̈ܒ̈ܚ̈ܬ̈ܐ ܕܫ̈ܪ̈ܝ̈ܐ

3. A history of the world from the earliest times, imperfect, beginning, f. 24 *a*:

ܐܡ ܡܫܟܚ ܡܢ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܟܠ ܟܠ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܟܠ ܟܠ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ

ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ. ܡܢ ܕܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ

ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ

a. F. 37 *b*:

ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ.

b. F. 43 *a*:

ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ (f. 43 *b*) ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ.

ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ

c. F. 60 *b*: ...nk, a...

ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ̈ܢ̈ܫ̈ܐ ܡ̈ܫ̈ܟ̈ܚ̈ ܐ̈ܢ̈ܫ̈ܐ ܐ.

The last leaf (f. 63 *b*) ends as follows:

ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ...ires

ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ܒܢܝ ܐ̈ܢ̈ܫ̈ܐ ... 6, ...

...en j...

...nt. ...

II. Ff. 47, 58 are loose leaves (6 in. by $4\frac{1}{4}$, 17 lines on the page), probably older than the rest of this MS., containing a

small portion of the Apocalypse or Vision of S. Paul. Their correct order is ff. 58, 47.

The fragment corresponds to the translation published in the *Journal of the American Oriental Society*, vol. viii., p. 200, l. 19 (from foot) to p. 201, l. 19 (from foot), and Tischendorf, *Apocalypses Apocryphae*, p. 54, n. 26, l. 4 to p. 55, n. 29, l. 13. See above, Add. 2043, p. 1167 sq.

Add. 2051

Paper, $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 65 leaves (numbered in Syriac up to 15); 8 quires, signed, of 8 leaves, the last has 7, and is followed by an insertion of 2; 16 lines on a page. Written in neat regular Nestorian, and dated A.D. 1842.

A book of the belief of the Syrians called the *Kĕthābhā dha-Kĕnūntā* by the priest Sābhā. Cp. below Add. 2052. F. 2 *b*:

بَكْ ـــكْ دِمْـدْ، ﻣﺰﺻﺪ ﻣﺰﺑـﺴﺎ ﻣﺰﻓـﺴﺮ ﻟﻤﺰﻫﺪ ﻣﻪﺪ
.ﻣﺰﻣﺪ ﻟﺰﻣﻪﻣﺪ ﻟﺰﻣ ﻟﺰﻣﺪ ﻟﺰﻣﺪ .ﻟﻤﺰﻫﺪ ﻟﻪﻣﺰﻣﻤﺰ
ﻣﻪﻟﻔﺰﻫﺪ ﻟﺰﻣﻬﻤﺰﻫﺪ ﻣﺎ ﻟﺰﻣﺰﻣﺪ ﻟﻪﻣﺰﻫﺪ* ﻣﻪ ﻟﻤﻬﻤ
ﻣﻪﻣﺰﻣﺰ ﻟﺰﻣﺰﻣﺪ ﻣﺰﻣﻪﻣﺰ .ﻟﻤﺰﻫﺪ ﻣﻪ.

1. On the Syrians and their language, f. 2 *b*:

..ﻣﻤﺰﻣﻪﻣ ﻟﻤﺰﻫﺪ ﻟﻤﻪﻣ ﻣﺰﻣﺰﻣﺪ ﻣﻪﻟﻔﺰﻫﺪ

2. A hymn on the two natures and essences of Christ, and on the difference between ﻟﻪﻣﺰﻫﺪ and ﻟﺰﻣﺪ, f. 4 *b*:

ﻟﻤﺰﻫﺪ ﻣﻤﻪﻣﺰﻫﺪ ﻣﻤﻪ ﻣﺰﻣﺪ ﻣﻤﻪ ﻣﻪ
.ﻟﺰﻣﺪ ﻣﻪ ﻟﻪﻣﺰﻫﺪ ﻣﻪﻣﺪ ﻣﻪ

* Add. 2052 reads ﻟﺰﻣﺰﻣﺪ.

3. A hymn setting forth the seven mysteries of the Syrian church, f. 20 *b*:

ܫܡܥܘܢ ܫܒܥܐ ܪܙܐ ܕܒܥܐ (*sic*) ܕܥܡܐ ܩܕܝܫܐ ܥܠ

ܗܢܘ ܠܟ ܫܡ ܕܐܝܟ ܡܢ ܫܘܠܡܗ ܐܢ ܫܪܝ ܒܟ ܐܠ

ܟܠ ܐܢܫ ܕܢܫܬܟܚ ܒܗ ܘܠܐ ܢܬܒܠܒܠ ܒܗ. ܘܟܬܒ ܠܟ ܐܚܝ

ܒܫܠܡ ܡܢ ܐܠܗܐ ܕܫܡܥܘܢ (f. 21 *a*) ܩܕܝܫܐ.

4. On the holy oil, the olive-oil, called the horn, f. 28 *a*:

ܫܡܥܘܢ ܩܕܝܫܐ ܕܡܫܝܚܐ ܩܪܢܐ (*sic*) ܫܡܥܘܢ ܒܪ ܝܘܚܢܢ

ܕܥܡܕ ܒܡܝܡܪܐ ܕܐܠܗܐ.

5. On the faith of the true Eastern Syrians, f. 33 *a*:

ܡܗܝܡܢܘܬܐ ܩܫܝܫܬܐ ܕܡܕܝܢܚܐ (f. 33 *b*) ܕܡܕܝܢܚܐ ܕܥܡܕ

ܕܐܒܗ *ܩܕܝܫܐ.

6. Exposition of the sign of our Lord, f. 36 *b*:

ܦܫܪܢܘܬܐ ܕܣܝܡܐ ܕܡܪܢ.

7. Explanation of the fatherhood of the priest, f. 43 *a*:

ܦܫܪܢܘܬܐ ܕܐܒܘܬܐ ܕܟܗܢܐ.

8. A song on the deceit of this world etc., by the priest Sābhā, f. 45 *b*:

ܫܡܥܘܢ ܕܡܠܐ ܐܡܪ ܩܠܝܠ ܒܪ ܩܠܝܠ ܥܠ ܥܠܡܐ ܕܥܡܕ

ܕܐܡܪ ܐܢܐ ܣܒܐ ܫܡܥܘܢ ܒܪ ܩܠܝ ❖ ܒܪ ܩܠ ܐܡܪ ܠܟ

ܟܠ ܡܢ ܕܫܡܥ ܠܗ ܘܠܐ ܢܫܡܥ. ܟܬܒ ܠܟ ܐܚܝ ܟܠ

ܕܐܬ ܡܢ ܟܠ ܡܕܡ ܕܐܝܬ ܒܗ ܫܠܡ. ܟܘ.

* Add. 2052 reads simply ܫܡܥܘܢ ܩܕܝܫܐ.

9. On the soul's repentance and on teaching, by the same, f. 53 *a*:

ܒܬܘܒܬܐ ܘܠܡܠܦܢܘܬܐ ❊ ܕܡܪ ܐܘܓܝܢ ܕܡܫܚܐ ܘܥܠ

ܟܠ ܐܬܘܬ ܒܣܝܕܪܐ ܐܠܦ ܒܬ ܐ. ܐܠܦ ܘܫܠܝܫ ܐ. ܐܠܦ ܘܐܪܒܥ ܡܐܬ. ܐ ܘܫܠܝܫ

Alphabetical.

10. Another, on the soul's repentance, by the same, f. 56 *b*:

ܒܬܘܒܬܐ ܕܢܦܫܐ. ܐܓܪ ܐܘܓܝܢ ܕܡܫܚܐ ܥܠ ܟܠ

ܐ ܘܫܠܝܫ ܐ. ܐܠܦ ܘܫܬܝܢ ܐ. ܐ ܘܫܠܝܫ ܐ ܘܫܬܝܢ ܐ. ܐ ܘܫܠܝܫ ܐ ܘܫܬܝܢ ܐ. ܐ ܘܫܠܝܫ

Alphabetical.

The colophon (ff. 59 *b* sqq.) states that this book was compiled by the priest Sābhā, and that the MS. was written in the year 1842 (A. Gr. 2153), in the days of Mār Simeon, catholic patriarch of the East. The scribe was the deacon Lazarus son of the priest Sābhā.

ܒܫܢܬ ܐܠܦ ܘܡܐ ܘܚܡܫܝܢ ܘܬܠܬ ܫܢܝܢ ܒܝܘܡܝ ܕܡܪ ܫܡܥܘܢ

ܩܬܘܠܝܩܐ ܐ. ܐ ܘܫܠܝܫ ܐ. ܐ ܘܫܬܝܢ ܐ. ܐ ܘܫܠܝܫ ܐ ܘܫܬܝܢ ܐ. ܐ ܘܫܠܝܫ ܐ ܘܫܬܝܢ ܐ. ܐ ܘܫܠܝܫ

F. 62 *a* begins:

ܒ. ܗܘܐ ܕܫ̈ܡ ܡܢ ܩܕܡ ܕܐܠܗܐ ܒܪ ܡܕܒܪܢܐ
ܕܥܠ ܟܠ ܐܢܫ ܕܟ. ܣܡ̈ܘܗܝ ܫܒܚ ܘܫܒܚ ܕܫܒܚ
ܠܥܠܡ̈ܝ.

On f. 64 *b* is the marg. note ܫܡܥܘܢ ܒܪ ܚܠܦܘ, and on f. 65 *b* the heading ܩܕܡܝܐ ܕܝܘܢ.

Ff. 1, 2 *a* are blank. On the edge of f. 1 *b* are the fragments ܒܪ and ܫܡܥ.

Add. 2052

Paper, $6\frac{1}{4}$ in. by $4\frac{1}{4}$; 65 leaves (numbered in Syriac as far as f. 60); 7 quires of 10 leaves, but the last has 5; 16 lines on the page. Written in Nestorian, and dated A. Gr. 2140 = A.D. 1829.

Another copy of the *Kĕthābhā dha-Kĕnūntā*; see above Add. 2051, pp. 1185 sqq.

1. f. 1 *a*; 2. f. 3 *a* (ܩܕܡܝܐ ܕܫܒܥ ܒܪ ܚܠܦܘ ܕܫܡܥܘܢ ܩܐܡ ܥܠ ܡܫܝܚܐ); 3. f. 19 *b*; 4. f. 27 *a*; 5. f. 32 *b*; 6. f. 36 *b*; 7. f. 44 *a*; 8. f. 47 *b*; 9. f. 55 *b*; 10. f. 60 *a*.

The colophon (f. 63 *a* sqq.), which is imperfect, states that this MS was written in the days of Mār Simeon.

ܒܟܠ ܕܒܐ ܕܐܒܗܬܐ ܕܢܣܒ ܫܡܥܘܢ ܒܪ ܚܠܦܘ ܒܪ
ܚܒܐ ܕܐܡܝܢ ܫܒܚ (f. 63 *b*) ܕܐܬܝ ܒܝܥܩܘ. ܣܓ. ܫܒܚ (f. 64 *a*)
ܣܓܘ ܚܒܪ ܕܒܝܬ ܫܡܥܘܢ ܒܪ ܚܠܦܘ ܕܟܬܒ ܠܟ ܐܚ
ܓܢܓ ܘܐ ܠܥܠ ܡܫܝܚܐ ܐܠܗܐ ܕܐܒܗܬܐ ܕܐܒ ܘܪܘܚ
ܩܕܫ ܡܢ ܫܡ ܩܕܫܐ ܕܐܒܗܬܐ ܚܕ ܐܠܗܐ ܕܟܠ
ܥܠܡ̈ܝ. ܐܡܝܢ ܘܐܡܝܢ.

ܒܟ ܚܘܕܐ ܕܠܐܓܪܐ ܕܡܪܝ ܝܘܚܢܢ ܕܐܡܪ ܒܫܘܪܝܐ ܕܐܝܬ ܠܗ ܐܘܕܢ ܠܡܫܡܥ
ܠܡ . ܕܠ ܐܡܪ ܠ ܐܡܪ (f. 64 *b*) ܒܝ ܒܟ . ܐܠܐ ܓܕ
ܕܐܡܪ ܐܢܫ ܒܟ ܒܫܒܝܚܐ . ܐܠܐ ܓܕ ܐܢܫ ܒܟ ܒܫܒܝܚܐ

ﻟﻬﺎ ﺑﺮﻫﻨﻮﻣﻪ. ﺑﺮﻟﻤﺮ. ﻣﺮﻣﻠﻲ ﺍﻓﻐﻠﻴﻦ ﻟﻤ ﺍﻧﺪ.

ﻟﻤﻮ ﻳ ﺍﻧﺘﻮﻣﺮ ﻣﺪﻫﺎﺋﺮ ﻟﻤﺼﻐﻴﻠﻪ ﻣﺎﻣﺤﺘ —

ﻣﺎﻳﺪ ﺩﻣﻤﻮﺋﺮ ﻳﺮﻟﻤﺮ ﻳﺮﻫﺎﺩﻳﻪ ﺹ ﻣﺎﻳﺪ ﺩﻫﺎ ﻟﻤﺤﻮﻣﺮ ﺍﻟﻤﺮ ﻳﺮﻫﺎﺩﻳﻪ ﻣﻠﻤﻮ ﻟﻤﺮ: ﻣﻬﺎﺩﻳﻪ ﺍﻳ ﻣﻤﻮﻳﻪ ﻟﻤﺮﻫﺎﺋﺮ ﺩﺎﺋﺮ ﻣﺮﻟﻤﺮ ﺍﻳﻠﻢ ﻣﻠﺎﻧﻮﻣﺮ ﻟﻤﺮﻫﻴﻠﻤﻮ ﻟﻤﺮﻫﻴﻠﻤﻮ ﺩﺎﺋﺮ ﻣﺮﻟﻤﺮ ﻟﻤ ﻣﻬﺎﺩﻳﻪ. ﻣﺮﻟﺮ ﻟﻤ ﺭﻣﻬﺎﺩﻳﻪ. ﺹﻳﻠﻞ ﺍﻟﺮ ﻣﺪﻟﻤﻞ ﻣﺎﻣﺪﻳﺮ. ﻣﺮﻟﺮ ﻟﻤ ﺭﻣﻬﺎﺩﻳﻪ. ﺹﻳﻠﻞ ﺍﻟﺮ ﻣﺪﻟﻤﻞ ﻣﻘﻨﻤﻲ ﻣﻤﻦ ﻟﻤﺼﻬﺎﺭ: ﻟﻤ ﺹﻠﻴﻠﻤﻲ ﻣﺎﺭ ﻣﺮﻟﻤﺮﻫﻪ ﻣﺎﻫﻨﺎﻳﻪ ﺍﻟﻤﻠﻤﻬﻤﻪ. ﻟﻤ ﺍ[ﺹ-ﻝ]ﻫﺮ ﻣﺮﻟﻤﺮ ﻣﺮﻫﻨﺎﻳﻪ ﻣﻠﻤﻬﻤﻪ ﺍﻟﻤﻠﻤﻬﻤﻪ ﺍﻟﻤﻠﻤﻬﻤﻪ ﺍﻟﻤ

There is a lacuna of a few leaves between ff. 1 and 2, as is seen from the enumeration on the right-hand margin.

F. 2 *a*, l. 16:

אחזינהו מראשיהם [א]ותיהם. ולמה לרבותיהם
ולרבותיהם [ש]להם נהנין ואלא מיבעי ליה לרבותיהם
ואותיהם. ואת אלא מהכא [א]תה-תו [מא]תי
בגדי-לבן-תשים אתו . . . אחרים. זה ישראל
שמא אחר מן הגר שתפיהו. וא.

F. 2b, l. 6:

כולל ניסיא שהיא ניסים ולאחים לו לנהר
כשהיא לה נותן אלהים ושתולים. לוי ישראל
ואלו ואלו אלהים : שנאמר
ואת-בגדיהם ואמרו ... מן ואל שתו ואיש אחיו
ואשר אשתו : אחרונה. שמא אחת : שנים ואלפים
ואשר שהיתה אללו שלישיהם ושמה נותן שנאמרים.

ܟܬܒܐ ܕܫܝܪ ܡܫܬܒܚ ܥܠ ܟܠ . ܡܫܬܒܚ ܐܢ ܟܪܝܣܛܘܦܘܪ
ܒܟ ܠܐ ܟܡ ܠܐܝܫ ܟܬܒ ܩܠܝܠ ܟܬܒܐ ܕܒܝܬ ܩܒܪ
ܟܪܝܣܛܘܦܘܪ .

The text itself occupies only about $2\frac{3}{4}$ in. of the whole width, the margin being used for citations from the Bible which are numbered consecutively with letters. These citations are made from the Pĕshīṭṭā and Ḥarklensian versions.

(*a*) On the margin of f. 1 *a* is a long quotation consisting of Acts ch. ii. 1—11 in the Ḥarklensian version. The following variants have been noticed: *v.* 1 ܒܝܬ ܦܓܪ, *v.* 2 ܟܬܒ (White ܟܬܒܐ), *v.* 3 ܟܐܠ ܠܗܘܢ, *v.* 4 ܟܬܒ ܟܬܒܐ, ܟܬܒ, *v.* 5 ܒܠܚܕ ܒܝܬ ܐܠܗܐ ܡܢ ܫܡܝܐ, ܡܢ ܟܠ, ܟܬܒ (for ܟܬܒ Wh.), *v.* 7 ܒܝܬ, om. ܗܢ and ܡܢ, ܟܠ, *v.* 8 ܠܢ ܟܬܒ, *v.* 9 ܐܠܡ, *v.* 10 ܒܝܬ ܟܚܕ ܒܟ ܟܠ, ܟܬ (Wh. ܟܬܐ), ܟܬ, *v.* 11 ܟܚ[ܐ] ܟܠ.

On f. 2 *a* the passages cited are;

(*β*) Matt. i. 1 (var. ܡܫܝܚܐ).

(*γ*) Gen. ch. xxviii. 16—17 (var. ܟܚ ܠܐ ܟ).

(*δ*) Gen. ch. ii. 21—22 (var. ܟܐ ܒܚ ܐܢ, in *v.* 22 om. ܟܠ).

(*ε*) Isaiah ch. vii. 14 (var. ܡܢ).

(*ζ*) Hebr. ch. i. 1, from the Ḥarklensian: ܒܟ ܟ ܒ . ܟܠ ܠܐ . ܟ ܒ ܟ ܟ ܒ ܟ ܟ.

(η) On f. 2 *b* Hebr. ch. ix. 3—4 is cited, but from the Pĕshīṭṭā (variants, *v.* 4 ܟܗܢܟܐ, ܡܕܒܚܐ, ܥܡ ܟܘܪܣ ܟܦܐ).

There are some scrawls in a late ugly Jacobite hand.

Add. 2054

Paper, about $6\frac{1}{3}$ in. by $4\frac{1}{3}$; one sheet of 2 leaves, 18 lines on the page. Written in Nestorian, with some points, perhaps of the xviiith cent.

An obscure fragment of an apocalyptical writing. Certain details agree with the "Book of the Bee" (ed. Budge), ch. LIV. sq., and the passage cited by T. D. Woolsey in the *Journal of the American Oriental Society*, vol. iv., p. 410 sq. (1854).

F. 1 *a* begins with the ascent of a Greek king, of the seed of Cūsh, with the Lord's cross*.

ܥܠ ܐܪܥܐ ܘܟܠ ܚܝܘܬ ܒܪܝܬܐ ܕܥܠ ܐܪܥܐ ܢܡܘܬܘܢ ܘܟܘܟܒܝܐ ܢܦܠܘܢ ܘܐܪܥܐ ܬܗܘܐ ܫܒܝܩܐ ܘܒܩܠܗ ܕܚܕ ܡܠܐܟܐ ܕܫܡܝܐ ܢܬܒܥܪ ܟܠ ܡܕܡ ܕܒܪܝܬܐ ܘܢܬܚܪܒ ܟܠ ܥܡܪܐ ܕܒܗ ܢܫܪܐ ܘܢܬܚܪܒ ܟܠ ܒܝܬ ܡܫܟܢ

trumpet the good and bad shall be gathered together, for there is one resurrection for all. Pains shall smite the earth, and Adam and all his children shall go forth.

ܒܗܝ ܕܢܦܩ ܐܢܫ ܘܐܝܬ ܠܗ ܒܢܝ ܐܢܫ ܘܟܠ ܒܢܘܗܝ ܢܦܩܘ ܡܢ ܩܒܪܐ ܘܢܬܟܢܫ ܟܠ ܒܢܝ ܐܢܫ ܩܕܡ ܡܪܢ ܒܝܘܡ ܕܝܢܐ ܘܢܬܬܠ ܠܗܘܢ ܟܠ ܡܐ ܕܐܡܪ ܕܘܝܕ ܢܗܘܐ ܒܗ ܘܢܬܟܢܫ ܟܠ ܒܢܝ ܐܢܫ

become profane, and the gates of Armenia shall be opened. Then shall come forth Gog and Magog (ܓܘܓ ܘܡܓܘܓ ܐܢܘܢ) —they are 24 families (ܐܡܐܬܐ) and 24 tongues (ܠܫܢ̈ܐ)—whom king Alexander had collected and bound. The fragment breaks off with an account of the iniquity which these shall perpetrate.

ܗܢܘܢ ܕܥܒܕ ܐܠܟܣܢܕܪܘܣ ܡܠܟܐ ܕܟܢܫ ܠܗܘܢ ܐܡ̈ܐ ܘܠ̈ܫܢ̈ܐ ܣܓ̈ܝ̈ܐ ܕܐܣܪ ܒܫܠܫܠ̈ܐ ܘܥܠ ܐܦ̈ܝ̈ܗܘܢ ܕܥܬܝܕ ܠܡܬܐ ܒܣܦ̈ܪ̈ܐ ܕܒܪ̈ܝ̈ܬܐ ܕܐܢ ܐܬܝ ܒܗ̈ܘ ܒ̈ܝ̈ܬ̈ܐ ܕܐܠܗ̈ܐ ܘܒ̈ܝ̈ܬ̈ܐ ܕܩ̈ܝ̈ܡ̈ܐ ܕܐܢ ܐܬܝ ܒ̈ܗ̈ܘ ܒ̈ܝ̈ܬ

It is uncertain whether the sequence (ff. 1 and 2) followed above is correct, the relation between the final rising of Gog and Magog and the Messianic kingdom varies (Weber, *Jüdische Theologie*, 2nd ed., pp. 387 sqq.).

Add. 2055[1–6]

Fragments in Nestorian.

1. Four leaves, $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 18 lines on a page.

F. 1 is the first leaf of quire ܒ and contains (*inter alia*) a prayer of Mār Shallīṭā; cp. above, p. 123 (*a*).

On ff. 3, 4 are hymns for the resurrection.

F. 4 *b* concludes:

ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ : ܐܡܝܢ ܐܡܝܢ ܐܬ ܙܟܝܐ ܐܠܗܐ

. ܐܡܝܢ ܐܠܗܝ ܙܟܝ ܝܫܘܥ ܡܫܝܚܐ ܐܡܝܢ ܐܡܝܢ ܕܒ ܙܟܝܐ [? ܡܫܝܚܐ]

2. Three leaves numbered ܟܒ, ܟܓ, ܟܕ—ܟܙ; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 17 lines in a page.

Fragments of a service-book, f. 2 sq. are in Syriac and Mogul; cp. above, Add. 2820, p. 693 (29).

3. Thin leaf of paper, about $7\frac{1}{2}$ in. by 6; 18 lines. Apparently written in a S. Indian hand.

A fragment of a popular life of Moses.

(This fragment was found among the leaves of Dd. 10. 10.)

4. One leaf of coarse white paper, about $6\frac{1}{2}$ in. by $4\frac{1}{4}$, 11 and 7 lines.

Contains part of a hymn.

5. A leaf, $6\frac{1}{4}$ in. by $4\frac{1}{2}$; 18 lines; very inelegantly written.

A prayer for the occupants of a house.

6. Same size and style as 5 above. A charm of Gabriel (ܡܓܡܐ ܕܓܒܪܐܝܠ), concluding:

ܗܕܐ ܠܡܥܒܕ ܐܢ ܒܫܡ ܐܒܝ ܘܒܪܝܫ ܘܪܘܚ ܩܕܝܫ ܐܡܝܢ

ܘܐܡܝܢ ܕܡܒܛܠ ܐܢ ܟܠ ܡܐ ܕܟܬܝܒ ∴ ܡܪܝ ܥܙܪ ܠܥܒܕܟ

Add. 2056[1–5]

Fragments in Nestorian.

1. One leaf, $6\frac{3}{4}$ in. by 4, a fragment containing paradigms of verbs, arranged alphabetically.

2 and 3. Two small leaves, in Kārshūnī; the former is written only on one side and is quite modern.

4. A sheet of two leaves; $4\frac{1}{2}$ in. by 3; 13 lines on a page, written in Neo-Syriac.

5. A small fragment, fullest size 5 in. by $1\frac{3}{4}$. Four and six lines respectively, with traces of others.

As the fragment has proved unintelligible it is given in full.

. . . ܕܟܠ ܡܢ ܕܥܒܕ ܒܝܬ ܡܫܟܒ ܐܢ ܐܢ ܒܝܬ ܡܫܟܒ ܐ

. . . ܐ ܕܐܡܪ ܠܗ ܡܪܝ ܐܢ ܒܝܬ ܡܫܟܒ ܐ ܐܢ ܐ ܐ ܐ

[ܐ]ܢ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

. . ܐ (?) ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

Verso:

+ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ . .

. . ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

ܐ[?ܕ]ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ . .

ܗܠܟܝܢ ܡܠܝܢܘܡ + ܐ ܗܘܐ ܕܡܫܒܚ̈ܐ

. . ܡܚܐ. ܒܚ̈ܐ ܒ̈ܐ ܒܝ ܒ̈ܐ ܒ̈ܐ ܡ̈ܐ.

. . . . . ܐ̈ ܒ̈ . . . . . ܐ ܒ̈ ܒ̈ ܒ̈ ܡܚ

Add. 2057[1–7]

Fragments in Jacobite.

1. A large leaf, in two pieces, fullest size 16 in. by 12; probably of the xvith or xviith cent. Part of a calendar in Kārshūnī.

Possibly once the property of Bishop Moore and presented by King George I., see the Introduction.

2. Three sheets (six leaves), $4\frac{1}{4}$ in. by 3; 12—13 lines on a page. Fragments of a theological discourse in Kārshūnī.

On f. 5 *b* is the heading: ماسوا نحلت الله الحمد لله الاحد.

3. A leaf, 8 in. by 6, from the Syr.-Ar. lexicon of Bar-ʿAlī. It extends from ܫܒܫܠܐ to ܐܡܝܢ.

4. Three pieces of a leaf, $6\frac{1}{2}$ in. by 6, on one side 18 lines in Jacobite Syriac, Arabic on the other.

5. A leaf, 6 in. by 4, containing prayers in Kārshūnī.

6. A modern note, 5 in. by $3\frac{1}{2}$, in Kārshūnī, written only on one side, relating to the chronology from Adam to Noah.

7. A leaf, much torn, fullest size $8\frac{3}{4}$ in. by 7. Written in Arabic, with the date 1725 A.D.

Add. 2058[1–2]

Two Jacobite fragments, probably of the xviiith cent.

1. One leaf, $6\frac{1}{4}$ in. by $7\frac{1}{2}$; 23 lines; from a theological work. On the *verso* is the rubric ܡܫܡܫܢܐ ܕܡܫܝܚܐ. The names

of Peter, Paul, Basil, Gregory and Cyril are commemorated at the foot.

2. A fragment, 4 in. by $3\frac{3}{4}$; 11 lines on a page. At the foot are the letters ܟ̈ (= 204). It contains Ps. cxxv. 4—6, cxxvii., and cxxxiv. 1.

Add. 2059

Parchment, fullest size $12\frac{1}{4}$ in. by $8\frac{1}{4}$; two columns of 25—6 lines. Written in a good Nestorian Estrangĕlā probably of the xiith cent.

Four whole and three half-leaves from a lectionary of the New Testament; the rubrics are almost illegible.

F. 1: John vii. 6—27.

F. 2 *a*: Luke xvi. 6 *b* (ܐܗܕܝܢ)—9.

On 2 *b* beginning in the middle of col. 1: Luke x. 38—42; followed by ch. xxi. 1—4 *a* (ܗܘ).

F. 3 *a*: Mark vi. 28 *b*—29, together with the last three words of Matt. xiv. 12.

The rubric is followed by Luke iv. 14—30 and Matt. xvi. 13 (to ܒܟ).

F. 4 *a* continues down to Matt. xvi. 19. *a* col. 2 and *b* col. 1 are much torn and appear to contain John xxi. 15—20 *a* (*b* col. 2 continues with xxi. 20 *b*—24).

F. 5 is torn in half. It contains Luke xxi. 29—38, and (on *b*) Lk. xii. 54—57, followed by Mt. xvi. 13 *a*, and Jn. x. 1.

F. 6. The remaining fragment belongs to the lower half of a leaf and contains John ix. 30—33, 37—38 followed by a rubric (third Sunday of Summer?) and Mark vii. 3—4, 6—9 *a*.

Add. 2060

Paper, $5\frac{1}{2}$ in. long by $8\frac{1}{2}$ wide; two columns of at least 9 lines. Written in a fine large Nestorian Estrangĕlā, perhaps of the xiith cent.

A fragment, evidently of a lectionary, containing *recto*, John, chap. xiv. 2 *b*—4, 7 *a*—9 *a*, and *verso*, ib. 11 *a*—12 *a*, Luke ch. ix. 52 *b*—54 *a*.

Add. 2061

Paper, at least $7\frac{1}{2}$ in. by $5\frac{1}{2}$, 31 lines. Written only on one side in Nestorian. Probably of the xviith cent.

Six fragments, of which the first four contain Ezek. xxix. 19—xxx. 20 (ff. 1—3), xxxi. 1—6 (f. 4).

Add. 2062

Paper, fullest size $8\frac{1}{4}$ in. by $5\frac{3}{4}$, 25 lines. Written in Nestorian with points. Possibly of the xvith cent.

One leaf, forming the end of a quire, apparently from a lectionary. The obverse side, which is the more legible, contains Luke iv. 26—36 (reading ܒܬ̈ ܐܪܡܠܬܐ).

Add. 2063

Paper, $8\frac{3}{4}$ in. by 6, 24 lines. Written in at least two Jacobite hands with some mixed points, belonging probably to the xvith or xviith cent.

21 leaves and 14 smaller fragments of a Gospel Lectionary.

F. 1 *a* contains the Introduction and beginning of Matthew, and the leaves marked 2 and 3 comprise the end of Matthew and beginning of Mark.

Add. 2064

Paper, fullest size $7\frac{1}{4}$ in. by 5, 18 lines. Written in Jacobite with some mixed points, possibly of the xvith cent.

Three fragments (five leaves) containing:

F. 1 *a*: parts of Is. xxvi. 9 (ܕܐܨܠ)—19.

F. 1 *b*: Jonah ii. 4—10.

F. 3 *b*: a hymn of Mār Ephraim in Kārshūnī.

F. 4 *a*: the Lord's Prayer, and the Song of Hannah.

F. 4 *b*: parts of Hab. iii. 1—5, beginning:

ܐܢܐ ܡܟܝ ܡܟܝ ܕܒܪ ... ܠ ܕܒܪ ܡܝܬ ܠܟ ܒܪ

... ܐܝܟ ܕܐ ܐܡܪ ܠܐ . ܐܡܪ ܠܟ ܕܐ .. ܡܝܬ ܠܟ

ܫܢ . ܡ̇ .

V. 4 reads ܐܒܪ, ܕܡܫ; *v.* 5 is apparently wanting; *v.* 6 ... ; *v.* 7 ... .

Add. 2065

Jacobite fragments; probably of the xviith cent. With traces of Add. 2060 on f. 1 *b*.

F. 1: fullest size, 8 in. by $2\frac{1}{2}$; 20 lines. Fragments of Ps. ii.—iii.

F. 2: fullest size, 6 in. by $4\frac{3}{4}$; 16 lines; with E. points. Jonah ii. 3—10 on *a*, Is. xxvi. 10—18 on *b*.

Add. 2066[1–7]

Jacobite fragments; of the xvth—xviith cent.

1. Fragment of leaf, 7 in. by $3\frac{3}{4}$; 16—17 lines; some E. points. On *a*, the title ; on *b*, .

2. Three fragments, fullest size of leaf $4\frac{3}{4}$ in. by $4\frac{1}{4}$; at least 13 lines.

F. 1 *b* begins:

ܐܝܬ ܐܝܟ ܕܐ ܐܬ ܒܝ ܐܝ ܐ ܐ ܐ

ܒܗ ܐܢܐ ܐܡܪ ... ܐܒܪܗܡ ܕܐܦ ܐܢܐ ܒܗ

ܐܡܪ ܠܟ ... ܐܢ ܒܟ ܐܡܪ ܠܟ ... ܐܒܪܗܡ ܐܦ

ܐܢܐ ܒܗ. ... ܐܡܪ ܠܟ ... ܐܢ ܒܟ ܐܡܪ ... ܐܒ[ܪ]ܗ

ܡ ܐܦ ܐܢܐ ܒܗ. ... ܐܡܪ ܠܟ ... ܐܢ ܒܟ ܐܡܪ ...

ܐܒܪܗܡ ܐܦ ܐܢܐ ܒܗ. ... ܐܡܪ ... ...

On the margin of f. 1 *b* are the words ܐܦܪܗܛ ܐܒܗ = Aphraates (reversed from another leaf). There are scrawls in Syr. and Ar. on f. 1 *a*.

2. Add. 2068[2] consists of four fragments, fullest size $5\frac{1}{2}$ in. by 4, written in Jacobite, perhaps of the xiith cent. Almost wholly illegible; on f. 1 *b* is the rubric ... ܕܐ ܐ ... ܐ.

Add. 2069

Five fragments, fullest size $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 29 lines; written in an inelegant Nestorian, possibly of the xviith cent.; apparently part of a homily on the raising of Lazarus. Cp. the following from f. 1 *b*:

ܐ ... ...

... ...

... ...

... ...

... ...

Add. 2070

Two leaves of paper, fullest size about 9 in. by $6\frac{1}{2}$, fragments of the Lexicon of Bar Bahlūl in Syriac (Nestorian) and Arabic. The leaves contain traces of Add. 2061 (or 2069 ?).

Add. 2071[1–8]

A number of unimportant miscellaneous fragments. Three are printed: 5. (a piece from a Russian calendar) found in Add. 2041, 7., found in Add. 2034, and 8., portions of Bellarmino's *Doctrina Syriaca* (Rome, 1665); 6., found in Add. 2044, appears to be a statement of accounts (in Nestorian), and 4., found in Add. 2035, is a small fragment containing a prayer and scrawls, also in Nestorian. 2. and 7. are modern Syriac.

Add. 2072[1–5]

Fragments in Jacobite Kārshūnī, probably of the xvith or xviith cent.

1. Ten leaves, greatest size $6\frac{1}{2}$ in. by $3\frac{3}{4}$; 14—15 lines.

They contain fragments of the Arabic version of Ecclesiasticus including the Prologue (see below, 2).

F. 2 sq., includes the Prologue (almost complete), and the opening words of ch. i. There is a smaller portion of the Prologue on f. 1 *a*.

Ff. 4—10 contain ch. i. 20 (from ولم .حتّ سبعا معه ...)—vi. 23. Ch. iii.—iv. 4 is passed over entirely on f. 5 *a*.

There are Ar. and Kārsh. scrawls on f. 1 *b*, naming, among others, Sulaimān ibn Isaac (اسحاق بن سليمان).

The text of this version differs somewhat from that in Walton's Polyglot (t. iv.), and from the closely-related Brit. Mus. Ar. MS. Or. 1326; e.g.:

(*a*) Ch. iv. 33 sqq., f. 8 *a*:

∴ ... ∴ ... [ل ٧ح] ... [ل ٧ه] ...

(*b*) Ch. vi. 1 sqq., f. 9 *b*:

ܠ ܐܡܪ ܠܗ ܘܠ ܐܡܪ ܠܟ ܡܫܬܟܚ ܒܗ ܟܠ ܙܒܢ ܕܐܬ ܠܟ

[Add. 2073—Add. 2077. Fragments of Jacobite probably of the xvith—xviiith cent.]

Add. 2073

Paper, about $11\frac{1}{2}$ in. by 8; 2 columns of about 38 lines. 18 leaves more or less whole, and some small fragments, written in at least two Jacobite hands, Greek and Eastern points occasionally.

Portions of the Ecclesiastical History of Barhebraeus which, so far as they are legible, belong to Pt. iii. (Abbeloos and Lamy, t. ii.).

Add. 2074

Paper, fullest size $9\frac{3}{4}$ in. by $6\frac{1}{2}$, 22 lines on a page. Written in Jacobite with some Greek vowels.

A number of fragmentary leaves of the *Kĕthābhā dhĕ-Zalgē* of Barhebraeus (including the introduction, f. 1 *a*).

Add. 2075

Paper, fullest size $8\frac{1}{2}$ in. by 6; about 22 lines on a page. Written in at least two Jacobite hands.

Twenty-three fragmentary leaves belonging to the *Ethics* of Barhebraeus.

F. 23, containing parts of Bk. iv. chap. xvi. § 2 sq., is by another hand.

There are traces of an Arabic note on f. 19 *b*.

Add. 2076

Paper, fullest size $7\frac{1}{2}$ in. by 6; at least 20 lines on a page. Written in Jacobite with some Greek vowels.

Ten fragmentary leaves from the *Kĕthābhā dhĕ-Ṣemḥē* of Barhebraeus, e.g. f. 1, parts of ch. iv. § 3; f. 2, ch. v. § 5; f. 3, ch. vi. § 2; f. 4, ch. vi. § 5; f. 5, introduction to ch. viii.

Add. 2077

Paper, fullest size 7 in. by $5\frac{1}{2}$; two columns of at least 20 lines. Written in Jacobite with mixed points.

Eight fragmentary leaves from the smaller metrical grammar of Barhebraeus.

F. 1 contains the introduction:

ܐܪܒܥܝܢ ܘܬܪܝܢ .. ܠܐ ܟܬܝܒ ܐܢܫ ܐܠܐ ܡܢ ܫܡܥ ܐܘ ܐܡܪ ܠܗ ܐܝ ܡܢ ܐܢܬ ܘܡܢ [ܐܢ] ܐܢܬ ܐܝ ܡܢ ܐܢܬ ܘܡܢ

On the outside is written :

ܒܝܫ : ܐܚܝ ܐܒܕܐ ܕܢܒܝ ܐܒܐ ܐܒܕܐ ܐܚܐ ܒܝܫ :

ܡܟܬܒܐ ܡܥܐܕ ܫܕܪ.

A pencil note states that the letter was received on July 10th. Allusions are made in it to Nuri-Beg, Bedr Khan Beg, and others.

2. Another, heading as before.

It appears to be almost the same as the letter of June 4th quoted in Badger, *Nestorians,* vol. i., p. 270.

3. From Abraham to Dr Badger.

Outside is written in pencil : '20th March.'

4. From Mār Simeon to Mrs Badger. This is *not* the letter quoted by Badger, *op. cit.*, p. 377.

5. From Mār Simeon to Dr Badger.

6. From Mār Simeon to Rustam-Beg and Dr Badger. It refers to Hakkari Emeer, Bedr Khan Beg and his brother ܟܟܒ.

7. From Mār Simeon to Dr Badger. Written at Mr Rassam's house in Mosul on 30th July, 1843 (*op. cit.*, p. 271). It refers to the Archbishop of Canterbury, also to the work of the American Mission.

8. From Mār Simeon to the ambassador Sir Stratford Canning :

ܫܠܝܚ ܠܡܐܪܝ ܣܛܪܐܛܦܘܪܕ ܩܢܝܢܓ ܒܝ ܠܘܢܕܘܢ ܒܐ

ܕܡܐܠܛܐ.

Outside, written in pencil, are the words : "Received at Malta, 30th October."

9. From Mār Simeon to Dr Badger (ܒܫܢܬ ܫܠܝܚ ܒܝܬ ܥܕܬܐ) written at Mosul, on 5th May, 1844. Mention is made of Mr Fletcher (ܦܠܛܪ).

Presented by Mrs Badger.

Add. 2919

Paper, about $8\frac{1}{2}$ in. by 6 in.; one quire of 4 leaves, 36—46 lines in a page. Written in irregular pointed Nestorian, for approximate date see below.

The autobiography of the metropolitan Hormuzd, son of the deacon Ḥannā, brother of Mār Elias, patriarch of the East (1760—1841), a rough translation of which is given by Badger in his *Nestorians*, vol. i. chap. xi. As is seen from the concluding lines the manuscript is a fragment, ending with the catchword ܕܒܗܘܢ.

ܐܦܘ ܠܥܡܐ ܕܐܝ ܒܗ ܡܢ ܟܠ ܕܒܪ ܒܝܬ ܩܕܡ
ܒܗ ܫܦܪ ܫܡܐ ܕܒܪ ܒܝܬ ܩܕܡ. ܐܦ ܕ ... ܕܒܪ
ܒܗ ܠܐܝ ܕܠܐ ܫܡܐ ܠܥܡܐ ܠܡܕܡ. ܐܦܘ ܠܐ ܒܗ
ܗ. ܡܢ ܟܠ ܕܒܪ ܒܝܬ ܩܕܡ ܐܦ ܕ ... ܕܒܪ
ܫܠܡ ܒܝܬ ܩܕܡ ܐܦ ܕ ... ܕܒܪ ܒܝܬ ܩܕܡ
ܫܠ ܐܦ ܕ ... ܕܒܪ ܒܝܬ ܩܕܡ ܐܦ ܕ ... ܕܒܪ

which commences on the left-hand margin and goes round the page. It refers to the murder of Ahmed Kiahya, generally known as Kiahya Pasha, in the month of April.

< > ܫ : ܕ : ܒܝܘܡ : ܡܪܥܝܐ ܒܥܝ. ܟܠܗ ܕ
ܒܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܫܒܥܝܢ ܘܬܠܬ ܫܢܝܢ ܕܡܪܢ ܒܥܝ. ܐܝܟ
ܕܐܬܐ ܥܠ . ܐܚܡܕ ܒܝܟ ܩܝܐ ܐܝܬ ܒܗ ܒܝܬ ܡܠܟܘܬܐ ܕܐܘܪܗܝ
ܒܝܕ ܐܢܫ ܚܝܠ ܘܓܒܪ ܕܫܡܗ ܩܝܐ ܒܝܟ ܐܚܡܕ ܩܝܐ ܕܐܬܐ ܥܠ
ܐܝܟ ܕܐܬܐ ܥܠ ܒܝܬ ܡܠܟܘܬܐ ܕܐܘܪܗܝ ܒܫܢܬ ܫܢܝܢ ܘܫܒܥ
ܫ : ܕ : ܐ : ܒܝ ܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ : ܫܒܥ : ܒܝ ܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ
ܘܫܒܥܝܢ ܘܬܠܬ ܫܢܝܢ ܕܡܪܢ ܒܥܝ. ܠܘ ܐܟܠ ܒܝܬ ܡܠܟܘܬܐ ܕܐܘܪܗܝ
ܕܒܝܕ ܐܢܫ ܚܝܠ ܘܓܒܪ ܕܫܡܗ ܩܝܐ ܒܝܟ ܐܚܡܕ ܩܝܐ ܕܐܬܐ ܥܠ.

The Syriac corresponding to the first ten lines of Badger's translation, p. 152, appears as an addition on f. 1 *a* (foot) and f. 1 *b* (head) of the original.

The paper cover bears the title of the MS. in Dr Badger's handwriting.

Presented by Mrs Badger.

Add. 2973

A modern copy (254 pages, 15 lines) of a Syriac-Malabar liturgy. Written in Jacobite, and dated A.D. 1869.

1. Various proœmia, p. 1.

2. Anaphories and various proœmia, p. 20:
ﺣﺎﺑﻌﺎ ﺣﺎﺑﻌﺎ ﻭﺍﻟﺪﻫﻮﺍﻫ ﺣﺎﺑﻌﺎ ﻭﺍﻟﻜﺒﻦ ﻟﻠﺼﻼ ﺣﺎ.

3. Liturgy of Ignatius the disciple of S. John, p. 32.

4. The introductory service, p. 40: ﺣﺎﻫﻠ ﻭﺣﺎﻫ ﻫﻮﻧﺎ.

5. Liturgy of S. James, p. 72.

Subscription, p. 108: ܐܝܪܘ ܕܝ ܐܒܗ ܗܘ ܕܐܡܪ ܠܗ ܘܠܐ ܐܡܪ ܠܗ.

6. Prayer on the bread, p. 108: ܐܡܪ ܠܗ ܕܝ ܠܐ ܐܡܪ ܠܗ.

7. Liturgy of Xystus, patriarch of Rome, p. 110.

The subscription (p. 118) states that this MS. was written by Alexander (ܐܠܟܣܢܕܪܘܣ).

8. Liturgy of Dionysius bar Ṣalībī, p. 119.

9. Liturgy of John of Ḥarrān, Ḥabūr and Nisībis, p. 129.

ܡܢ ܐܒܗܝܢ ܕܒܫܡܝܐ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܡܪ ܠܗ ܡܢ ܐܒܗ ܕܒܫܡܝܐ ܗܘ ܕܐܡܪ ܠܗ ܠܐ ܐܡܪ ܠܗ ܡܢ ܐܒܗ ܕܒܫܡܝܐ.

10. Liturgy of S. Peter, p. 141.

11. Liturgy of John the Evangelist, p. 153.

12. Liturgy of the Twelve Apostles as arranged by S. Luke, p. 170.

13. Liturgy of Eustathius, patriarch of Antioch, p. 183.

14. Liturgy of S. Mark the Evangelist, p. 195.

15. Liturgy of Matthew the Shepherd, p. 213.

The subscription (p. 223) states that this MS. was written by the priest Alexander bar Abraham of the church of Pudica[bo] Mávalikara* in the year 1869.

ܐܬܟܬܒ ܗܠܝܢ ܡܠܦܢܐ ܕܐܠܗܐ ܒܝܕ ܚܛܝܐ ܐܠܟܣܢܕܪ ܒܪ ܐܒܪܗܡ ܩܫܝܫܐ ܕܥܠ ܟܢܝܫܬܐ ܕܦܘܕܝܩܐ ܡܐܘܠܟܪܐ ܒܫܢܬ ܐܠܦ ܘܬܡܢ ܡܐܐ ܫܢܝܢ ܒܫܢܬ ܐ. ܫ. ܟ. ܕ. ܐ. ܐ. ܐ

The exact reading of the name in Syriac-Malayālim is uncertain.

This is followed by

(*a*) Ḥuttāmā by Gregory of Jerusalem, beginning, p. 224:

ܐܝܟ ܕܐܠܐ ܡܫܟܚ ܠܟ ܕܒܪ ܡܢ ܕܐܡܪ ܠܟ ܐܢ ܐܝܟ ܕܐܠܐ ܡܫܟܚ ܠܟ ܕܒܪ ܡܢ ܕܐܡܪ ܠܟ ܐܢ

(*b*) Order of Baptism, compiled by Gregory Barhebraeus, beginning, p. 230:

ܐܢ ܕܐܝܟ ܕܒܪ ܡܢ ܕܐܡܪ ܠܟ ܐܢ ܐܝܟ ܕܒܪ ܡܢ ܕܐܡܪ ܠܟ ܐܢ ܐܝܟ ܕܒܪ ܡܢ ܕܐܡܪ ܠܟ ܐܢ

Presented by the Rev. G. M. Rae, D.D. (formerly of Madras), in April, 1887.

Add. 2989

Paper, about 5 in. by $3\frac{1}{4}$; 160 leaves; quires, unsigned of 8 leaves; 26 lines on a page. Written in Jacobite and dated A.D. 1797.

1. Various burial services and orders in Kārshūnī, very similar to Add. 3224 (below); f. 2 *b*.

2. Services (in Syriac) for the canonical hours of the ferial days, according to the usage of the Maronites, f. 34 *b*:

ܡܫܒܚܐ ܐܢ ܐܝܟ ܕܒܪ ܡܢ ܕܐܡܪ ܠܟ ܐܢ ܐܝܟ ܕܒܪ ܡܢ ܕܐܡܪ (*sic*) ܠܟ ܐܢ.

a. Sunday, f. 34 *b*.

b. Monday, f. 47 *a*.

c. Tuesday, f. 63 *b*.

d. Wednesday, f. 80 *b*.

e. Thursday, f. 98 *b*.

f. Friday, f. 117 *a*.

g. Saturday, f. 134 *a*.

The subscription (f. 150 *b*) states that this MS. was written in A.D. 1797 by the *Khūrī* Joseph.

ܠܟܠ ܕܒ ܕܐܠܗܐ ܕܥܒ ܒܥܠ ܕܟܒܐ ܗܒܬ ܐܟܐ ܟ̈

ܗܒ ܒ ܟ ܐܒܐ ܘܒ.

Ff. 151—159 are misplaced, and should come between ff. 41 and 42.

Ff. 34 *a*, 160 are blank.

F. 1, a small leaf written in Kārshūnī, belongs elsewhere. There are traces of Arabic on f. 2 *a*.

Bought from the Rev. Greville T. Chester.

Add. 3086

Paper, about $3\frac{1}{4}$ in. by $2\frac{1}{4}$; 85 leaves; 10 quires, of 10 leaves, signed with Syriac letters, but the second and fourth have 9, the fifth, sixth and last 8, the seventh 5, the ninth 6, and there are 2 leaves at the end; 8 lines on a full page. Written in an inelegant Nestorian, probably of the xviiith cent.

A book of Syrian magic, similar in character to the MSS. described by the Rev. H. Gollancz in the Paris Oriental Congress of 1897 (*Actes du Onzième Congrès International des Orientalistes*), but apparently not identical with the MS. which Dr Badger has quoted in his *Nestorians*, vol. i., pp. 238 sqq. It contains a number of anathemas, conjurations, etc., including lists of names of angels.

The title on f. 1 *b* is written ܟܬܒܐ ܕܡܣܟܬܐ (here and often elsewhere the diacritical marks are omitted). Among its contents are:

The anathema of Mār George, f. 8 *b*:

ܫܡܗ ܕܡܪ ܓܝܘܪܓܝܣ.

It appears to be a shorter form of the similarly-named anathema edited by Gollancz (*op. cit.*, pp. 85 sqq.).

On the evil eye, f. 11 *b*.

ܟܬܒ ܕܟܠܐ ܕܥܝܢ, f. 14 *a*.

On the lumbago (ܟܬܒ ܕܓܣ), f. 39 *b*.

See Gollancz, *op. cit.*, p. 90.

ܟܬܒ ܕܚܟܡ, f. 46 *a*.

ܟܬܒ ܕܫܡ ܒܝ ܐܒܐ ܘܒܪܐ, f. 58 *b*.

See *ib.*, p. 96.

ܟܬܒ ܕܒܬܠ, f. 62 *a*.

ܟܬܒ ܕܫܡ ܕܡܪܝ ܥܠ ܟܠ ܒܝܬ ܐܢܫ, f. 68 *b*.

See *ib.*, p. 83 sq.

There are full-page paintings on ff. 4 *b*, 11 *a* (S. George and the Dragon), 19 *b*, 23 *b*, 25 *b* (ܩܕܝܫ ܓܝܘܪܓܝ and the ܬܢܝܢ), 33 *b*, 39 *a*, 43 *a*, 45 *b*, 50 *b* (Joseph and Lilith), 58 *a*, 63 *a*, 65 *b*, 68 *a*, 70 *a*, 76 *a*, 80 *b*, and 83 *a*. There are also various kinds of ornamentation on ff. 8 *a*, 13 *b*, 21 *b*, 26 *a*, 27 *b*, 30 *a*, 31 *a*, 37 *a*, 41 *a*, 52 *b*, 59 *a*, 61 *a*, 62 *a*, 72 *b*, and 84 *a*.

Ff. 1 *a*, 84 *b*, 85 *a* are blank, and there are traces of Syriac writing on f. 81 *b*.

Originally in the possession of Dr Badger.

Add. 3087

Paper, 5 in. by $3\frac{1}{2}$; 124 leaves; 12 quires, signed with Syriac letters (a fresh enumeration begins at f. 90), of 10 leaves; but the first and ninth have 9, the sixth and twelfth 11; 14 lines (but in the second part 15—16 lines) on the page. Written in Nestorian probably of the xviith cent., ff. 118—121

are a later supply copied from the last four leaves of the original (see note on f. 118 *a*) which are in bad condition.

The MS. contains two works of 'Abhd-īshō' metropolitan of Nisībis and Armenia:

1. The *Margānīthā*, or "Pearl"; see Add. 2018 (iii. 1), p. 569 above; f. 2 *b*.

The subscription (f. 81 sq.) states *inter alia* that the *Margānīthā* was written in the month Elūl A.D. 1298, at Khĕlāṭ, in the church of the blessed Nestorians, f. 82 *a*.

ܒܥܝܢ ܠܡܠܝ ܫܒܚ ܙܒܐܢ ܘܙ ܙܒܐ ܒܝ ܒܒܐܠ

ܠܟ ܙܒܒܚ ܙܥܒܒܚ ܫܒܙܥܒܝܫ ܒܥܐ ܙܒܐܥ ܟܠ

ܒܒܙܐ ܒܥܫܟܐܒܝ ܒܒ.

2. The Catalogue of Books, see Add. 2018 (iii. 2), p. 570 above; f. 92 *b*.

F. 1 *a* contains part of a service written in an older Nestorian hand.

On ff. 1 *b*, 2 *a*, 91 *a* is a fragment giving the lucky and unlucky days of the month (only ܒ to ܠ remain).

On f. 82 *b* is the Nestorian Faith arranged by 'Abhd-īshō':

ܐܥܙܒܒܠ ܙܥܒ ܙܥܐ ܫܒܐ ܙܒܐܫܥܝ ܒܥܫ

The rest, to f. 89 *a*, is in Arabic.

Cp. Chabot's *Catalogue* of Paris MSS., no. 315, i. (3).

Subscription, f. 89 *b*:

ـ٥٤ ـ ܙܒܐܫܥܝ ܙܐܥܙܫ ܙܐܐ ܫ٥٩ ܙܒ ܒܐ

There is also some Syriac (illegible) and Ar. on f. 90 *b*, and Ar. only on ff. 91 *b*, 92 *a*.

Ff. 90 *a*, 121, 124 *b* are blank.

Formerly in the possession of Dr Badger.

Add. 3174

Modern paper, about $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 179 leaves, of which the first and last are blank; 18 quires, of 10 leaves, except the first which has 9; two columns of 20 lines. Written in a modern Nestorian hand of the xixth cent.

A Syriac-Arabic dictionary "in the main an abridgement of Bar 'Alī."

Beginning, f. 2 *b*:

ܒܟ ܡܫܟܚ ܕܡܕ ܐܬܘ ܡܢܫܐ ܡܢܒܥܐ ܠܡܒܥܐ
ܠܡܗܦܟ ܕܡܢܢ ܟܠܗ ܕܡ ܐܝܬܐ ܡܠܟܐ ܥܡ ܐܝܬܐ ܗܒܒܐ
ܒܟ ܐܬܐ ܒܐܟ ܒܗ : ܡܕ ܒܕܒܐ ܕܒܡܥ . ܒܡܕܐ :
ܗܕܐ ܒܐܟ.

ܒ begins f. 24 *a*; ܟ f. 29 *a*; ܕ f. 33 *b*; ܙ f. 38 *a*; ܠ f. 40 *a*; ܡ f. 42 *b*; ܢ f. 45 *b*; ܣ f. 52 *a*; ܥ f. 55 *a*; ܦ f. 57 *b*; ܩ f. 63 *a*; ܪ f. 66 *b*; ܫ f. 88 *b*; ܬ f. 107 *a*; ܐ f. 115 *b*; ܓ f. 122 *b*; ܚ f. 131 *b*; ܛ f. 134 *b*; ܝ f. 146 *b*; ܨ f. 153 *a*; ܩ f. 166 *a*.

There are traces of Arabic on f. 1 *b*.

Bequeathed by the late Prof. W. Robertson Smith, and formerly in the possession of the late Prof. Wright whose signature appears on the fly-leaf.

The MS. contains a letter written by Prof. Wright on the 5th March 1888 to Prof. Robertson Smith, from which it would appear that the former used the MS. for Payne Smith's *Thesaurus*.

Add. 3175

Vellum, about $10\frac{1}{2}$ in. by 7; 180 leaves (the first two are numbered 1 A and 1 B and a leaf has been overlooked between ff. 13 and 14); originally 20 quires, signed with letters, of 10 leaves, but the first quire and first leaf of the second are wanting, the nineteenth has 8, and of the last only 3 are left; 2 columns of 33—36 lines (but 39 in ff. 25 *b* col. 2, 33 *a* col. 2). The MS., which is in good condition, is written in a beautiful Estrangĕlā, Eastern vowel-points introduced here and there by a later hand, and belongs probably to the xth or xith cent.

A translation from the Greek (cp. f. 30 *a*) of some of the writings of Basil of Caesarea. The translation is marked by its extreme literalness (variants are suggested here and there by later hands).

1. On the Proverbs of Solomon. The beginning is lost.

Beginning, f. 1 (A) *a*:

ܡܢ ܕܟܬܒ ܫܠܡܘܢ . ܡܫܠ̈ܐ . ܘܠܐ ܫܡ ܐܚܪ̈ܢ ܕܢܫܬܟܚ ܡܢ ܟܬ̈ܒܐ ܩܕܝ̈ܫܐ . ܐܠܐ ܒܠܚܘܕ ܗܘ ܕܟܬܒ ܫܠܡܘܢ ܡܫܠ̈ܐ . ܕܐܦ ܐܢ ܠܐ ܫܡ ܠܗ ܒܫܡ ܢܒܝܐ ܐܘ ܫܠܝ̈ܚܐ ܐܠܐ ܒܠܚܘܕ ܗܘ ܕܟܬܒ ܫܠܡܘܢ ܡܫܠ̈ܐ . ܡܫܘܡ ܕܒܟܠ ܡܠ̈ܐ ܕܒܗ ܡܬܟܬܒ ܫܠܡܘܢ ܡܫܠ̈ܐ . ܐܝܟ ܕܐܦ ܒܫܡ ܫܠܝ̈ܚܐ ܐܚܪ̈ܢ ܡܬܟܬܒ ܡܠ̈ܐ ܕܫܠܡܘܢ ܡܫܠ̈ܐ .

See Migne (t. xxxi., col. 1778 B).

2. On the words "Take heed to thyself" (Deut. xv. 9, see Migne, xxxi., pp. 197 sqq.), f. 2 *b*, beginning:

ܕ . ܡܠܐ ܕܐ ܡܠܐ . ܟܠ ܡܐ ܕܐܡܪ ܫܠܡܘܢ ܒܟܬ̈ܒܐ ܩܕܝ̈ܫܐ ܕܝ . ܟܠ ܡܐ ܕܐܡܪ ܫܠܡܘܢ ܒܟܬ̈ܒܐ ܩܕܝ̈ܫܐ ܠܐ ܫܡ ܠܗ ܒܫܡ ܢܒܝܐ ܐܘ ܫܠܝ̈ܚܐ ܐܠܐ ܒܠܚܘܕ ܗܘ ܕܟܬܒ ܫܠܡܘܢ ܡܫܠ̈ܐ . ܠ . ܐܠܐ ܒܠܚܘܕ ܗܘ ܕܟܬܒ ܫܠܡܘܢ ܡܫܠ̈ܐ

ܕܫܒܚܬܐ ܠܥܡܐ ܒܟܠܗ ܫܢܬܐ . ܕܡܬܩܪܒ ܠܗ ܫܒܚܐ
ܕܫܒܚ ܒܟܠ ܫܥܐ ܡܢ ܡܥܒܕܗ .

3. On the Fast of Lent (Migne, xxxi., pp. 163 sqq.), f. 9 *b*:

ܐ . ܡܠܐ ܕܝ ܡܠܐ : ܒܟܠ ܩܕܡ ܕܨܘܡܐ ܕܪܒܐ
ܕܨܘܡ . ܟܬܝ ܐܝܟ ܕܐܡܪ ܫܠܝ ܐܢ . ܕܡܬܩܪܒ
ܕܡܢ ܕܐܢ ܕܐܡܪ ܒܥܐ ܒܫܠܡ ܐܢ ܕܐܢ ܕܐܡܪ ܡ .
: ܕܐܡܪ ܠܟ ܠܐ ܐܬ ܠܟ ܡܬܩܒܠ ܗܘܐ ܐܢ ܠܐ ܕܐܡܪ
: ܕܐܡܪ ܠܗ ܠܐ ܐܢ ܠܟ ܡܬܩܒܠ ܒܥܐ ܕܐܢ ܕܐܡܪ
ܕܒܟܠ ܫܢܬܐ ܕܐܡܪ ܠܗ ܠܡܬܩܪܒ ܡ .

The leaves containing this homily have suffered some transposition, the correct order is ff. 12 *b*, 13 (A) *a*, 13 (A) *b*, 13 *a*, etc.

4. Second homily on the Fast (Migne, xxxi., pp. 185 sqq.), f. 15 *a*:

ܫܡܥܘܢ ܕܨܘܡܐ ܠܟ : ܡܠܐ ܕܝ ܡܠܐ ܫܡܥ . ܐ
[mg. ܫܢܝܐ] ܫܡܥܘ ܟܠܗܘܢ ܒܢܝ ܕܪܚܡ ܕܫܡܥ ܐܝܟ
ܕܫܡܥܬܐ : ܕܟܠܗܘܢ ܫܡܥ ܐܢ ܟܝ ܐܡ ܫܡܥ . ܫܡܥܘܢ
ܡܢ ܕܟܠܡܫܝܚܐ : ܫܡܥܬܐ ܒܫܒܚܐ ܕܐܡܪ ܠܗ ܕܐܡܪ
. ܡ . ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ

5. Against the Drunken (Migne, xxxi., pp. 443 sqq.), f. 19 *b*:

ܒ . ܡܠܐ ܕܝ ܡܠܐ : ܫܡܥ ܠܟ ܫܡܥ . ܕܐܡܪ ܠܟ
ܕܫܡܥ . ܟܬܝ ܐܝܟ ܕܐܡܪ ܫܠܝ ܐܢ ܕܐܡܪ ܠܟ ܡ
ܕܐ . ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ
. ܡ . ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ ܕܐܡܪ ܠܗ

6. On Faith (Migne, xxxi., pp. 463 sqq.), f. 25 *b* :

ܕ. ܡܠܐ ܕܐ ܡܠܐ. ܟܬܒ ܡܐܡܪܐ ܕܝ ܒܗ.
ܐܡ ܡܫܬܐ ܫܘܝܬܐ ܒܕܝܢ ܡܫܬܐ ܕܡܠܟ ܡܫܬܐ ܕܐ
ܡܐܡ. ܕܡܠܟ ܫܒܥ ܫܒܥ ܕܒܪ ܡܠܟ ܕܫܘܫܒܦܬ ܟܠ
ܕܫܘܝܬܐ ܕܡܠܟ ܟܬܒ ܡܠܐ ܕܐܝܬ ܒܗ ܡܠܐ ܕܐ
ܒ. ܟܐ.

7. On the forty Martyrs (Migne, xxxi., pp. 507 sqq.), f. 28 *a* :

ܐ. ܡܠܐ ܕܐ ܡܠܐ : ܐܠ ܫܝܕܐ ܩܕܝܫ. ܟܝ
ܒܫܒܝܠ ܕܐܡܪ ܫܒܚ ܫܒܚ ܫܒܚ ܩܕܝܫ ܫܒܚ
ܫܒܚ ܐܝܬ ܒܗ ܡܠܐ ܐܡ ܫܒܚ ܩܕܝܫ. ܟܬܒ
ܕ. ܟܐ. ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ.

In the space between the two columns on f. 30 *a* (corresponding to Migne, p. 513), the scribe writes :

ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ
ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ : ܫܒܚ ܫܒܚ.

8. On Baptism (Migne, xxxi., pp. 424 sqq.), f. 33 *b* :

ܒ. ܡܠܐ ܕܐ ܡܠܐ. ܐܠ ܫܒܚ ܫܒܚ ܫܒܚ. ܫܒܚ
ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒ
ܫܒܚ. ܕܐ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫ
ܫܒܚ : ܫܒܚ ܫܒܚ ܫܒ ܫܒܚ ܫܒܚ ܫܒ
ܫܒܚ : ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܫܒܚ ܐܠ
ܫܒܚ. ܟܐ. ܫܒܚ ܫܒܚ.

9. On the martyr Gordius (Migne, xxxi., pp. 490 sqq.), f. 40 *b* :

(A pencil-note in the margin refers to Garn[ier] ii. 141.)

10. On Thanksgiving (Migne, xxxi., pp. 217 sqq.), f. 46 *b*:

(The vowel-point in ܡܬܝܗܒ is by a later hand.)

12. Homilies on various Psalms (see Migne, xxix. 209 sqq.). On Ps. i., f. 61 *b*:

ה. ובלם הי ובלם: לכ כוהכוא חוככי.
כוהכלכ הי לכ כוהכוא חכ וכוחוכלכחא ככבללכ
חכוכ לבכ. לכי כוהפחחכ לי כי וכוכי. וובפלי
לחפ בכלבכם וככוהכוא. חכוכי וכי כוהפיכ כוכח
בחוכי כוכבוחכ חפוכלחפי. וכפוחבכבכ חכחפי
וכוכלכי וכוחכ חכח. כוכחפכחכ וכי חכ וכוחבכי.
וכחפוחפי חכי לכוכחכי בלם חוכי. כוכבלכי וכוכ.
פחכחפי בכי כי וכחכוח לפחיכוכי כבלבכ וכלי

13. On Ps. xiv., first homily, f. 68 *a*:

ל. ובלם הי ובלם. לכ כוהכוא וכוחוכלכחא.
כוהכוא וכי הי בחכ כבכ כבכ בלפחפלפ
כבכוכבבכ. כי חכ בכבכ בחוכי כלפחוכ חכוכי. הי
בכוכבבכ כלפחי וכוחבכבכ לי לחכ וכלפי וחפחפ
חכוכי כבלפחי וכוחבכבכ לי לחכ וכלפי וחפחפ
בכוכי כוכבוחכ חכוכ וכוכוכוחכי. חכ.

14. Second homily on Ps. xiv., and against usurers, f. 72 *b*:

הי. ובלם הי ובלם. לכ כוהכוא וכוחוכלכחא חכ

17. On Ps. cxiv., f. 86 *a*:

ما. ابلم دا ابلم. لدل حاصنأ ابصكم
ىكأتحلدهأ. دا ح مدم كأنأطه لمحطلم
مأ دلم حمالم أهمنأ: مح ولكم ابللم حطحدهم
محطه لكلمحمم أهشنأ حدا قبلهم
طحتمطه: فيدنطه مدحم لمأم ولمنأ. دا
حضحدم كأطه لحكأطحطم ابلم. مد.

18. On Ps. cxv. (Migne, xxx., pp. 103 ff.), f. 90 *a*:

مد. ابلم دا ابلم: لدل حاصنأ ابطم محم.
لمحلحم ولم. كأنأطه حاصنأ لمحم. طأم
حاصنأ كحطهنادلم أكأطه لمه ـ أحدحم ولم.
كأنأطه. لمه ابطلطم طهصلكم. ولمأم ابحيأم.
محطهمدحم فيم. ابحم كأطهمحه ولحدهه أهفالحكيم.
أكأطهمحه أم حنم لمكأنطهم لمطهنأم ابلم. مد.

ܕܐ ܦܘܢܝܩܐ ܡܝܬܝܪ ܡܢ ܫܘܪ . ܠܐ ܦܬܓܡܐ
ܡܠܐ ܫܠܝܛ ܠ ܫܝܫ ܫܘܐܬܐ . ܠܐ ܐܝܟ
. ܫܘܐܬܐ ܐܠܐ ܫܘܐܬܐ . ܫܡܠ ܠܐ
ܫܘܠܛܢ ܐܪܟܘܢ ܒ ܐܦ ܡܢ ܫܘܐܬܐ
ܟ . ܫܒܘܥ ܒܪ ܫܒ : ܫܘ

19. That God is not the cause of evil (Migne, xxxi., pp. 329 sqq.), f. 94 *b*:

ܫܡܠ ܡܦܠܓ ܡܢ ܠ : ܡܠ ܒ ܡܠ . ܐ
: ܫܘܠܛܢ ܫܐ ܐ ܡܝܟ . ܫܘܢ ܡܫ
ܐ : ܠ ܐܦܣܩ ܒܪ ܫܘܢ ܦܘܫ ܐ ܡ
. ܫ ܫܡ ܫܠ ܐܦ ܫܐ

On f. 98 *b*, col. 2 the translator has written a note on the word ܫܝܫ (cp. Migne, p. 340 B):

ܫܝܫ ܐܦܫ ܒ ܫܠ ܫ ܫ
. ܒ . ܡ ܫ ܐ ܐ ܫ
ܫ . ܫ ܫ ܐ ܫ

20. On Envy (Migne, xxxi., pp. 372 sqq., 1753 sqq.), f. 103 *b*:

ܐ . ܡܠ ܒ ܡܠ .
ܫ . ܡ ܫ ܠ ܫ
ܫ . ܡ ܫ ܐ ܫ
. ܫ (f. 104 *a*) ܫ ܐ ܡ
ܫ . ܡ ܫ ܐ ܫ
. ܒ . ܫ ܐ ܫ

21. On Anger (Migne, xxxi., pp. 353 sqq.), f. 109 *b*:

ܟ. ܡܠܐ ܕܒ ܡܠܐ ܕܡ: ܩܕܡ ܕܒ ܡܠܐ ܕܟ.
ܐܡܪ ܠܗ ܐܢܐ ܒܛܠܝܢ ܠܟ ܡܢ ܕܥܡܐ ܕܐ.
ܐܡܪ: ܐܝܟ ܕܐ ܐܡܪ ܠܟ ܡܢ ܕܥܡܐ ܕܐ
ܟܐ: ܐܠܐ ܐܝ ܐܢܬ ܒܛܠܢ ܐܢܬ ܐܝ ܕܐ ܐ
ܐܝ ܕܐ ܐܢܬ ܒܛܠ ܐܢܬ ܐܝ ܕܐ ܐ ܐ
ܟ. ܐ: ܐܠܐ

22. On the saying in Luke (xii. 18), "I will pull down my barns," and on injury (Migne, xxxi., pp. 261 sqq.), f. 116 *b*:

ܟܕ. ܡܠܐ ܕܒ ܡܠܐ ܕܟ. ܐܝ ܕܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

The four following treatises belong to another translation f. 144 *a*:

25. On "In the Beginning was the Word" (Migne, xxxi., pp. 471 sqq.), f. 144 *a*:

26. To those who say that the Son is not like the Father, f. 148 *a*:

מה בלל מדמדמהקר׃ מה ירמיה לא (f. 148 b) מהיר
לל מה ידמה׃ כללהקר לאלי ידחפהיי ארמילא
כמלא יהר׃ מה ירמיהמה׃ ארמיר׃ אהירהקר מה׃
ילארר ידל ארד׃ ער ירמחיירא חירמילהא חירמיולמה׃
חירמה יהר אלי ולמיילמה׃ כי
עלחמהקר׃ ירחיכ לרי לאיר ירצלכ לחיירר ארחיי
ללמה׃ ירחיכ ירחכמ לרלאמר ירל פחיולמר
ירל לאמך׃ ארמיי יי ירהלצל ארה׃ חכיר מה
ירחיכהקר ירל ירל ארמיי׃ חכיר מה ילרחיי ארחי׃ כי
ירמ ארלצ׳הקר ארהמה׃ לי ילהמר׃ חרר ילר לר
ירמ ארלצ׳הקר ארהמה׃ מה ירמלי ירלא׃ חכיר מה
ירמה ילרלאיר׃ כלר (חלל marg.) לרצ׳

ܗܘ ܕܢ ܡܢ ܒܝܬ ܫܡܝܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܕܟܠ ܒܪ ܐܢܫ ܡܫܬܥܒܕ ܠܗ ܒܟܠ ܠܫܢܝ̈ܐ ܘܠܐ ܢܥܒܪ ܫܘܠܛܢܗ ܕܠܥܠܡ ܘܡܠܟܘܬܗ ܕܠܐ ܬܬܚܒܠ ܘܠܐ ܬܬܚܪܒ ܘܠܐ ܢܬܦܓܪ ܘܠܐ ܢܬܒܛܠ ܘܠܐ ܢܬܦܪܫ ܘܠܐ ܢܬܦܪܫ ܘܠܐ ܢܬܒܛܠ ܘܠܐ ܢܬܦܓܪ ܘܠܐ ܢܬܚܪܒ ܘܠܐ ܬܬܚܒܠ ܕܠܥܠܡ ܘܡܠܟܘܬܗ ܕܫܘܠܛܢܗ

27. Against the followers of Sabellius and Arius (Migne, xxxi., 599 sqq.), f. 150 *a*:

ܟ. ܪܫܡ ܕ ܪܫܡ. ܠܡܕܡ ܡܢ ܪܫܡ ܡܫܬܡܫ ܡܢ

ܕ ܟܬܒܐ ܕܡܪܝ ܡܪܝ ܒܪ ܐܠܗܐ. ܘܐܝܟ ܕܐܡܪ ܒܗ

ܒܪ ܐܢܫ ܐܢܐ. ܟܬܒ ܠܝ ܒܗ ܕܐܠܗܐ ܐܢܐ. ܘܐܝܟ

ܕܐܡܪ ܒܗ ܡܪܝ ܒܪ ܐܠܗܐ ܐܢܐ. ܘܐܝܟ ܕܐܡܪ ܒܗ

ܡܪܝ ܪܘܚܐ ܕܩܘܕܫܐ ܐܢܐ. ܠܡܕ ܡܢ ܟܬܒ ܐܠܗܝ.

ܒ. ܪܫܡ ܕ ܪܫܡ ܡܢ ܟܬܒ ܐܠܗܝ. ܠܡܕ ܡܢ ܟܬܒ

28. On the Trinity (Migne, xxxi., 1488 sqq.), f. 156 *b*:

ܟܗ. ܪܫܡ ܕ ܪܫܡ: ܟܬܒ: ܠܡܕ ܡܢ ܟܬܒ

ܐܠܗܐ ܐܢ ܐܝ ܡܢ ܟܬܒ ܐܠܗܐ ܐܢ ܐܝ ܡܢ ܟܬܒ

ܟܬܒ ܕܐ ܡܢ ܐܝ ܡܢ ܟܬܒ ܐܠܗܐ. ܐܝ ܡܢ ܟܬܒ

ܕ ܐܠܗܐ: ܐܠ ܟܬܒ ܐܠܗܐ ܐܢ ܐ ܟܬ ܐܠܗܐ.

ܟܬܒ ܐܢ ܐܡ. ܟܬܒ ܐ (f. 157 *a*) ܐܢ ܟܬܒ

ܟܬܒ ܐܠܗܐ ܡܢ ܐܠܗܐ ܐܢ ܐ ܟܬ ܐܠܗܐ. ܟܬܒ

ܐ. ܪܫܡ ܕ ܪܫܡ. ܠܡܕ ܡܢ ܟܬܒ ܐܠܗܐ

29. Various extracts from the *Constitutiones Monasticæ* (see Migne, xxxi., 1320 sqq.), f. 159 *b*:

ܟ. ܪܫܡ ܕ ܪܫܡ ܐܢ ܐ ܟܬ ܐܠܗܐ ܐܢ ܐ ܟܬ

ܐ ܟܬ ܐܠܗܐ ܐܢ ܐ ܟܬ ܐܠܗܐ. ܐ ܟܬ ܐܠܗܐ

ܐ ܟܬ ܐܠܗܐ ܐ: ܐ ܟܬ ܐܠܗܐ ܐ ܟܬ ܐ

ܐ ܟܬ ܐ ܟܬ ܐ ܟܬ ܐ ܟܬ ܐ ܟܬ ܐ ܟܬ ܐ

a. Beginning (Migne, cap. ii., 1337 sqq.):

ܐ ܟܬ ܐ ܟܬ ܐ ܟܬ ܐ ܟܬ ܐ ܟܬ ܐ ܟܬ ܐ

(f. 160 *a*) ... ...

e. F. 168 *b*, col. 1 (Migne, cap. v., 1359):

ܕ ܐܝܡ ܪܚܛ (col. 2) ܠܡܓܠ ܗܝܟ ܕܡ ܕܛ ✣

.ܟ̈ .ܪܒܐ ܕܐ ܒܝܫ ܕܡ ܕܐ ܒܝܫ ܡܢ ܕܪ .ܒܟ̈ܪ

f. F. 169 *a*, col. 1 (Migne, cap. vii., 1365 sqq.):

ܪܫ̈ܐ ܪܒܐ ܕܐ ܒܝܫ ܪܒܐ ܕܐ ܒܝܫ ܕܡ ܕܛ ✣

ܒ̈ܪ ܪܒܐ ܕܐ ܒܝܫ ܪܒܐ ܕܐ ܒܝܫ ܪܒܐ ܕܐ ܒܝܫ

ܐܬܬܝܗ ܡܢ ܕܒܝܠܗ. ܐܕܪܝܐ ܐܡܪ ܠܗ ܒܪ ܐܚܘܗ ܕܐܒܐ ܘܐܡ ܐܚ ܐܒ ܠܡܠܟ ܕܢܝܐ ܡܢ ܐܕܪ ܒܝܬ * ܐܕ ܐܝ ܠܡܕܪܟ. ܐܕ ܐܡܪ ܐܝܟ ܐܡܪ ܐܒܐ ܠܒܪܗ ܡܢ ܐܝܟ ܕܐ ܐܒ ܠܡܕ ܐܢܐ ܠܟ ܐܝ ܠܐ ܐܬܐ ܐܠܐ ܐܢ ܐܫܠܚ ܠܟ ܐܝ ܠܐ ܐܬܐ ܐܠܐ ܐܢ ܐܫܠܚ ܠܟ ܐܚ ܐܒ ܠܡܕ ܐܢܐ

k. F. 176 *b*, col. 2 (Migne, cap. xxiii., 1409 sqq.):

ܗܘ ܕܒܥܝ ܕܐܬܝ ܡܢ ܕܠܐ ܐܦ ܐܢ ܒܥܝ ܠܡܫܬܝ ܗܘ
ܡܝܬ ܐܢ . ܐܡܪ ܠܗ ܡܫܝܚܐ ܕܐܝܟ ܕܐܢ ܐܬ ܐܢ ܐܦ
ܕܐܝܟ ܕܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ
ܐܡܝܢ . ܟܐ .

l. F. 177 *a*, col. 2 (Migne, capp. xxvii. sq., 1417):

ܐܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ
ܐܡܝܢ . ܫܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ
ܐܡܝܢ . ܟܐ .

m. F. 177 *b*, col. 1 (Migne, cap. xxix., 1417 sqq.):

ܐܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ
ܐܡܝܢ . ܟܐ . ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ

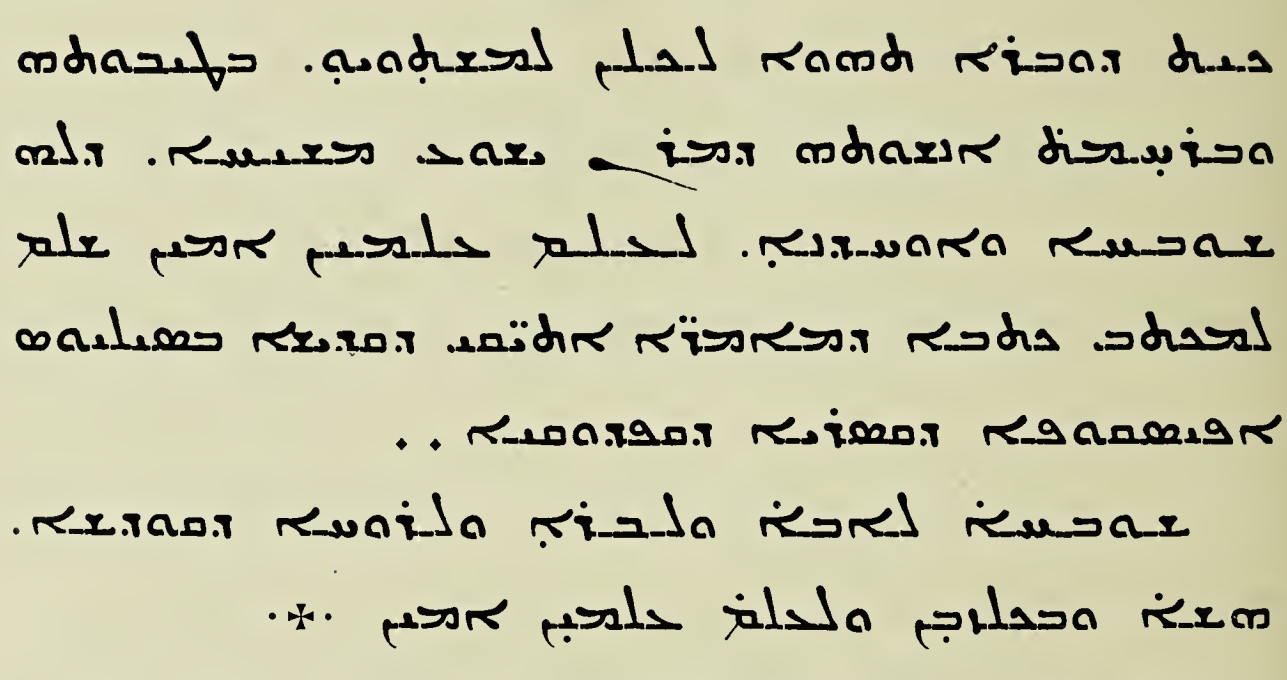
The leaf ends with ܐܢ ܐܬ ܐܢ ܐܦ corresponding to ὡς *νοσοῦντα* (Migne, 1420 B).

The commencement of f. 178 *a* corresponds to Migne, cap. xix., 1388 B:

ܐܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ
ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ :

Subscription, f. 178 *b*, col. 2:

ܐܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ..
ܐܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ..
ܐܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ :
ܐܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ .
ܐܢ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ ܐܢ ܐܬ ܐܢ ܐܦ .

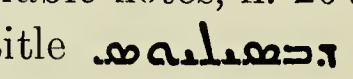


That the MS. has passed through several hands appears from the numerous marginal notes.

Notes in uncial Greek are found on ff. 12 *b*, 17 *b*, 24 *a*, 32 *a*, 48 *b*, 51 *a*, 55 *a*, 59 *a*, 62 *b*, 111 *a*, 138 *a*, 147 *b*, 158 *b*, 165 *b*, 169 *a*, 171 *b*, 177 *b*, 178 *b*.

Notes in Estrangĕlā, enclosed in cartouches, ff. 1 A *b*, 1 B *b*, 2 *a*, 30 *a* etc.

Notes by later hands, emending the translation, etc.; ff. 3 *a b*, 13 *a b*, 17 *b*, 18 *b*, 24 *a*, 34 *b*, 55 *b*, 60 *b*, 73 *b*, 106 *a*, 120 *a*, etc.

Arabic notes, ff. 20 *b*, 117 *a*, 178 *b*. Some scrawls on f. 77 *a*. The title  appears at the head of the last leaf (verso) of quires 6, 8—10, 12—18.

At the head of f. 148 *a* is the number "26."

An earlier possessor has pasted in a note which refers briefly to the identification of the first homily, and states "this appears to be a correct copy and imperfect only at the beginning...it is probably of considerable antiquity."

At the end is written in pencil £42. 0. 0. The title outside is "PROPHETAE SYRIACE MS."

This MS. was formerly the property of John Skipp of Ledbury (died 1796), whose book-plate it contains. It passed finally into the hands of the late Prof. Robertson Smith who bequeathed it to the University Library.

Add. 3218

Paper, about 6 in. by 4, 44 leaves; quires unsigned; 16 lines on a page. Written in two or three Nestorian hands and dated A. Gr. 2036 = A.D. 1725 (f. 1 is a modern supply).

The MS. contains:

1. Sundry prayers etc., including:
   a. One on going to church, f. 1.
   b. Dates of the commemorations of the Twelve, f. 6 *b*.
   c. Prayers to the Virgin, f. 7 *b*.

2. Advice to the true Christian, prayers to be recited at set hours of the day, f. 9 *b*.

The colophon (f. 43 *b*) gives the date A.D. 1725, the year of the visit of Mār Joseph III. to Āmid:

ܫܢܬ ܬܫܥ ܡܐܐ ܘܫܒܥ ܥܣܪ ܫܢܝܢ ܠܡܪܝ ܝܘܣܦ ܐܒ ܐܒܗܬܐ ܘܦܪܝܩ ܠܡܕܝܢܬ ܐܡܝܕ ܘܫܪܝ ܒܗ ܫܒܥ ܝܘܡܝܢ ܒܫܠܡ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܣܗܕܘ ܒܗ ܟܠ ܡܢ ܕܟܬܒ ܘܩܪܐ ܐܘ ܫܡܥ ܡܢ ܦܘܡܗ ܕܐܚܪܢ ܐܡܝܢ ܘܐܡܝܢ ܘܐܡܝܢ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܣܝ. ٥(?). ܫܠܡ ܠܟܘܢ ܐܡܝܢ.

There is some Arabic on ff. 7 *a*, 8 *b*, and Kārshūnī on ff. 7 *a*, 44 *b*.

On a fly-leaf at the beginning is the title: ܣܦܪ ܩܠܝܢ ܕܨܠܘܬܐ ܕܡܫܚܐ; on a fly-leaf at the end is written "365, Syriac Prayers."

The outside title is LIVRE DE PRIÈRES MS. SYRIAC.

This MS. formerly belonged to the late Prof. Bensly; presented by Mrs Bensly.

Add. 3224

Paper, about 6 in. by 4; 230 leaves; quires of 8 leaves, unsigned; 24 lines on the page. Written in Jacobite and dated A.D. 1832.

1. Various burial services, prayers and orders in Kārshūnī, preceded by a list of contents, ff. 4—12 *a*, 167 sqq. Compare Add. 2989 (above), p. 1213.

2. Prayers (in Syriac) for the canonical hours of the ferial days, f. 13 *b*.

a. Sunday, f. 13 *b*.

b. Monday, f. 38 *b*.

c. Tuesday, f. 61 *a*.

d. Wednesday, f. 82 *b*.

e. Thursday, f. 105 *a*.

f. Friday, f. 126 *a*.

g. Saturday, f. 146 *a*.

The first part of the MS. was finished in II. Teshrīn A.D. 1831 (f. 166 *b*), and the second part in II. Kanūn A.D. 1832 (f. 229 *b*). The scribe was the *Khūrī* Joseph Khalweh (? E. of Tyre) from the city of Zegharta (S.E. of Tripoli): ܝܘܣܦ ܚܠܘܐ ܩܫܝܫܐ, ܡܢ ܨܓܪܬܐ ܕܛܪܒܘܠ.

Ff. 2 *a*, 3, 12 *b*, 13 *a* are blank, and there are Arabic notes (registers etc.) on ff. 1, 2 *b*, 229 *b*, 230 *b*.

This MS., which was presented by Mrs Bensly, belonged to the late Prof. Bensly, and, originally, to the collection (no. 10) of John Lee of Hartwell (Bucks.). It contains the book plates of both owners. Lee has described the MS. in his (privately printed) *Oriental MSS. purchased in Turkey* (London, 1840), p. 5 sq., no. 10, where it is stated that it was "a present from Mr Catterwood the able artist who painted the panorama of Jerusalem which was exhibited in London" (see the leaf inserted at the beginning of the MS.). The name of the scribe's

village is here transcribed "Aghretà." This MS. is referred to by Land, *Anecdota Syriaca* (vol. i., p. 87 sq.), who has given a facsimile of it on the plate facing the title-page.

The title outside is PRECES SYRIACÉ.

Add. 3269

Paper, about 8 in. by 6; 88 leaves; 11 quires, signed with Syriac letters, of 8 leaves, four leaves of the last quire are blank, partly written in double columns, 18—19 lines on a page. Written in Jacobite, occasionally mixed pointing, and dated A. Gr. 2124 = A.D. 1813.

The *Pardaisā dha-'Ĕdhen* of 'Abhd-īshō', metropolitan of Nisibis and Armenia:

حذْحا بحزْبقا بْحْ بهبمح ْمكْحْهْ حْمكعْهْدْا كْبْعا

ْمْنب حْحْ ْنعْه مكْهْزْمْكْدْهْهْ بْوْحْا ْبْحْدْ ذامكْ.

See Add. 616, 1996 above.

This collection consists of forty-seven poems arranged in the following order (the numbers correspond with Assemani's enumeration *B. O.* t. iii. 1. pp. 326 sqq.):—1, 4—24, 2, 3, 26, 28—49.

1, f. 1 *a*; 4, f. 3 *b*; 5, f. 5 *a*; 6, f. 6 *b*; 7, f. 8 *a*;
8, f. 8 *b*; 9, f. 9 *b*; 10, f. 11 *a*; 11, f. 12 *b*; 12, f. 15 *a*;
13, f. 16 *b*; 14, f. 20 *a*; 15, f. 21 *b*; 16, f. 23 *a*; 17, f. 25 *a*;
18, f. 26 *b*; 19, f. 27 *b*; 20, f. 28 *b*; 21, f. 30 *a*;
22, f. 30 *b* (with ملهْدْمْا as against ملهْدْمْا in Ass.);
23, f. 32 *a*; 24, f. 33 *b*; 2, f. 39 *b*; 3, f. 46 *a*; 26, f. 49 *b*;
28, f. 51 *a*; 29, f. 52 *b*; 30, f. 53 *b*; 31, f. 57 *a*; 32, f. 59 *a*;
33, f. 60 *b*; 34, f. 62 *b*; 35, f. 63 *b*; 36, f. 65 *a*; 37, f. 66 *b*;
38, f. 67 *b*; 39, f. 69 *a*; 40, f. 70 *b*; 41, f. 72 *a*; 42, f. 73 *b*;
43, f. 74 *b*; 44, f. 76 *a*; 45, f. 77 *b*; 46, f. 79 *a*; 47, f. 80 *a*;
48, f. 81 *b*; 49, f. 83 *a*.

Nos. 3, 30, 31 are followed by the [ْبْحْدْا ْحْمكْهْا] ْحْهْحْا, or explanation of difficult words.

At the end of f. 39 *a* is the following subscription:

ܥܠܡܐ ܕܐܠܗܐ ܒܪ ܓܝܪ ܥܠ ܐܝܠܝܐ ܒܪ ܐܒܪ ܕ
ܐܒܢܐ ܕܣܬܟܐ ܠ ܒܬܐ ܕܥܒܝ ܡܢ ܥܩ ܥܒܕܐ ∴

The colophon (84 *b*) states that this copy was finished by Elias bar George Hazzāz, in Berœa (Aleppo) in the month May, A. Gr. 2124 = A.D. 1812 (sic).

ܥܠܡ ܐܠܗܐ ܗܘ ܕܐܬܟ ܒܐ ܐܝܠܝܐ ܒܪ ܓܝܪ ܚܙܐ ܒ
ܥܩ ܐܒܕܐ ܒܫ ܫܢ ܐ. ܒܐ ܕܐ ܫܢ ܐ ܕܐ ܫ
ܐ ܒ ܐ ܕ ܐ ܫ ܐ ܕ ܐ ܫ ܐ ܕ ܐ ܫ

Add. 3514

Paper, about 9 in. by $6\frac{1}{2}$; 226 pages (numbered), the leaves are numbered in Syriac (ܣܛ—ܣܚ, ܥܩ, ܪܛ are repeated, and ܣܛ, ܪܥ, ܥܟ, ܥܙ, ܥܘ are omitted). There are 12 quires, signed with letters, of 10 leaves, except the second 8 (the Syriac signature appears on the second and not on the first leaf), and the last 6; 19 lines on a page. Written in a good Nestorian hand and dated A.D. 1886.

The Book of Collectanea called 'the Bee,' f. 2 *b*:

ܗܕܐ ܟܬܒܐ ܕܟܘܠܝܬܐ ܕܡܫܬܡܥ ܒܫܡ ܡܪ ܫܠܝܡܘܢ ܒܝܬ ܒܒܐ

ܐܠܦܢ .. ܡܫܠܐ .. ܟܬܒ ܐܦ ܗܢ. ܟܬܒ ܒܫ ܒܫ ܒܝܕܗ.

The conclusion of ch. 59 is identical with that in Add. 2815 (p. 659 above).

The colophon (p. 225) states that this manuscript was finished in Nisan 1886, by the deacon Francis son of George son of Francis of Bēth Mērē from the village of Tel-Kēphē in the days of Mār Elias the Catholic Patriarch; cp. Add. 3538 below.

At the beginning have been inserted two leaves, upon the second of which is scrawled an Arabic note.

Page 226 is blank, and is followed by a leaf on one side of which is written in pencil:

ܡܚܫܟ ܡܠܟ ܥܠ ܗܕܐ ܒܠܡܕܢ ܕܐ ܡܢܡܢܢ

ܡܢܝܢ ܡܢ ܕܐ *ܫܡܥܢ.

On p. 1 is the title with date.

* See Ass. *B.O.* t. i. p. 528 *b*, Payne Smith, *Thes.* col. 444.

Add. 3538

Paper, about 11 in. by 8; 61 leaves (ff. 1, 61 have been repaired), some of which are numbered in Syriac, viz. f. 1 (ܐ) to f. 19 (ܝ), and ff. 21, 22, 24—26; 7 quires, signed with Syriac letters, of 10 leaves, except the first 9, the third 8, and the last 4 (3 are blank); 18—20 lines on a page. Written in a fine bold Nestorian hand, fully pointed, and dated A.D. 1882.

Poems by Narsai (chiefly in lines of twelve syllables) on the history of Joseph, f. 1 *b*. See, for a similar MS., Sachau, *Cat.*, pp. 198 sqq.

I. Poem I., f. 1 *b*. Marg. ܡܐܡܪ ܕܒܪ ܣܥܕܐ ܕܝܘܣܦ ܨܕܝܩ.

Beginning:

ܟܝܢ ܕܐܝܬ ܠܝ ܡܕܡ ܕܐܡܪ ܠܟ ܐܝܟ ܐܢܐ ܡܐܡܪ ܠܟ ܡܐܡܪ

ܕܐܝܟ ܕܐܢܐ ܡܐܡܪ ܠܟ ܡܐܡܪ ܠܝ ܐܝܟ ܐܢܬ ܡܐܡܪ ܠܝ

ܐܝܟ ܕܐܢܐ ܡܐܡܪ ܠܟ ܡܐܡܪ ܐܝܟ ܐܢܬ ܡܐܡܪ ܠܝ ܡܐܡܪ

ܐܝܟ ܕܐܢܐ ܡܐܡܪ ܠܟ ܡܐܡܪ ܐܝܟ ܐܢܬ ܡܐܡܪ ܠܝ ܡܐܡܪ

ܐܝܟ ܕܐܢܐ ܡܐܡܪ ܠܟ ܡܐܡܪ ܐܝܟ ܐܢܬ ܡܐܡܪ ܠܝ ܡܐܡܪ

Part of this poem has been edited by V. Grabowski (*Die Geschichte Josephs v. Mar Narses*, I., Berlin, 1889). The portion extends as far as f. 8 *b*, line 10 of this MS. The following selected list of readings may be noticed:

f. 2 *a*, l. 3, ܐܬܪ, cp. Grabowski, *op. cit.*, p. 4.

f. 2 *a*, l. 17, ܒܟܘܬ, „ „ p. 5.

f. 2 *b*, l. 5, ܡܕܒܪܢ, „ „ p. 5.

f. 3 *b*, l. 6, ܒܓܕܐ, „ „ p. 7.

f. 3 *b*, ll. 8 sqq.,

ܟܬܒ ܩܕܝܫ ܒܡܠܟܐ ܒܪ ܐܕܐ ܟܐ ܐܡܪ ܠܗ : ܡܗܝܟ
ܚܢܢ ܐ ܒܕܐ ܠܒܗܓܕ ܒܫܡܐ ❊ ܢܒܕ ܠܡܗܝܟ ܡ
ܢܒܕ ܟܠ ܐܕ ܒܚܘ :

cp. Grabowski, *op. cit.*, p. 7.

f. 4 *b*, l. 16, ܒܟܬܐ, cp. Grabowski, *op. cit.*, p. 9.

f. 5 *a*, l. 14, ܟܗܘ ܐܪ, „ „ p. 10.

f. 5 *b*, l. 5, ܒܡܐ ܒܫܘ ܟܗ, „ „ p. 10.

f. 6 *a*, l. 14, ܡܕܡ ܫܒܝܩ ܒܚܗܘ, cp. Grabowski, *op. cit.*, p. 11.

f. 6 *a*, l. 18 sq., ܡܢ ܒܫܗܘ, ܕܐ ܒܡ, cp. Grabowski, *op. cit.*, p. 11.

f. 7 *b*, l. 10 ܫܟܚ, cp. Grabowski, *op. cit.*, p. 13.

f. 7 *b*, l. 19 sq.,

ܗܟ ܒܡܘ : ܒܙܐ ܫܕܘܐ ܗܟ ܕܫܗܘ ܒܘܫ ܕܒܕܗܘ
ܒܟܗ ܟܘ ܒܡܘ ܫܟܐ ❊ ܡܕܟ

cp. Grabowski, *op. cit.*, p. 14.

f. 8 *b*, l. 10, ܐܒܕܘ, cp. Grabowski, *op. cit.*, p. 15.

Subscription, f. 21 *a* :

❊ ܒܕܟ ܟܗܘ ܟܐ ܒܡܕ ܒܘܐ ܚܛ

II. Second poem, fol. 21 *a*:

ܡܢ ❖ ܡܢ ܟܬܒ ܠܟ ܡܫܝܚܐ ܒܢܡܘܣ ܕܝܢ
❖ ܕܬܫܒܚ ܠܟ ܡܫܝܚ ܕܒ ܙܘܓܐ ܒܢ
❖ ܠܐܠܡܢܝ ܐܒܐ ܒܢܒܐ ܒܢ ܒܪ ܕܝ
: ܘܐܦܝܣ ܡܫܝ ܙܟܝ ܐܢ ܟ ܒܫ ܒܢ
❖ ܡܫܝ ܟܝ ܡܠܟܐ ܡ ܘܐ ܒܢ
: ܐܡܝܢ ❖ ܡܫܝ ܙܟܝ ܠܟ ܐܬܐ ܒܢ
❖ ܐܡܝ ܙܟܝ ܡ ܒܪ ܘܐ ܒܢ
: ܐܠܗܐ ❖ ܡܫܝ ܙܟܝ ܡ ܒܪ ܘ
❖ ܒܐ ܒܢ ܠ ܡܢ ❖ ܡܫܝ ܙܟܝ ܡ ܒ
: ܐܠܗ ❖ ❖ ❖

ܒܥܝܢ ܀ ܐܘܟ ܐܬܦܠ ܐܡܪ ܐܘܟ ܐܦܠ ܀ ܟܠܗ ܡܢ ܕܐܡܪ ܐܢ ܐܬ ܐܢ ܐܡܪ ܀

Add. 3745

Paper, about 6 in. by $4\frac{1}{4}$; 55 leaves (ff. 1 *a*, 53 *b*—55 are blank), 17—18 lines on the page. Written in Jacobite, mixed pointing, perhaps of the xviiith cent., f. 1 *b* is a supply by a later hand.

An anonymous Syriac grammar.

F. 1 *b*:

ܕܐܡܪ ܠܗ ܠܡܠܦܢܐ ܕܢܣܒ ܠܗ ܡܢ ܟܬܒ ܠܗ ܐܝ ܡܠܦܢ ܐܢ ܐܝ ܡܠܦܢ ܐܢ ܐܝ ܡܠܦܢ ܐܢ

F. 33 *a* :

F. 33 *b* : various *sedras*, alphabetically arranged.

F. 46 *b* : on the absolute state :

F. 49 *a* :

F. 49 *b* :

F. 50 *b* continues with paradigms of verbs, ending on f. 52 *a*.

A pencil note on f. 10 *a* inserts in the text.

On the fly-leaf at the beginning is the word .

Or. 11

Paper, 55 leaves ; $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 5 quires of 10 leaves, signed with Syriac letters, but the second has only 9, and there is an addition of 6 leaves at the end ; 15 lines on the page. Written in pointed Nestorian, probably of the first half of the xviiith cent., ff. 1—10 are a supply.

A marriage-service. Cp. Add. 2049, p. 1182 sq. above.

F. 1 *b* :

Benedictions, f. 6 *a* : .

Benediction of the garments, f. 22 *b*: ܒܪܟܬ ܠܒܘܫܐ ܩܕܝܫܐ.

The Crowning, f. 29 *a*: ܟܠܝܠܐ ܕܒܘܫܐ.

Benedictions over the bridegroom and bride, f. 42 *a*:

ܒܘܪܟ ܒܡܐܡܪܐ ܕܟ ܕܐ ܫܡܐ ܐܠܗܐ.

The colophon (f. 50 *a*) states that this MS. was written in Alḳōsh in the days of Mār Elias, catholic patriarch of the East by the deacon Mark (ܡܪܩܘܣ) son of Ḥannā (ܚܢܐ), son of Hōrmizd (ܗܘܪܡܙܕ), father of Mār Elias.

This is followed by the blessing of the 'knotting of the bride-chamber' (ܒܪܟ ܚܘܬܐ ܕܚܕܪܐ), f. 50 *b*; cp. Badger, *Nestorians*, vol. ii., p. 244.

F. 1 *a* is blank, and there are scrawls on the fly-leaf; fragments of leaves pasted on the boards at each end contain prayers. Outside is the title in ink ܟܠܝܠܐ.

SUPPLEMENT.

Add. 2024

Paper, about $12\frac{3}{4}$ in. by $8\frac{3}{4}$, 128 leaves; 13 quires, of 8 and 12 leaves alternately (the last therefore has 8); 24 lines on the page (ff. 34 sq. written in double columns). The watermark is three crescents. Written in Jacobite Kārshūnī and dated A. Gr. 2101 = A.D. 1790.

The ܓܢܬܐ ܕܚܒܝܒ ܣܗܕܐ ܘܥܢܝܬܐ ܕܡܬܝܫܐ "the Garden of the Recluse and Consolation of the Lonely" by Simeon of Scete; cp. Brit. Mus., Arund. Or. 6, Paris, de Slane, nos. 193 sq., Zotenberg, no. 232 (2).

The title of each section is written (in brief) at the head of each leaf (*recto*) in Arabic.

Beginning, f. 2 *b*:

جنة المحابك ما انّ حكمة كامل الحمة

بكب هذه. مجموع ٨٠٧ نصه ماهنه.

This is followed by the preface, ending f. 6 *b*; cp. Rosen and Forshall, p. 38 sq.

1. First discourse, on the creation of man, f. 6 *b*:

   في أيها جبلة الانسان.

2. On faith in God, f. 15 *a*:

   في أيها الانسان كلام سبب الصبر المتل.

3. On the fear of God, f. 31 *a*:

   بكب الخوف والمحاسبة.

4. On everlasting prayer, f. 38 *b*:

ܥܠ ܐܝܠܐ ܟܠܝܠܬܐ ܟܩܝܡܬܐ.

5. On piety, f. 46 *b*:

ܥܠ ܟܢܗܐ ܡܟܘܬܐ: ܘܐܡܗܪ ܒ ܟܬܒܐ.

6. On patience, f. 53 *b*:

ܥܠ ܟܘܬ.

7. On charity, f. 62 *a*:

ܥܠ ܥܡܫܬܐ ܟܝܪܬܐ.

8. On chastity, f. 71 *a*:

ܥܠ ܟܬܡܐ ܡܟܘܬܐ.

9. On humility, f. 77 *a*:

ܒ ܐܝܠܐ ܟܐܘܢ ܡܟܗܕܐ.

10. On forgiveness, f. 83 *b*:

ܥܠ ܟܘܣ.

11. On temperance and contentment, f. 90 *a*:

ܥܠ ܟܐܘ ܡܟܨܬܐ.

12. On godly living, f. 96 *b*:

ܥܠ ܐܝܠܐ ܐܢܫܐ ܟܟܗܢܬܐ ܟܟܬܒܬܐ ܡܟܗܝܪܬܐ ܟܥܡܘܪܬܐ ܟܚܝܬܐ.

The colophon (f. 128 *a*) states that this MS. was written by Joseph ibn David ibn Jacob of Ḳosur* for Mār Gregory, the mutrān Elias of Mosul, and was finished in A. Gr. 2101.

ܠܥ ܟܚܝ ܟܒ. ܡܟ. ܥܒ ܟܥܨܪ ܟܥܨ ܟܚܝ ܟܐܗ ܘܐܡܥ ܥܡܗ ܥܟܟܚܝ ܐ ܥܡܗ ܥܡܗ ܥܚ ܥܡ ܥܡ ܥܡ

صل الصلوة ... الحلاك الذا ... اصدا
الصديق الكمسلاذه ماذ ... ان هذا الكاه
ه مسهة هوزلا كذب ... الصف. الكو.
صل الصلوة. الكو. ... 2278 صلوة
... الكو.

(The words ... and ... are written over an erasure.)

Add. 2025

Paper, about 320 leaves (the pages are numbered with Arabic letters up to 623, and there are several blank leaves at the beginning and end), about 12½ in. by 8¾; quires, unsigned, of 10 leaves; 25 lines on the page. The watermark consists of three crescents. Written in a good Jacobite Kārshūnī and dated A.D. 1718.

Cornelius à Lapide's commentary on S. Paul's Epistle to the Romans translated at the expense of Michael Farḥāt, by Joseph b. George (both Maronites of Aleppo) in 1715. The same two were concerned in the Arabic translation of the commentary of Cornelius on the Apocalypse, cp. Mai, *Script. Vet.*, t. iv, p. 560 (no. DCXIII.). P. 1:

... صلاة ... ...
... الموصلي. وذكر ... ...
... الاصل ... ... صل
... ...
... صلاة.

هذا السفر الخامس عشر من المجلد الحادي
عشر من شرح الكتاب المقدس. هذه
هي محتويات جزء عشرين.

This is followed by an exhaustive index.

I. Introduction, المقالة.

(*a*) مقدمة بولس, p. 15, the *Proœmium de Prærogativis S. Pauli* (cp. Antwerp ed. of 1734, pp. 1 sqq.).

(*b*) مقدمة الالفاظ, p. 50, the *Canones Rerum* and *Verborum.*

(*c*) مقدمة الرسالة, p. 75, in 10 parts. Nos. 1—8 the *Argumentum* (Antwerp ed., p. 15 sq., the first is the introductory paragraph, and the rest correspond to the seven divisions of the printed text). No. 9, interpreters of the epistle, p. 80 (Ant. ed., p. 24). No. 10, the prayer of Cornelius, p. 90 (Ant. ed., p. 15).

(*d*) تصدير, the Preface to the Commentary (Ant. ed., p. 26).

After quoting the first twelve verses of Rom. i. the commentary begins on p. 95.

The subscription gives the date of completion [A.D.] 1718:

انتهى كتاب بولس الرسول من تفسير
الخامس عشر من اعمال ت. هذه
هي محتويات جزء عشرين.

Add. 2026

Paper, $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 128 leaves (numbered in Syriac); 13 quires, signed with Syriac letters, of 10 leaves, but the first has only 8; 21 lines on a page. Written in Jacobite Kārshūnī, and dated A.D. 1729.

The مكرحة اهزاز لكحكنة by Basil, the maphriān Simeon of Ṭūr-'Abhdīn. There are other copies of this work in the Brit. Mus. Or. 2325, 4426. For other works by the same author see ib. Or. 4097, 4427, and Sachau, *Cat.* pp. 520, 788, 790 sq.

The book is divided into eight parts each with subdivisions; see the Index, ff. 2 *b*—4 *b*.

1. The commencement of the first part is wanting between ff. 4 and 5 (lacuna of two leaves). According to the Index its title is حكنّة لحاسدة, and it consists of six sections.

2. F. 22 *a*:

حد زوف لحكحكة صلا لحكحمي وزحس لحكحمي.

Five sections.

3. F. 31 *a*:

حلا زحاسمة لحاهس مكحكة زحاهس لحاسمة حلا لحكحمي لحكحمي
لحسد لحاصس لحسك.

Six sections.

4. F. 40 *b*:

لحسك حكلا زحمي زحاهز حلا مزيس.

Six sections.

5. F. 55 *a*:

مكحكة بم حد حكحكة لحاهلم مكحكة لح زحسزاز
لحكحمي.

Five sections.

6. F. 65 *a*:

.ܟܘܐ ܕܟ ܡܐ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ

Five sections.

7. F. 77 *b*:

ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ (?) ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ

ואמר ואם ואמר לו . בחור בחכם מלכד ושאלה ושב
ואמר ואמר מה מי . ואמר ושמח . סף .

F. 126 *b* commences :

בלב מעמד . בחורים ומלכים . מלכות ומשל

F. 126 *a* is blank, and there are various scrawls on ff. 1 *b*, 2 *a*, 125 *b*, 127 *b*, 128. Among these are named the reader *khuri* David b. Jeshua' (f. 1 *b*), and the owner Rabbān Mattai, A. Gr. 2130 (= A.D. 1819).

INDEX OF MANUSCRIPTS.

This list contains the class-marks of all the manuscripts described in the Catalogue with a general indication of their contents, character, language and age.

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M = Malkite K = Kārshūnī A = Arabic.

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The following are the principal abbreviations employed: A. Arabic; b. bar (ibn), son of; bp. bishop; cit. cited, citation; d. deacon; extr. extract; frag. fragment; Gr. Greek, Septuagint; K. Kārshūnī (Arabic in Syriac characters); lit. liturgy; M. Mār; m. monk; metr. metropolitan; patr. patriarch; poss. possessor; pr. priest; R. Rabbān; r. reader; S. Syriac; sc. scribe; tr. translator, translation; var. various.

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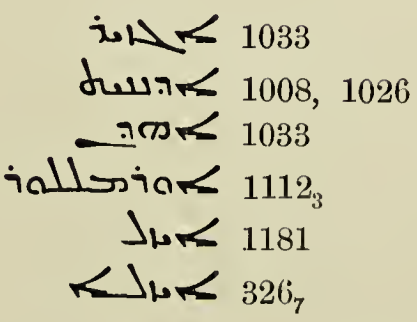
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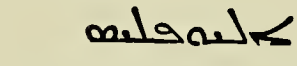
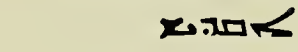
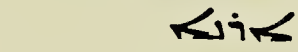
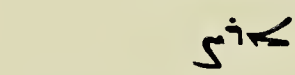
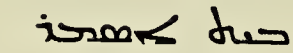
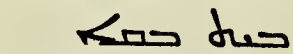
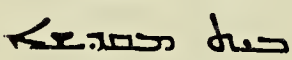
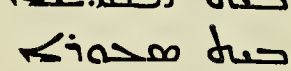
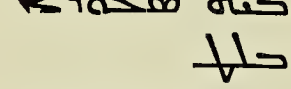
 570_{-3}
 1172 (f. 1 a)$_2$
 1176 ult.
 (?) 1189_2

 1239
 185_{-2}
 985
 1172_{-1}
 803 ult.
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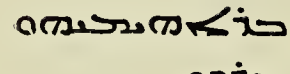
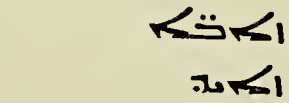
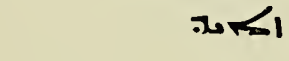
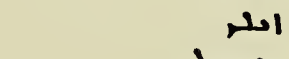
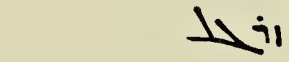
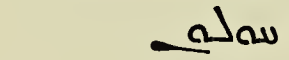
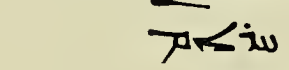
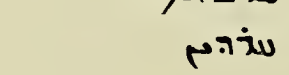
 1181

 332_{12}
 983, 987
 326_8
 985

 1180_{-4}
 333_8
 983
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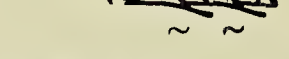
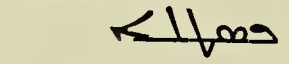
 1147

 987
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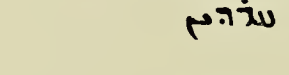 1000, 1120
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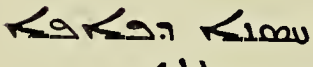 (?) 1155_6
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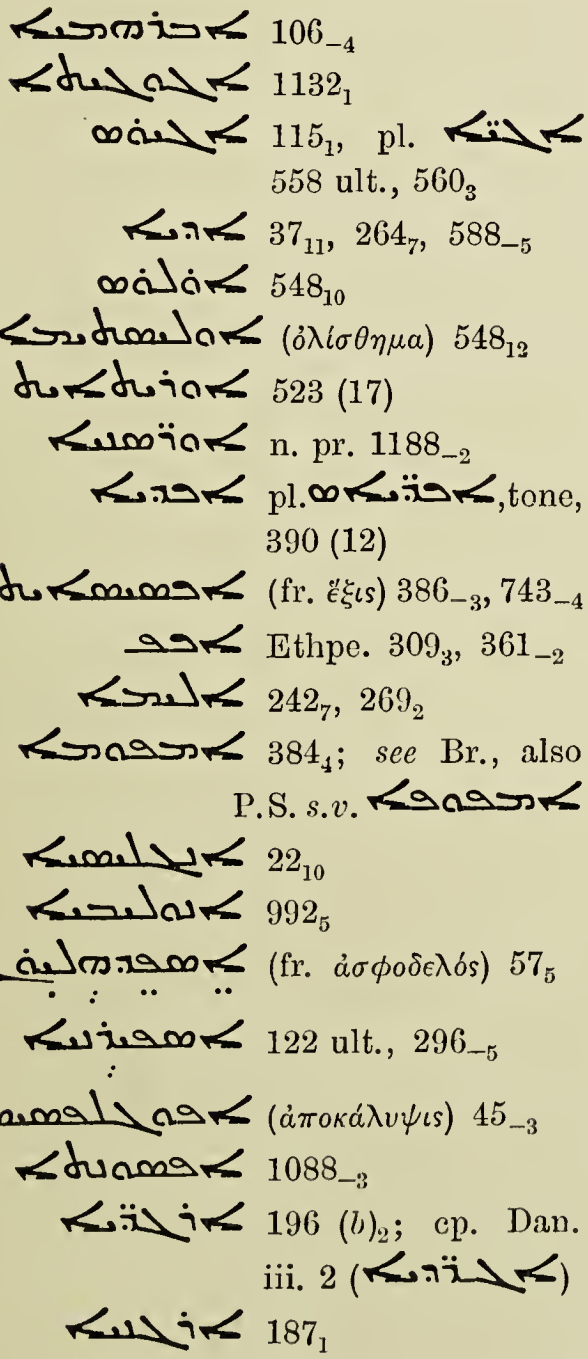
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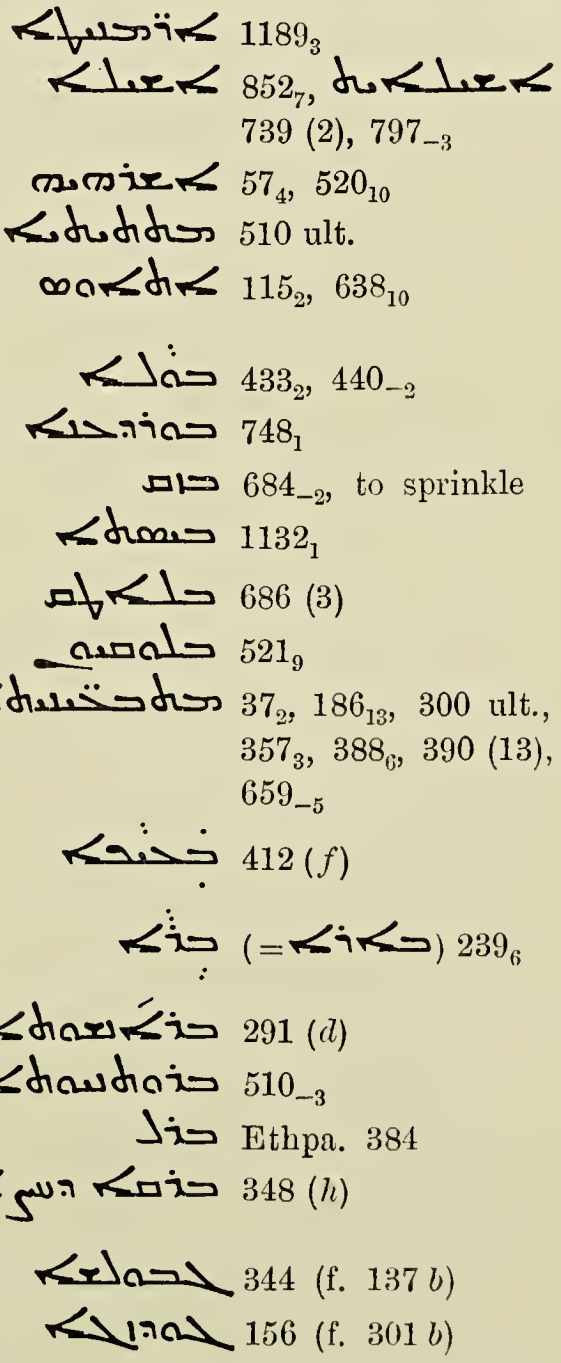
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Aph. 207_4, 421_{-3}, 650_{-2}; Ettaph. 393 (7)
1221 (11)
(ὕλη) 640 (*b*)
('Ηλύσιον) 57_5
Aph. 700_6

655_{11}
(ἡνιοχήσις) 1230 (*c*)
(=) 293 (f. 143 *a*)

599_{-4}

(ζάλη) 519_{-4}
n. pr. 559, l. 10
217 (*e*), 373 (*k*), 647 (19)
547_{-2}
688 (f. 112 *b*)
(N.S.) 547_{10}
547_{-4}
547_{-3}
(=) 700 (f. 93 *a*, l. 4)
547_{-3}
Pa., to arm (=) 380, l. 10
547_8

1125 ult., $1126_{5,6}$
547_{-3}

(month of August) 1155
547_9
372 (*i*)
n. pr., 228
N.S. 547_8
165_5
1164_{-1}
Ethpe. 381_1, 384_2
282_6

135 (40)

(=) 1225(22)
524_1
$1211_{2,5}$
48_{12}, fem. 688 (f. 112 *b*)
137 (46)
689_5
349 (*l*)

187_{-2}
Ethp. 688 ult.
Aph. 381_1, Ethpe. 384_2
560_2

886_2
(fr.) Pa. 366_5, Ethp. 37_{10}; 37_{11}
Pa. 685 (7)
431_{-4}
655_{11}

658_6

ܐܒܕ (fr. ܐܒܕ) 655_9, 1090_{-6}, 1091_{-3}
ܐܓܢܛܝܣ 556 ult.
ܐܕܡ (fr. λιμὴν) Pa. 149_7
ܐܕܡܒܝܘܢ (λεκτίκιον) 134_2

ܒܐܣܝܣ $588_{-6, -5}$
ܒܐܦܛܝܣ 1196_{-6}
ܒܐܠܝܓܣ (μεγαλεῖον) 57_{10}
ܒܐܡܘܕܘܣ (μέθοδοι) 1224_4
ܒܐܣ 251_2
ܒܐܪܝܣ $559_{4, 6, 9}$

ܒܓ Ethpa. (Hab. iii. 7) 1202
ܒܓܓܝܣ 434 (f. 78 *a*)
ܒܕ 547_{15}
ܒܗܪ Eth. 379_{-3}
ܒܗ 685 (7)
ܒܙ Ethpa. $519\ (1)_2$
ܒܙܒܝܢ 547_{-1}

ܒܝܬܐ (μαρτυρία), ܒܝܬܐ (μάρτυρος) 548 (f. 61 *a*)
ܒܝܬܒܝܬ 548 (f. 61 *a*)

ܒܟ 700 (f. 93 *a*)$_5$
ܒܠܒܠ 206 (f. 67)$_8$

ܓܐܠܒܐ 527_{10}
ܓܐܓܓܐ 431_{-4}
ܓܐܓܐ 431_{-3}
ܓܐ 212 $(t)_5$
ܓܒܠ 992_8, ܓ— 502_9
ܓܒܒܝܦ (σελίδιον) 753 (5)
ܓܙܓ 700 (f. 93 *a*)$_6$
ܓܗܐ 22_6

ܓܙܓ 187_7
ܗ Aph. $656_{3, 10}$
ܗܕ Aph. 380_6
ܗܠ Ethpe. 381_2, 384_3

ܗܒ 526_4
ܗܓܢܛܝܣ 618_{-4}
ܗܕܕܕ $644\ (1)_2$
ܗܙ 507_4

ܗܝܪܐ 453 ult.
ܗܠ (fr. παιδαγωγός) 386_6
ܗܡ (? adv. fr. ܐܡ) 528_5
ܗܦܓܪܐ (ἀπογραφή) 366_5
ܗܦܠܐ 78 ult., 1067
ܗܨܠܝܐ 685_{-3}
ܗܨܝܐ 436 (f. 103 *a*)
ܗܪ Pa. 380_9
ܗܪܒܠܐ 432 ult.
ܗܪܘܣܕܝܘܪܝܣܡܘܝ (προσδιορισμοί), 552_4
ܗܪܘܣܘܦܘܪܐ 57_7
ܗܬ 379_{-4}
ܗܬ 1132_3
ܗܬܪܐ (προθεωρία) $698\ (1)_2$

ܘܐܡ 595_9
ܘܒܠ be purged (Br.), 519_9
ܘܠ 684 ult.

ܘܣܐ 602 (f. 22 *a*)
ܘܥ Pa. 547 (11)
ܘܦܐ $620\ (b)_{1, 4}$
ܙܒܘܠܘܢ 44_9
ܙܒܘܢ (= ܙܒܠ) 441 (9)
ܙܓܘܪ (fr. κανών) 185_3

ܙܕܐ (P.S. col. 3710) 547_{10}
ܙܕ Pa. (= N.S. ܙܕ to hate ?) 380_6
ܙܕ *see* ܙܒܝܢ
ܙܘܙܐ (κρᾶσις), 115 ult.
ܙܥܐ 561_{-2}

ܙܩܝܦ 378 ult.
ܙ (?) Ettaph. $379\ (9)_7$

ܐܒܝ 1053 (2), *see* P.S. col. 3921

ܐܝ Aph. 289_{-1}

ܒܐ Pa. 290_2

ܒܝ (=N.S. ܒܝ subside?) 370_7

ܒܠܥ *see* p. 1132 (head)

ܒܠܥܝܬܐ 493 ult.

ܓܐ (=ܓܝ?) Aph. 384_4

ܓܐ (fr. ܓܠܥ) 374_{-2}

ܓܒܫ 196 $(b)_4$; cp. Dan. iii. 2

ܓܘܓ (=ܓܘܓ) 548 (f. 61 $a)_5$

ܓܫܡ Ettaph. 352 (ζ)

ܓܬܒ 1107 (f. 253 a)

ܓܬܓ 438 (f. 171 $a)_4$

ܓܝܘܓ (=ܓܘܓ) 286 $(3)_3$

ܓܪܒܫ 196 $(b)_3$; cp. Dan. iii. 2

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